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The Christian Sun

VOLUME 110 ASHEBORO, NORTH CAROLINA, JANUARY 7, 1958 NUMBER 1

Miss Beatrice George
1207 Seaboard Ave.
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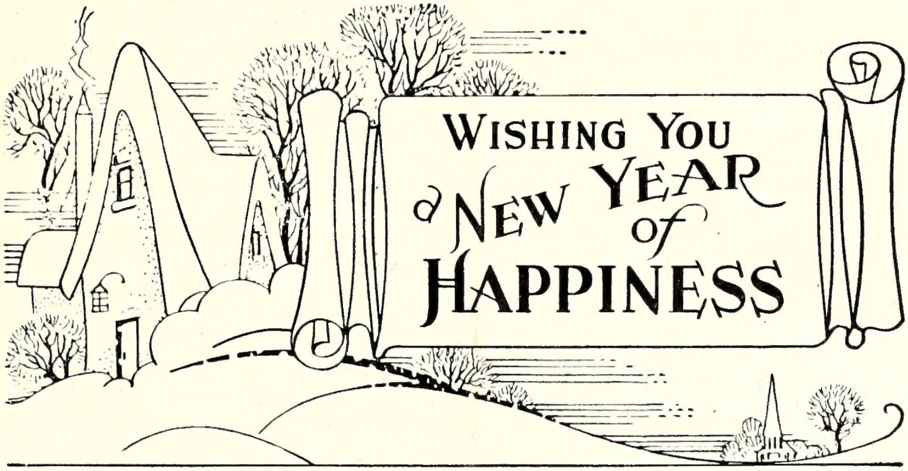

Another year is dawning,
Dear Master, let it be,
In working or in waiting,
Another year with Thee.

Another year of progress,
Another year of praise,
Another year of proving
Thy wondrous works and ways.

Another year of service,
Of witness for Thy love,
Another year of training
For holier work above.

Another year is dawning,
Dear Master, let it be,
On earth, or else in heaven,
Another year for Thee!

—Frances Havergal

Here And There Among The Churches

JUNIOR YOUTH FELLOWSHIP at Third Avenue, Danville, presented a pageant "Unto Us" on the evening of December 22.

HAMPTON ROADS YOUTH FELLOWSHIP met at Christian Temple December 22.

THE WOMEN'S FELLOWSHIP, with Mrs. Bessie Edwards leading the program, had charge of the morning service at First, Portsmouth last Sunday with "Friendly Service" as the theme. Floyd Morgan conducted the service on the preceding Sunday.

A TRIP TO FLORIDA was the happy experience of Rev. and Mrs. G. C. Crutchfield and Rev. and Mrs. Guy Veazey during the holidays. A visit to Southern Union College was a part of the trip.

INDIANA CALLED Dr. and Mrs. H. S. Hardcastle during the Christmas season. They visited their daughter, Jane, her husband and two children in West Lafayette. . . And "Hardy" remembered to send the Sunday school lesson for you before he left.

PURCHASE OF HOUSE AND LOTS adjacent to the Rosemont church on Rosemont Avenue, South Norfork, is announced by the pastor, Rev. Melvin Dollar. This will provide adequate parking space, and a house for an associate minister when such a person can be located. This church has morning services at 8:45 and 11:00 and an evening service. On December 15, 387 attended Sunday school and 407 attended church. Twelve united with the church on Christmas Sunday.

1958

Shall we make it a New Year, or just Another Year? According to the calendar it is a new year. According to us it may be just another year. If ideas and habits are so hardened that changes are impossible, we will go on just as before. But if the heavens sing about us, new life thrills us, and the dreams of yesterday are to become the realities of tomorrow, then this can be really a new year.

Last year the people who make this paper tried to improve on the product of the year before. This year we hope to do a little better, so next year the improvement will really be noticeable.

Give us the news of the activities of a living Church and the paper will sparkle with life. Think out loud in the most constructive way within your power, and let us read what you think. Enlist the members and friends of your church as subscribers and you will do them a favor that will bless all through the year.

Lift up your eyes; look at the high horizons. Let no sputnik dim your vision of the Bethlehem Star and no missiles frighten you from following the Prince of Peace. Then this will be a NEW YEAR indeed, and God can bless us everyone. Thus we begin 1958.

Editor

NEW PRESIDENT OF THE NATIONAL COUNCIL OF CHURCHES, Rev. Dr. Edwin T. Dahlberg, flew to Alaska to spend Christmas with U. S. chaplains and armed forces personnel. Dr. Dahlberg is the first Baptist and first minister of a local church to be elected president of the Council.

DR. RUSSELL HENRY STAFFORD, who retires next June as president of Hartford Seminary Foundation, is the new president of the Connecticut Council of Churches, which is planning to erect a new headquarters building in Hartford.

ANNUAL MEETING of Richmond, First, church has been postponed to January 10, according to A. A. Dofflemyer, chairman. It is hoped that the pastor, Rev. Rufus Ansley, who has had a long siege in the hospital, will be able to be present.

JANUARY 9 IS MEETING DAY at the Southern Convention Conference Room, Elon College. Nominating committee, Dr. J. H. Dollar, chairman, will meet at ten o'clock; Revisions Committee, Dr. Henry E. Robinson, chairman, meets at lunch; Program Committee, Martin T. Garren, chairman, meets at two o'clock; and the Personnel Committee, Dr. W. E. Wisseman, chairman, at four o'clock.

REV. M. A. POLLARD

Reverend Marvin A. Pollard died suddenly at his home near Liberty, North Carolina, on January 1. Funeral service was conducted at Smithwood Christian Church Friday afternoon by Rev. M. L. Fogleman and Rev. L. M. Presnell. A fuller account will be found in next week's SUN.

Volume 110 Number 1

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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BURLINGTON CONGRATULATES A FAMILY

Something unique for our church life has been consummated this past week.

Back in 1952 our church sponsored the settlement of the Housenovic family, natives of Yugoslavia. There were Dervic, Rosa, and three children, Frank, Christina, and Vera. Frank soon went to the School for the Deaf in Morganton where he still attends. The younger children are in Elmira School. Both parents work as well as produce a considerable quantity of their food through the spacious garden plot, and rabbitry, and the poultry yard. Dervic also does part time work with his pick-up truck.

The family has almost completely paid for their residence at 1407 Durham St. For family trips they have a Crosley car. A deep freeze preserves their food and a few months ago they purchased an electric range after using oil for several years by which to cook. Rosa always has a large plot of flowers and offers them generously to all who come that way. The neighbors of that area of Burlington have accepted the family with appreciation and understanding, and shared their friendship in generous ways.

All has not been easy. Frank suffered a bad cut at school. Dervic lost a part of a finger in a mowing machine. A fire threatened to take their home and ruined much clothing. Rosa had a stay in the hospital. Dervic at times has had trouble with his stomach. In spite of all these obstacles and set backs, they have steadily improved their economic status, paid their bills, learned the English language and have been faithful to all their obligations.

Last April the parents joined our church as regular members and have proved themslves throughly sincere in this important step.

And now a final hurdle has been cleared. On last Tuesday, Dec. 3rd they became naturalized citizens of our country. This is a great victory for this family and should be a source of much satisfaction for our church as their sponsors. An occasion of recognition is being planned for the near future.

—Burlington, First, Reporter

RICHMOND MOTHER'S CLUB sponsored a Christmas party for the little children of the Richmond church December 17. Forty children came.

NEWS FROM THE DICK JACKSONS

Southern Convention friends are always interested in the "doings" of Rev. and Mrs. Richard L. Jackson. They served as "our" missionaries in China, in between service at Waverly, Virginia and Chapel Hill, North Carolina. Now they are at Snowhill, Ohio.

Their Christmas letter says: "The younger set (Lewis 9, David 7, and Susan 6) are all in school, so Dorothy put her name on the substitute list for teaching this fall, and she has been kept busy."

The new Christian Education building at Snowhill United Church of Christ was dedicated October 13. The ground floor is used for church school classes and the first floor for worship. As Dick says, "It's not very big and it's loaded with debt, but it's ours and we're enjoying it."

Dick came to Chapel Hill last May for the dedication of the new parish house, and stopped to see friends in Waverly en route. The family spent two weeks at Tower Hill Camp on Lake Michigan and visited Dorothy's home in Washington for a week last summer.

NEW PASTOR WELCOMED

Hazel Foltz

The Newport United Church of Christ (Congregational Christian) is very glad to welcome Rev. Rosser Lee Clapp and his family to our church and community. We feel that they will be a great inspiration to us.

A dedication service was conducted by our pastor December 1 for the new vestibule which has been added to our church. Sunday school attendance that day was 117, with a larger attendance at the worship service.

With the splendid cooperation of some of the ladies of the church, forty-six gallons of apple butter was made and sold during the month of November. This paid $92.00 of the $125.00 cost of sanding the floor in the church auditorium.

We expect to continue to progress in the year that lies ahead.

N. C. Council Of Churches To Meet

High Point will be the focal spot for church leaders from all over the state when the 21st Annual Meeting of the North Carolina Council of Churches takes place January 28-29. The First Methodist Church, Dr. Robert G. Tuttle, minister, is the official host church, but several other churches in High Point will share in entertaining the various meetings and meals held.

The series of meetings opens Tuesday morning, the 28th, with a day-long conference for pastors, featuring Dr. Andrew W. Blackwood, internationally known teacher of Homiletics, and Dr. Waldo Beach of Duke, one of the keenest minds in the field of Christian Ethics. The Council's Department of United Church Women will be meeting at the same time. The two groups will join for dinner at 5:45 P. M., with an address by Mrs. David D. Baker, New York, one of the leaders of United Church Women in America and editor of their monthly magazine. That evening, the Council will officially begin its session with a worship service open to the public as well as delegates and visitors. Dr. Clarence W. Cranford, Washington, D. C. newly elected president of the American Baptist Convention, will be the speaker. Wednesday morning the Council assembly meets in business session to hear reports, elect officers, adopt a budget, for 1958, and consider future plans for ecumenical action. The two day session will close Wednesday afternoon with a fellowship luncheon for all delegates and visitors, addressed by Colonel Francis Pickens Miller, Charlottesville, Virginia, outstanding lay leader in the Southern Presbyterian Church and in the World Council of Churches.

State and local leaders involved include: the Rt. Rev. Richard H. Baker, Greensboro, bishop co-adjutor of the Episcopal Diocese of N. C., Council of Churches president, who will preside at all official Council meetings; Mrs. B. Frank Hall, Wilmington, general Chairman of the Council's Department of United Church Women; Mrs. P. Hunter Dalton, High Point, recording secretary of the Council of Churches and Mrs. S. S. Saunders, president of the High Point Council of Church Women, who will lead the local committee on arrangements; Dr. H. Shelton Smith, James B. Duke, professor of American Religious Thought at Duke Divinity School, chairman of the Nominating Committee, and the Rev. Morton R. Kurtz, Durham, Executive Director of the Council.

Open The Book

Best Wishes
1958

Fresh from the hands of God comes to each of us a new year of 365 days, which may well be likened to a book of that many pages. Each day we will turn a page, and each day we will make our record based on what we have learned from the Book of Life.

Open the book, and read, and write. Be not afraid to turn the pages. Yesterday may have had its shadows and today its fears, but tomorrow may shine with the radiance of eternal light and love. If perchance difficulties do lie in our path, we can still sing with the Psalmist, "The lord is the strength of my life, whom shall I fear?" Fear no one but God. He alone can do us good or harm, and he does not do us harm, for he loves with an everlasting love.

New lessons await us in the new year. We have glimpsed a few of them, but we have not learned them well. They beckon us to further study, and challenge us for solutions. What shall we do with our great wealth? Building bigger barns (buying bigger autos) does not seem to solve the problem when we see half of the people in our world go to bed hungry every night — after they have looked at us and wondered what it means to be a Christian in a Christian country. How can we apply the Golden Rule in a world like ours? Does it mean that we must sell, and give to the poor? Which do we need most — and want most — the oil of the Middle East or the friendship of the people of the Middle East? Are we sincere in saying we want peace when we do not live peaceably with our neighbors? How can we love God whom we have not seen, and ignore human rights at our back door?

The Book of Life in which we are to read this year will doubtless be quite specific in many areas where we would prefer generalities. But generalities are inadequate. Open the Book and read; then write.

"God Give Us Men"

This year will test men's souls. It will most likely be a difficult time to live. But it will be thrilling.

The cost of living for Americans may not change much, but the art of living will likely spiral up or down. It can go either way. Art depends upon ideas and ideals. Michelangelo painted what was in his mind and soul, and his pictures have lived for ages. Confused children — young and old — scrawl their lack of ideals on the page, and it is ready to be erased at once.

If America is to take the place in the leadership of the world that its wealth and its treasured ideals demand, its people must learn again the stern realities of living. Facts are now being released that indicate that captured soldiers in the Korean war lacked the hardness of character that rightly belongs to a soldier. The "rock and roll" enjoyed by televiewers and those who seldom ever walk around a city block give us little idea of what life really is, and certainly does not make for stamina in character. It takes character to make a nation safe for democracy, or democracy safe for a nation.

It is not expected that we will lead in the manufacture of guided missiles this year. We know now that our schools have been lacking the kind of scholarship that enables people to think beyond what is in the text-book. We have had our bread and butter until we have become flabby, fat. This year we may find for certain that we need to do differently.

No, it is not the time to go all out for military preparation. We may need to do more than we have. And that may depend more on the men who are responsible than on the amount of money available. We must find men of integrity who will think clearly, and act from honest motives only. Partisanship in international affairs when the world is so badly divided is exceedily dangerous. Searchers for the right must accept help wherever it may be found. Leaders of nations need to speak in the language people can understand with such sincerity and directness that faith in human leadership will be restored. "What is your angle?" is a phrase from the underworld, and has no place where the lives of humanity hang in the balance. If we want the hungry to have bread — and roses — then let's work at the task of getting it to them, not because we want them on our team, but because they need the bread — and the roses.

"Now, now, now," says someone. "This is a church paper." And so it is. The editor has little knowledge of international affairs but the years have taught a few simple lessons. One of them is that the Church is supposed to be a leader in things that are right and good. Leadership does not depend alone on voting the straight ticket, be it Democratic or Republican. Ideals do have a place in human affairs. The Gospel has no meaning at all unless it applies in human relations. If God loved our world enough to give his Son, we ought to love it enough to give our best. That does not mean a pious talk and prayer with a little handout on Sunday. It means digging in where the digging is rough, and coming out with the gold that has been buried there all the time. Being a Christian in 1958 may not be one long, sweet song. But if we can turn the tide in world affairs toward human brotherhood, the sacrifice we make will develop men worthy of the name, and history will record this as a turning point in world affairs.

The editor's operation expected at the beginning of the new year has been canceled by the physician without argument by the editor.

About

A JOURNEY BACK HOME

Christmas has come and gone, leaving only fond memories with millions of Americans who were fortunate enough to avoid holiday hazards and mishaps, and who spent the day at home with loved ones.

But possibly those who journeyed back to the old homestead to drink again from the fountain of life from which they drank in bygone years, and which has guided them along the daily paths that searched their hearts and tried their souls, are those who cherish the happiest memories of all. They found the old homestead truly "Home, Sweet Home." With the author of that immortal song they could sing —

> " 'Mid pleasures and places though we may roam,
> Be it ever so humble, there's no place like home!"

But many others who returned to the hills and valleys of their childhood days, found changes difficult to accept. Playmates were scattered, other familiar faces were no longer there to be seen, and the parental home in some instances had been broken by life's certainties.

In some cases only a vacant house which was once called home, the old vine-covered well, or trickling spring, and leafless shade trees were there to welcome the "boys" and "girls" back to their familiar haunts. The bark of the family dog had been hushed by the ceaseless march of time, and the "lowing herd" could no longer be seen winding "slowly o'er the lea". But the same moon and the same stars upon which they gazed in yesteryears and under which they dreamed their childhood fancies were still overhead to cause them to say —

> "Backward, turn backward, O Time, in your flight,
> Make me a child again just for tonight!"

The old well, or trickling spring, and leafless trees standing like silent sentinels were not the only scenes these oldsters saw. There was, for one thing, the little church on the hill or in the vale. It was the same unadorned chapel where they learned great lessons from life and whose bells pealed out the tones every Sunday morning as a community signal for service and worship. They may have become accustomed to large city churches with their English or Grecian domes and large pipe organs, and trained choirs, but they remembered with an inexpressible feeling the little foot pedal organ and the simple folk of the community when they raised their voices in unison —

> "Rock of Ages, cleft for me,
> Let me hide myself in Thee."

Memory's lane is often long and its turns are many, but a walk in it is refreshing and rewarding.

C. B. Riddle

PRAYER FOR TOMORROW

Lord, as I face the coming days,
My path may lead in unknown ways.
Give me courage that I may meet
Firmly each test without defeat.
May honor be first in all I do.
A sense of what is right and true
I wish to have present in mind,
In transactions of every kind.
A cheerful outlook I would have,
Even when it's hard to be brave.
Help me to choose the side that's bright,
Sure that darkness will yield to light.
O Lord of all, upon Thy throne,
Give me faith for the dim unknown—
Faith in Thy ruling providence
That will protect me daily hence.

—Thomas A. Stafford

YOUTH GIVE PLAY AT LIBERTY

Mrs. J. G. Brady

On Sunday evening, December 22, at 7:30 the Young People gave the play, "THE FIRST MIRACLE." It was an inspiring exhibition of the true spirit of Christmas. The President, Linda Brady, was in charge of the opening. Lucy Shelton gave a reading on the Christmas Story. Micheal Allen was in charge of the music. The advisors were in charge of other incidentals. The play characters were Reuban, Isaac Ferguson; Judah, Gray Jordan; Eleazar, Wade Shelton; Angel spokesman, Susan Smith; Angel Chorus, Jean Smith, Carylon Shoffner, Patricia Brady, Virginia Bare, Gloria Lineberry, Debra Smith, and Nancy Fox; Simeon, Jimmy Shelton; Moses, George Shelton; Prophet, Vance Ray; Missionary, Freddie Branch; Teacher, Wayne Smith; Doctor, Jack Shoffner; Minister, Ronnie Fox; Worker of World Brotherhood, Charles Stanford; Joseph, Jr. York; Mary, Ruth McPherson; Wise Men, Ronnie Fields, Marvin Wall, and Phillip Fields.

Mrs. Fred Allen was in charge of the program on Sunday evening, December 29. She showed slides on, "The Other Wise Man." It was greatly enjoyed by all those present.

Courts In Washington

The courts in Washington, D. C., are receiving much criticism by law enforcement agencies like the police and by public press. These courts go all the way up to the Supreme Court of the nation.

It is believed by some — apparently by many — that the court ruling now protect the criminal at the expense of the public. Perhaps a new emphasis on the old idea that a citizen is innocent until he is proven to be guilty needed a bit of reviving since the heyday of McCarthy et al. However, sober citizens feel uneasy when confessed crimnals go free because of some technicality of the law, or some interpretation that makes it impossible to punish those who say they are guilty of heinous crimes.

In the midst of this criticism, the Washington Post and Times Herald of December 1 gave a column report and appreciation of 84-year-old Municipal Court Judge Armond W. Scott, who was appointed in 1935 by President Roosevelt and who has served these 22 years with "candor and tolerance."

Recently a wife was prosecuting her husband for hitting her. "How many children have you?" inquired Judge Scott. "Seven, your Honor," said the woman. "What kind of a Christmas are they going to have with their father in jail and not working?" the judge asked. She didn't prosecute, and the case was dismissed.

Judge Scott, a Negro from North Carolina, proudly recalls that his parents taught him to be "no man's inferior because of blood or birth, that a man's true worth depends upon the life he lives, his character, his contribution to society and the way he treats his fellow man."

American Society Of Church History

Dr. H. Shelton Smith of Duke University has just completed a year of service to the American Society of Church History as its president. The Society met December 26-28 in the Sheraton-McAlpin Hotel in New York City. An address by President Smith was given at a luncheon on Friday.

Addresses include one by Albert C. Outler of the Perkins School of Theology of Southern Methodist University on "The Church and Church History," another by Edward E. Dowey, Jr., of Princton on "The Role of Natural Law in Calvin's Theology," and another by G. Wayne Glick of Franklin and Marshall College concerning "Adolph Arnack as Historian and Theologian." "Continental Influence on American Christian Thought Since World War I" was discussed by Sydney E. Ahlstrom of Yale Divinity School.

In a joint session with the American Society for Reformation Research G. Schwiebert, Command Historian of the U. S. Air Force, discussed "New Groups and Ideas at the University of Wittenberg," Robert M. Kingdom of Iowa State University told of the "Political Resistence of the Calvinists in France and the Netherlands."

In a joint meeting with the American Historical Association atop the Statler Hotel, the theme centered on the Covenant Idea. Sydney A. Burrell of Columbia University spoke on "The Covenant Idea as a Revolutionary Symbol: Scotland, 1596-1637," and Leonard J. Trinterud of McCormick Theological Seminary spoke on "The Covenant Nature of Puritan Thought."

After each of the addresses there was discussion led by equally important leaders in American schools.

Dr. H. Shelton Smith is a member of our Durham church, and entered Elon College when he was a member of Hines' Chapel. He is a graduate of Elon and Yale University.

TV COURSE IN RELIGION AVAILABLE

An opportunity to learn more about the Bible is given people in our area through a course on "Introduction to New Testament Literature," which is to be taught by Dr. Bernard Boyd on WUNC-TV, Channel 4, beginning January 28. The lectures will be held from 7:30-8:15 each Tuesday and Thursday evening through May 29.

Dr. Boyd is the James A. Gray Professor of Biblical Literature and Chairman of the Department of Religion at the University of North Carolina in Chapel Hill.

Those who wish undergraduate credit will take two examinations in Chapel Hill — March 29 and May 31. They will also do three written assignments, one of which will be a book report. Textbooks to be used are the **Revised Standard Version of the New Testament** and **Opening the New Testament** by Floyd V. Filson; cost of each is $2.50. These may be obtained from the University Extension Division, Box 1050, Chapel Hill, N. C.

Non-Credit fee is $3.50, while those residing in the state who wish to receive three semester hours undergraduate credit will pay $31.00 and out of state people $37.00. Application should be made to the above University Extension Division before February 6.

Echoes From Executive Committee

Dear Dr. Lester:

We of the Executive Committee of the General Council were grateful for the invitation to meet at Newport News last month and we surely enjoyed our visit to this part of the Southern Convention. The excellent dinner furnished by the Newport News church and the fine fellowship with Congregational Christians from that area made it a memorable occasion. We were glad you could join us. The delightful hospitality shall not soon be forgotten.

The following Sunday I spoke in the Temple at Norfolk and met again many people whom I had known as a child when my father was minister of that church. That, too, I shall remember.

You suggested that I might like to write a few sentences about my feeling on the union with the Evangelical and Reformed Church. Recently I re-read a statement made by the late President William A. Harper of Elon College just prior to the Congregational and Christian merger in 1931. He wrote that after the merger the two denominations would lose themselves in a united movement with each other, but "both of these denominations will find themselves more alive than ever in a continuous and united service for the cause of Christian Union in the nation and the world. . . There will be unity in the midst of diversity, and all the followers of Jesus will be members one of another in mutual toleration, service and love crowned with the freedom with which Christ makes us free." His words have proven to be prophetic and I believe they adequately express in brief form my feeling about this union, forming the United Church of Christ.

At present I am in St. Louis, Missouri, attending the triennial meeting of the National Council of Churches. Its theme is "Oneness in Christ." The United Church of Christ will demonstrate our oneness in Christ and should make a stronger witness for Christ in the world.

Very sincerely,
MARY DENISON FIEBIGER
Vice Chairman
Executive Committee
General Council
Congregational Christian
Churches

* * *

Dear Mr. Dollar:

The Executive Committee has directed me to do what in any event my heart would require me to do — to write you and your wonderful church of the appreciation of the Executive Committee for the enthusiastic and beautiful hospitality you provided for us all. Never, I think, has the Executive Committee had so pleasant and altogether stimulating a meeting as we had in Newport News.

We all were deeply impressed by the beauty of your church and most especially by the spirit which prevailed in all the people there. You were very kind indeed to provide us a complimentary dinner, and what a wonderful dinner it was. We shall never forget it.

On behalf of the whole Executive Committee, as well as for myself, I extend to you the heartiest appreciation and deepest thanks.

Cordially and gratefully yours,
FRED HOSKINS
Minister of the General Council

Laymen Plan For Future

Boards of the Laymen's Fellowship f the Congregational Christian Churches and the Churchmen's Brotherhood of the Evangelical and Reformed Church concluded 3-day essions (December 6-8) at the Shoreand Hotel, Chicago, Illinois, with the tatement that definite progress had een made toward union.

A joint newspaper, to be called The Churchmen's Fellowship, will be ssued monthly beginning in January, 1958, by executives of the two groups rom St. Louis. It replaces separate apers of both.

An executive committee of a joint ational committee, to coordinate work of the two existing organizations nd plan toward future union, was lected consisting of 3 members from ach group. Carl Bender, St. Louis nsurance man and president of the Churchmen's Brotherhood, was hosen chairman and William B. mith, Madison, Wis., vice-chairman. . D. Hoff, Jr., Tulsa, Okla. will be reasurer and other members are Elmo L. Fischer, New Braunfels, Tex.; Rev. Charles S. Hartman, Ft. Wayne, Ind., and Dale Peaks, Bountiul, Utah.

In separate action, the Congregaional-Christians elected William mith national president of the Laymen's Fellowship, replacing Lynn heldon, Lake Wales, Fla., who reigned before completing his term. Mr. Smith is a Madison, Wis., attorney who is on the faculty of the Univerity of Wisconsin.

The Evangelical and Reformed men, in their separate session, voted o raise $20,000 for pensions for pasors in Japan. The men's contribuon to be raised by local groups, will o with those of 7 other denominaons for a fund to enable pastors ensions to be raised from $15 to $30 monthly, the latter being bare subistence in Japan.

Walter A. Graham, Pembroke, Ky., esigning as director of the Laymen's Fellowship January 1 to become resident of the Southern Union College, Wadley, Ala., conducted joint losing devotionals, stressing the alents and power men bring to the hurch. "The one thing that will keep s together, though we are separated hysically, is God's love," he said.

Mr. Graham was honored earlier his weekend with a set of golf clubs nd balls from the two groups.

Rev. Dr. Truman B. Douglas, New York City, executive vice-president of the Congregational Christian Board of Home Missions, earlier told the men that "the most serious problem in Protestantism is the unemployed state of its laymen," and rated laymen above ministers in importance in carrying out "everything the churches desire and hope to accomplish for the renewal and redemption of human society."

Favorite Poem

(The Editor of The Fellowship is a great lover of poetry. If it was at all possible, every issue would have at least one good poem in it. Many poems have been used and in looking over back numbers, the July-August, 1950, issue contained the following on page 1 in column 3. We hope you will enjoy it again.)

THE WORLD IS MINE

Today, upon a bus, I saw a lovely girl
with golden hair.
I envied her, she seemed so gay, and
wished I were as fair.
When suddenly she rose to leave, I
saw her hobble down the aisle;
She had one leg, and wore a crutch;
and as she passed — a smile.
Oh God, forgive me when I whine.
I have two legs. The world is mine!
And then I stopped to buy some
sweets.
The lad who sold them has such
charm
I talked with him — he seemed so
glad —
If I were late 'twould do no harm.
And as I left he said to me: "I thank
you. You have been so kind.
It's nice to talk with folks like you.
You see," he said, "I'm blind."
O God, forgive me when I whine.
I have two eyes. The world is mine!
Later, walking down the street, I saw
a child with eyes of blue.
He stood and watched the others play;
it seemed he knew not what to do.
I stopped a moment, then I said,
"Why don't you join the others,
dear?"
He looked ahead without a word,
And then I knew — he could not hear.
O God, forgive me when I whine.
I have two ears. The world is mine!
With legs to take me where I'd go —
With eyes to see the sunset's glow —
With ears to hear what I would
know—
O God, forgive me when I whine.
I'm blessed indeed. The world is mine!

The YMCA Today.

WALTER A. GRAHAM

January 1, Walter A. Graham became the new president of Southern Union College at Wadley, Alabama, and is no longer the Director of the Laymen's Fellowship of Congregational Christian Churches. During the past years he has spent from 50 to 75 per cent of his time among the churches and working with laymen. He helped to start a movement which may become a tide of activity among the men of the United Church of Christ.

Men (and women) all over the country will wish Walter Graham good success as the president of a much-needed junior college that has hopes of becoming an accredited institution serving the interests of our churches in the far South. And the good wishes will include the family that expects to join him when the new home for the president is completed.

Mr. Graham was the editor of "The Fellowship," paper for our laymen, which is referred to in the preceding column. Therefore the poem printed there is one of his favorites.

THE MEN OF MASSACHUSETTS who heard that the new President of Southern Union College had neither a home for his family to live in nor an office to work in, decided that at least his lot would be a wee bit better off if he had a chair to sit in. So Charles Nettleship, president of the Massachusetts Laymen's Fellowship, presented Walter Graham with a chair at the Eastern Regional Meeting.

A Former Attendant at Our Church In Winston-Salem While On the Staff at Bowman Gray School of Medicine Is

Going To Thailand

Dr. Charles E. Richards of Omaha, Nebraska, a well known physician and Congregational layman, will be leaving soon for Thailand to accept a position as Advisor on Medical Education to the Government of Thailand, representing the International Cooperation Administration in Washington, D. C.

Dr. Richards, who since 1955 has served as Director of Clinic and Admissions and Associate Professor of Internal Medicine at the University of Nebraska School of Medicine, will leave for his new assignment in January 1958, after consultations in Washington, D. C.

As advisor on medical education he will help plan the building of a new medical college in Chiangmai in the northwest province of Thailand. With only 2,000 doctors in the country where the population numbers 20,000,000 the government is striving to improve educational opportunities for young people interested in studying medicine. Dr. Richards will be one of the deans of this new medical school, sharing the responsibility with a Thai doctor.

Dr. Charles Richards was born in Holdrege, Nebraska, the son of Rev. and Mrs. William Richards, who are now living in Cambridge, Nebraska. He spent most of his youth in David City, Nebraska where his father was a minister in the Congregational Church for 23 years. After graduating from Hastings College, Hastings, Nebraska he studied for his M. D. degree at the University of Nebraska School of Medicine and M. S. degree in zoology at Northwestern University. He was a Research Fellow of the American Cancer Society in Boston and New York and also with the National Research Council in Washington, D. C. During World War II Dr. Richards served with the Marine Medical Corps in the South Pacific and before coming to Omaha he was on the staff of the Bowman Gray School of Medicine in Winston-Salem, North Carolina.

Dr. Richards plans to visit mission hospitals during his stay in Southeast Asia. An active churchman, Dr. Richards sang in the choir of the Westmoreland Congregational Church in Washington, D. C. and did choral work and taught a class for young adults in the United Congregational Christian Church in Winston-Salem, North Carolina. His parents were also very active in our church in Winston at the time.

AT LEAKSVILLE

Doris J. Clatterbuck

Activities in the Leaksville United Church of Christ seem to be on the upward move since the arrival of our new pastor, Rev. Rosser L. Clapp. The Women's Missionary Society has now been changed to the Women's Fellowship. There are four circles in this new society which are under the leadership of Mrs. Pearl Painter. Each circle has met several times and they have elected their leaders and officers for the coming year.

We are also glad to report an increase in our church attendance over the last several months and we are hoping that it will continue to grow during the coming year. I feel sure that this is great encouragement for our pastor.

BEST WISHES go to Dr. Will B. O'Neill of Sanford, North Carolina, who underwent an operation at University Hospital, Chapel Hill, December 17.

CHRISTMAS DINNER was enjoyed by the Second Bible Class (young adults) of Leaksville Sunday school December 14. Host was Ray G. Rothgeb, teacher. BRAN-PIE was a feature of the evening — this is a colloquialism for the custom of exchanging names, giving gifts, and trying to guess who the givers were.

REV. AND MRS. RUSS SHAFFER are attending the National Convocation on the City Church in Columbus, Ohio this week, following a Christmas visit with Mrs. Shaffer's parents in Arkansas. Dr. Ross Sanderson, has a major responsibility for the Columbus meeting.

NEW ASSOCIATE CANDIDATE SECRETARY of the American Board is Miss Charlotte Reid of Atlantic Beach, Florida, who taught in Turkey for that Board 1944-47. She is a graduate of Oberlin, the University of Florida and Hartford School of Religious Education.

SHALLOW WELL LAYMEN

Max B. Vestal

The Laymen's Fellowship of Shallow Well church, near Sanford, North Carolina, held its first meeting after reorganization December 18 at the church. Twenty-two men met for a covered dish supper, which was followed by an interesting program. Weldon Stone spoke on the topic, "Why Are We Here?" Gordon Wicker, president, presided.

Our organization is as follows: President, Gordon Wicker; vice president and program chairman, Weldon Stone; secretary, Ervin Mansfield; treasurer, Harold Mansfield.

The program committee, which is to plan the program for the year, enlist participation of all and prepare the Laymen's Sunday service with the pastor, consists of Weldon Stone, Percy Measamer, Lawton Maddox, Charlie Watson, Homer Measamer.

The recreation committee, which is to plan recreation for meetings and playground activities, including laymen's softball team and P. F. recreation, consists of Jack Campbell, Woodrow Marsh Heber Mills, Preston Warner, Harold Steward, and James Watson.

The refreshment committee, which is to plan the year's schedule of refreshments and hosts, the Ladies' Night and laymen's picnic, is composed of Robert Watson, Hoyle Spivey, Vincent Cash, Eugene Rosser, Jessie Rosser, and Henry Rives.

Ambassadors Committee, which is to keep laymen informed on Convention and National Laymen's Fellowship, encourage attendance at rallies, secure transportation for rallies and extend invitation to neighboring groups and conference laymen, consists of Henry Todd, Lex Sloan, Frank Watson, Percy Sloan, Melvin Phillips, and Lendon Rollins.

A CHRISTMAS PAGEANT entitled "No Room in the Inn" was presented at the Leaksville United Church of Christ on Sunday, December 22. The pageant was preceded by recitations from the smaller children and several choir selections. Miss Dorothy Foltz was in charge of the pageant with Page Painter as choir director. A special offering was taken during the program for the benefit of retired ministers and their families.

FROM THE SOCIAL ACTION COMMITTEE –

Christian Concern

— Lanson Granger, Chairman

CHRISTIAN SOCIAL ACTION DEFINED

Two World Wars, a period of economic depression followed more recently by a period of economic expansion, mass communication, rapid transportation, and great progress in medicine have resulted in population shifts, changes in American family life, conflicts between groups, and individual personal tensions. Christian Social Action is the effort that has been made by the churches to meet resulting problems.

Even in Old Testament times, attempts were made to meet existing problems. Jesus identified Himself with these efforts at the beginning of his ministry when He read from the book of the prophet Isaiah: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Luke 4:18, 19).

Christian Social Action has been defined as **"trying to live as Christians every day** in our relationships with people in the home, the church, the community, and the world." Its goals are sought to be accomplished by service to individuals and small groups and by direct influence upon public opinion and governmental institutions and programs.

The following are some of the needs that Social Action attempts to meet:

I. **The strengthening of families** — through evangelism, Christian education, pastoral care, and helping to prevent, and to meet problems arising from, juvenile delinquency and broken homes.

2. **Mental health** — care of the aged including the establishment of homes — alcoholism — child care — emotional problems resulting in mental illness.

3. **Intergroup cooperation** — minority groups — migrants — immigrants (including refugees). We cannot ignore the racial problem or hope to have a complete meeting of minds at this time. A sincere Christian will attempt to maintain an attitude of consideration for the opinions, aspirations, and motives of others. He will strive to maintain an atmosphere in which the problem can be intelligently and prayerfully discussed.

4. **Control of alcoholic beverages,** the use of which results in human degradation and economic loss.

5. **Prevention of death and injuries upon the highways.**

6. **Improvement of the public schools** to help meet the needs of our changing world.

7. **Slum clearance** in both rural and urban communities — below-standard housing, inadequate recreational facilities, and the lack of churches being contributing factors to crime.

8. **On the international level,** the problems arising from war and numerous problems confronting our missionaries.

"For the challenge that confronts us in times like these, we are not sufficient, but Christ is sufficient. In His love, we are able to love. In the triumph of His Cross, we are enabled to serve."

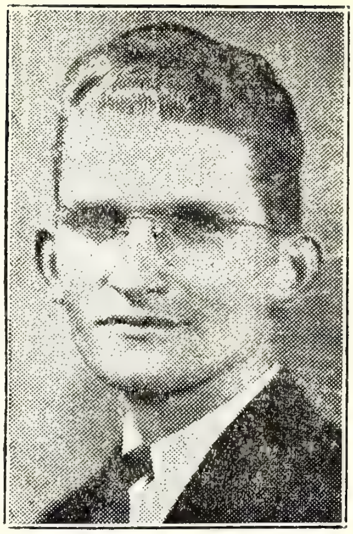
Christian Social Action is the Christian community in motion.

—Mrs. A. Glendon Johnson

BAYVIEW church, Rev. J. E. Neese, minister, reports having received thirty members in 1957. This church had communion on Christmas Eve. Some new Hymnals have recently been purchased.

NEW TREASURER of the Eastern Virginia Christian Missionary Association is Roy E. Twiford, 205 Seachest Road, Bayside, Virginia. Please send C. M. A. money to him.

UNITED CHURCH, Winston-Salem had a variety of Christmas activities in church and home, including: Sunday evening service December 15, with a reading of J. B. Phillips "The Angel's Point of View" and a Birthday Cake; Family Night Service December 22, with supper, movie, "Treats" for the children, mittens and socks for "tree" for others, other warm clothing for Service Committee, and silver as a gift for the church kitchen; suggested home activities included an Advent wreath with four candles.



Rev. Carl R. Key began work January 1 as the Executive Secretary of the West Virginia Council of Churches, with offices at 612 Virginia Street, East, Charleston 1. Mr. Key, formerly a member of Brown's Chapel church, a graduate of Elon College and the Divinity School of Yale University, has been working for the past three years with the Committee on the Use and Understanding of the Bible of the Division of Christian Education of the National Council of Churches. He has also served as Director of CROP and as Executive Secretary of the North Carolina Council of Churches. His family, which includes his wife, the former Barbara Chase, and two sons, John and Paul, will stay in Durham until the close of the school year. John is co-captain of the high school basketball team. The Keys are members of our Durham church, where Mrs. Key serves as organist.

SYMPATHY is extended to Rev. and Mrs. R. A. Whitten and family of Winchester, Virginia, in the death of Mrs. Whitten's mother, Mrs. John Curling, on Christmas morning. Services were held in our Winchester church on Thursday afternoon and in First, Portsmouth, with Rev. R. E. Brittle officiating, on Friday afternoon. "Rosa," as she has been affectionately known by a multitude of people in the Southern Convention, lived a long and useful life, culminating in the parsonage in Winchester. She will be greatly missed by her many friends there, and by those from all over the area who were occasional visitors in the Whittens' home.

Psychology And Sociology At Elon College

C. Gilbert Latham,
Associate Professor

It is believed that the subject matter in the liberal arts college are the world in which man lives, the society which he has created, and man as an organism. Even in the pre-historic past, man was concerned with the world, the group of which he was a part, and himself, and began to make assumptions pertaining thereto. Down through the centuries the making of assumptions continued. But, for several reasons, the validity of the assumptions about self and society was not tested through the years so willingly or so rigorously as that of the beliefs about nature. The result has been that man's knowledge of himself and his society — a very personal knowledge — has lagged far behind his knowledge about the world — an impersonal knowledge. As a consequence, man can solve many of the problems of the physical environment but few of those either of the social environment or of self. Today the problems which are so difficut are not those presented by the physical environment, but those which have been created by man's interaction with others of his kind.

Psychology (the scientific study of behaviour) and sociology (the scientific study of the social phenomena arising from the group relations of human beings) are disciplines which are trying to bring this lagging knowledge abreast of our knowledge in the impersonal sciences. As sciences, they enable the student to identify and understand the relationships between given antecedent conditions and their consequences, to say that if X occurs one should expect Y to take place, and to know that if Y_1 is desired the necessary antecedent is X_1.

Specifically, psychology will enable the student more nearly to understand the behavioral processes, the reasons why human beings behave as they do, and the ways in which desired behavior can be brought about.

To help the student achieve this objective, Elon College offers seven courses in psychology. The beginning course surveys the entire field and lays the foundation for the more intensive consideration of the separate branches taught at Elon, namely, social, educational, child, adolescent, and industrial psychology, and mental hygiene.

Sociology, on the other hand, helps the student more nearly to understand the structure of our society, the problems arising in it, and its influence on the individual and his groups; to identify causes of conditions and trends; and to learn how to control what so that desired goals may be achieved.

Currently Elon College offers seven sociology courses: introductory, problems, pathology, rural, the family, educational, and industrial.

In addition to becoming acquainted with the body of knowledge, the student at Elon has the opportunity to use the scientific method in investigations in psychology and sociology and, thus, to acquire a degree of skill, appropriate to the undergraduate level, which will help him to serve all the better his community and its agencies and institutions and the individual human beings who are therein.

Such, though, could be said of any liberal arts college which happens to offer such specifically titled courses. What of the church-related liberal arts college, which considers a framework of Christian principles? Various indications are that we live in an age when current values and goals should be appraised and future ones chosen with care. Science does not attempt such moral evaluation. It is Christianity which can and should determine values and set goals, both personal and social; it is science which can then tell us how best to make such values prevail and to achieve such goals.

Bobby: Mayor in 1988?

Mayor . . . governor . . . senator . . . why not? Our Bobbies of today are our leaders of tomorrow!

That's why Bobby and the 32,000,000 other boys and girls from whose ranks will come the leaders of our land need first-rate schools. Yet in many communities, the shortage of classrooms, teachers and up-to-date schoolbooks is dangerously acute. As a result, the level of teaching and learning is seriously lowered.

Let's be sure this doesn't happen to the children in *our* schools. Join other good citizens to back up our School Board, attend PTA meetings and school conferences.

For a free booklet telling what *you* can do, write to: Better Schools, 9 East 40th Street, New York 16, N. Y.

PRELIMINARY ANNOUNCEMENT
OF THE INAUGURATION OF
DR. JAMES EARL DANIELEY
SIXTH PRESIDENT OF
ELON COLLEGE
ELON COLLEGE, NORTH CAROLINA
MARCH 11, 1958

Please note the date on your church calendar. An invitation will be mailed to you and the members of your church.

Eastern Virginia Conference			
Bayside — Thanksgiving	38.56		
Dendron — Thanksgiving	9.14		
Franklin — Thanksgiving	164.29		
Christian Temple	10.00		
South Norfolk — Thanksgiving	200.00	421.99	
North Carolina and Virginia Conference			
Shallow Ford	19.00		
South Boston	14.00		
Union (Va.), S.S.	5.00	38.00	
Western North Carolina Conference			
Pleasant Ridge — special	34.25	34.25	
Virginia Valley Conference			
Antioch	17.00		
Bethel, S.S.	2.00		
Linville, S.S. — special	40.00	59.00	
Total			$ 618.64
Grand Total			$ 8,247.82

SPECIAL OFFERINGS

Amount brought forward		$12,432.42
Friendly Service Gifts:		
Mayflower Guild, Cong. Church, Gary, Ind.	$ 22.00	
Ladies' Aid Society, Cong. Church, Metaline Falls, Wash.	3.00	
Circle 4, Christian Cong. Church, Madrid, Iowa	5.00	
Union Ladies' Aid, Cong. Church, Elcho, Wis.	15.00	
Mary's Circle, Zion Cong. Church, Ritzville, Wash.	20.00	
Group 4, Women's Fellowship, Union Cong. Church, Waupun, Wis.	12.00	
Young People's Class, Reidsville Church	15.00	
In Memory of Oliver G. Fleming	100.00	
In Memory of J. D. Strader, Sr.	5.00	
In Memory of Mrs. C. H. Dickey	5.00	
Thanksgiving Offerings:		
Dr. Wm. H. Stratford, Winter Park, Florida	50.00	
Sophia, N. C., Cong. Christian Church	14.00	
Liberty, N. C., Cong. Christian Church	11.00	
Shallow Ford Christian Church	100.00	
Miss Violet J. Holt, Burlington, N. C.	75.00	
Spoon's Chapel Christian Church	13.50	
Christmas Offerings:		
Adult Bible Class, Clayton Christian Church	10.00	
Mrs. Mathias Krenn, Atlantic City, N. J.	5.00	
Woman's Miss. Soc., Piney Plains Christian Church	20.50	
The R. L. Hendrickson's, Lincoln, Kansas	25.00	
Mr. and Mrs. Wm. R. Gabriel, Elon College, N. C.	25.00	
Mathews Circle, Women's Fellowship, Winchester Ch.	10.00	
Mr. & Mrs. D. W. Mikesell, Dayton, Ohio	200.00	
Thomas O. Morrison, Norfolk, Va.	10.00	
Miss Cleo Cash, Franklin, Va.	3.00	
Antioch S.S. & Church, Bear Creek, N. C.	10.82	
Clarence M. Fields & Family, San Leandro, Calif.	5.00	
Mrs. R. B. Baker, Greensboro, N. C.	10.00	
H. E. Whitesell, Elon College, N. C.	10.00	
Mr. & Mrs. J. Marvin Whitley, Suffolk, Va.	15.00	
The Cone Foundation, Greensboro, N. C.	100.00	
Miss Stella E. Sharp, Summerfield, N. C.	10.00	
Noland Memorial Foundation, Newport News, Va.	100.00	
Womack Electric Supply Co., Burlington, N. C.	225.00	
H. A. Rawles, Suffolk, Va.	15.00	
Eugene Neu, Charlotte, N. C.	10.00	
Mrs. Bertha J. Boyce, Winchester, Va.	10.00	
Patrick Mem. Class, Piney Plains Christian Church	7.50	
Leaksville 2nd S.S. Class, Luray, Va.	15.00	
Special Gifts	53.36	
Total		$ 1,370.68
Grand Total		$13,803.10
Total for the Week		$ 1,989.32
Total for the Year		$22,050.92

LAYMEN ORGANIZED AT HAPPY HOME

Eunice Lipford

The laymen of Happy Home church, near Reidsville, North Carolina organized on November 22 with twenty-eight men present. Officers are: Earl Hill, president; Preston Cox, vice president; Elton McCollum, secretary-treasurer; program committee, Preston Cox, Edd Hill, Julian Turner; project committee, Dillard Powell, Clarence Evans, Ambrose Evans, Linwood Cox, Robert Page; Scout committee, Eugene Scearce, John Collie, Paul Powell.

The project adopted was sponsoring Boy Scout troop. Martin Garren, president of the Southern Convention, spoke on laymen's work in the convention. The young adult class served supper.

The second meeting of the laymen was held December 13 in the Happy Home Community Center with thirty-one laymen present. The Woman's Missionary Society sponsored the dinner. Following dinner, Mr. Adams, Scout Field Executive of Cherokee Council, and Mr. Joe Tyson, Field Executive of Rockingham County, spoke concerning what Scouting can do for boys in a community.

CYPRESS CHAPEL LAYMEN MEET

J. P. Byrd, Sr.

Fifty-two members of the Laymen's Fellowship and five visitors were present for the laymen's meeting at Cypress Chapel December 3, when the Florence Brinkley circle served a turkey supper in the new educational building.

Guest speaker was Dr. H. S. Hardcastle, pastor of Oakland and Berea Christian churches. Presiding was F. E. Harrill, president of the laymen. R. E. Rogers gave the invocation; a quartet composed of Harvey Harrell, Jesse Mizelle, Mills Luter and Paul Parker, accompanied by Mrs. Doris Bailey sang; and the benediction was given by G. C. Mann.

During the business session new officers were elected as follows: J. P. Byrd, Jr., president; Ralph Hollowell, vice president; James Rogers, secretary-treasurer; J. P. Byrd, Sr., reporter.

Our church has just completed a new educational building at a cost of $32,000. It includes a dining hall, kitchen, four rest rooms and class rooms for all departments.

The Rev. Ellis N. Clark and his good wife, Elsie Maie, are doing a fine job here.

EASTERN VIRGINIA COMMITTEES

Executive: Rev. Geo. D. Alley, Rev. A. L. Granger, Jr., Rev. J. Everette Neese, G. Chapman White, Rev. Frank R. Hamilton, Shirley T. Holland.

Apportionments: J. Letcher Eley, Rev. T. H. Britton, Rev. Ellis Clark, Mrs. Raye V. Knight, G. Chapman White.

Christian Education: Rev. Melvin Dollar, Rev. H. E. Crutchfield, A. A. Dofflemyer, Mrs. W. T. Harrell, Roy Twiford.

Evangelism: Rev. G. Julius Rice, J. H. Booth, Mack Miller, Rev. Odell Powell, Rev. O. D. Poythress.

Foreign Missions: Miss Rebecca Mann, Mrs. B. F. Collins, Mrs. J. O. Davidson, Sr., Rev. W. B. Daniels, Rev. O. B. Pendleton.

Home Missions: W. B. Williams, Rev. Jack T. Akin, Rev. Hugh Lassiter, Rev. J. E. McCauley, Mrs. Garland Spratley.

Memoirs: R. T. Bradford, Rev. G. C. Crutchfield, Mrs. L. W. Stagg, Rev. James Walters.

Ministerial Education: Rev. H. S. Hardcastle, Rev. R. E. Brittle, Rev. J. H. Dollar, Rev. W. A. Grissom, Rev. H. Raymond Phelts.

Place: George D. Underwood, Jr., Rev. M. E. Taylor.

Program: Executive Committee.

Social Action: Rev. Russ Shaffer, Rev. Rufus Ansley, William F. Lawrence, Mrs. Charles Thomson, Mrs. E. E. Waterfield.

Stewardship: Rev. Joe A. French, A. Lee Hanbury, Jr., Rev. T. G. Humphries, Rev. R. T. Grissom, Mills Luter.

W. N. C. PILGRIM FELLOWSHIP TO MEET

The Western North Carolina Pilgrim Fellowship will hold its quarterly rally at Albemarle church January 12, 1958. All young people in the churches of the Conference are invited. The Pleasant Grove group will present the Television Skit from the "Packet for Youth Week." Rev. Bill Simmons will lead recreation. Be sure your group is represented. Groups are reminded to bring money for the budget which is 25c per member.

COST of the Educational Building at Virgilina amounted to $41,278 rather than $14,278 as given in this paper recently. Dr. David Shepherd, minister of the church, calls this to our attention.

Southern Convention Directory

THE SOUTHERN CONVENTION

President	Mr. Martin T. Garren, 1817 Rolling Rd., Greensboro, N. C.
Vice President	Rev. David W. Shepherd, Virgilina, Va.
Secretary	Rev. H. E. Robinson, 415 S. Church St., Burlington, N. C.
Treasurer	Mr. Walter L. Cooper, So. Conv. Off., Elon College, N. C.
Asst. Treasurer	Miss Edna M. Fitch, So. Conv. Off., Elon College, N. C.
Superintendent	Rev. Wm. T. Scott, So. Conv. Off., Elon College, N. C.
Stewardship and Evangelism Secretary	Rev. F. P. Register, So. Conv. Off., Elon College, N. C.
Literature Consultant	Miss Ruth H. Dunn, So. Conv. Off., Elon College, N. C.
Editor, The Christian Sun	Rev. F. C. Lester, 840 Sunset Ave., Asheboro, N. C.

VIRGINIA VALLEY CENTRAL CONFERENCE

President	Mr. Clarence Phillips, Broadway, Va.
Vice-President	Rev. Silas E. Madren, Elkton, Va.
Secretary	Rev. Rosser Lee Clapp, Rt. 1, Luray, Va.
Treasurer	Mr. O. W. Andes, Parkview, Harrisonburg, Va.

EASTERN VIRGINIA CONFERENCE

President	Rev. George D. Alley, Box 364, Suffolk, Va.
Vice-President	Rev. A. Lanson Granger, Jr., 50 Tucker Lane, Warwick, Va.
Secretary	Rev. J. Everette Neese, 1041 Bayview Blvd., Norfolk, Va.
Treasurer	Mr. G. C. White, Waverly, Va.

EASTERN NORTH CAROLINA CONFERENCE

President	Rev. Carl Wallace, Box 62, Southern Pines, N. C.
Vice-President	Rev. Gaylord Noyce, The United Church, Raleigh, N. C.
Secretary	Rev. Earl T. Farrell, Varina, N. C.
Treasurer	Mr. T. N. Daughtry, Rt. 1, Clayton, N. C.

WESTERN NORTH CAROLINA CONFERENCE

President	Rev. Clyde L. Fields, 737 Lee St., Asheboro, N. C.
Vice-President	Rev. Winfred Bray, Randleman, N. C.
Secretary	Rev. F. C. Lester, 840 Sunset Ave., Asheboro, N. C.
Treasurer	Mr. I. L. McDowell, Rt. 3, Asheboro, N. C.

NORTH CAROLINA AND VIRGINIA CONFERENCE

President	Rev. W. W. Hall, 162 Third Ave., Danville, Va.
Vice-President	Rev. Wm. A. Rich, Vernon Hill, Va.
Secretary	Rev. R. M. Petersen, Rt. 2, Elon College, N. C.
Treasurer	Mr. T. S. Earp, South Boston, Va.

THE WOMEN'S FELLOWSHIP OF THE SOUTHERN CONVENTION

President	Mrs. F. C. Lester, 840 Sunset Ave., Asheboro, N. C.
First Vice-President	Mrs. Garland Spratley, Dendron, Va.
Second Vice-President	Mrs. R. A. Whitten, Box 355, Winchester, Va.
Recording Sec'y	Miss Susie D. Allen, 924 Williamson Dr., Raleigh, N. C.
Corresponding Sec'y	Mrs. W. J. Andes, Box 625, Elon College, N. C.
Treasurer	Mrs. J. D. Strader, Box 767, Burlington, N. C.
Historian	Mrs. W. W. Sellers, Box 1028, Burlington, N. C.

THE WOMEN'S FELLOWSHIP OF THE VIRGINIA VALLEY CONFERENCE

President	Mrs. Tom Good, Rt. 1, Broadway, Va.
Vice-President	Mrs. E. J. Rohart, Rt. 2, Box 49, Harrisonburg, Va.
Rec. Secretary	Mrs. Shirley White, Broadway, Va.
Cor. Secretary	Miss Ezylean Nicholson, St. David's Church, Va.
Treasurer	Mrs. Stella Liskey, Rt. 3, Box 242, Harrisonburg, Va.

THE WOMEN'S FELLOWSHIP OF EASTERN VIRGINIA

President	Mrs. Ray Gordon, 218 Grace St., Suffolk, Va.
First Vice-President	Mrs. Raye Knight, Chuckatuck, Va.
Second Vice-President	Mrs. Ellis Clark, Rt. 3, Box 610B, Suffolk, Va.
Recording Sec'y	Mrs. Alfred Ellis, Rt. 1, Suffolk, Va.
Corresponding Secretary	Mrs. Frank Lewis, 1628 Matthews Terr., Portsmouth, Va.
Treasurer	Mrs. Samuel Frost, Rt. 1, Box 475, Hickory, Va.

THE NORTH CAROLINA WOMEN'S FELLOWSHIP

President	Mrs. H. E. Robinson, 522 Parkview Dr., Burlington, N. C.
First Vice President	Mrs. John R. Lackey, 637 S. Sunset Dr., Winston-Salem, N. C.
Second Vice-President	Mrs. Carl Wallace, Box 62, Southern Pines, N. C.
Recording Sec'y	Mrs. Bland A. Leebrick, Rt. 1, Gibsonville, N. C.
Corresponding Sec'y	Mrs. Wm. T. Scott, Sr., Elon College, N. C.
Treasurer	Miss Susie D. Allen, 924 Williamson Dr., Raleigh, N. C.

SOUTHERN CONVENTION LAYMEN'S FELLOWSHIP

President	Dr. J. Earl Danieley, Elon College, N. C.
Vice-President	Mr. P. D. Howell, Jr., Chuckatuck, Va.
Secretary-Treasurer	Mr. D. Marsh McLelland, Elon College, N. C.

VIRGINIA VALLEY LAYMEN'S FELLOWSHIP

(Not Organized) Contact the following:

Mr. C. A. Phillips, Broadway, Va.
Mr. J. S. Sellars, Broadway, Va.
Mr. K. B. Dofflemeyer, Elkton, Va.
Mr. H. E. Liskey, RFD, Harrisonburg, Va.

Eastern Virginia Laymen's Fellowship

President — Mr. Harry H. Harcum, 1910 Richmond Ave., Portsmouth, Va.
Vice-President — Dr. Darden W. Jones, Franklin, Va.
Secretary-Treasurer — Mr. W. H. Baker, 1028 24th St., Newport News, Va.

Eastern North Carolina Laymen's Fellowship

President — Mr. E. L. Forsyth, Rt. 2, Henderson, N. C.
Vice-President — Mr. F. B. Fuller, Jr., Rt. 1, Henderson, N. C.
Secretary — Mr. James Cash, Wake Forest, N. C.
Treasurer — Mr. Calvin Ayscue, Rt. 1, Henderson, N. C.

Western North Carolina Laymen's Fellowship

President — Mr. Harold Myers, 100 Burgess Ave., Randleman, N. C.
Vice-President — Mr. Jack Shoffner, Liberty, N. C.
Secretary — Mr. Howard Petty, Box 815, Pittsboro, N. C.
Treasurer — Mr. C. Parks Teague, Liberty, N. C.

North Carolina & Virginia Laymen's Fellowship

Chairman — Dr. H. H. Cunningham, Elon College, N. C.
Vice-Chairman — Mr. E. Irvine Anderson, Box 334, Halifax, Va.
Secretary-Treasurer — Mr. Austin Lane, Box 517A, Greensboro, N. C.

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In Memoriam

"Blessed are the dead who die in the Lord."

ROBERTS

WHEREAS the Rev. Jesse Martyn Roberts has been called to his Heavenly Home, we the fellow members of the Windsor Congregational Christian Church, wish to pay tribute to his fine life of service.

A minister of our denomination and a native of Isle of Wight County, who served long and faithfully in the service of his church, Mr. Roberts also was a teacher in the public schools. We owe a debt of gratitude to this beloved servant of God.

First: We bow in humble submission to the will of our Heavenly Father.

Second: That we extend our sincere sympathy to his children.

Third: That a copy of these resolutions be sent to the family, a copy to THE CHRISTIAN SUN for publication and a copy entered on our church records.

Gladys J. Holland
Ophir Bailey Wilkinson
F. Ivan Steele

HARCUM

When Mrs. Susie Belle Harcum of Holy Neck Congregational Christian Church died suddenly at her home on October 23, 1957, that home lost a devoted member, the community lost a highly regarded friend, and a good woman went to be forever with her God whom she loved and whom she had served through the years.

Mrs. Harcum was a life-long member of Holy Neck church, a faithful member of the Women's Fellowship and Second Bible Class, and was always ready to lend a helping hand whenever needed.

Therefore, be it resolved:

1. That we keep in lasting remembrance the high Christian standards and ideals of service, kindness, unselfishness and joyfulness which were in her daily living.
2. That we extend to her family our deepest sympathy and pray God's love will sustain and comfort them.

Mrs. H. L. Worrell
Mrs. John Norfleet
Mrs. C. E. Piland
Committee

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Memoirs: Rev. John Q. Pugh, Rev. Martin Foglcman, Cyrus Shoffner.

AN INTERNATIONAL FAMILY

Dr. and Mrs. W. W. Sloan of Elon College have an interesting "family" of three boys — Douglas Albert of Lahore, Pakistan, John Ling from Sibu, Sarawak, and John Bede of Pashawar, Pakistan, as pictured here.

The Sloans are unusual people by any measurement of ordinary mortals. They have traveled in many countries of the world, making a number of trips abroad. They have made a point of using their summer vacation months to visit the countries which are to be studied by the churches the following year, so as to be qualified to help our groups in their mission study. With pictures, slides, costumes, as well as the spoken word, they have made these countries come alive for many people in the Southern Convention.

Dr. Sloan not only teaches, but he writes textbooks. His book, A SURVEY OF THE OLD TESTAMENT, published by Abingdon Press last January, has been adopted by a number of colleges for use in their classes. He is now completing work on a companion volume, A SURVEY OF THE NEW TESTAMENT.

While on a trip to Pakistan in 1954 they met Mr. Albert, who is secretary for youth work for the West Pakistan Christian Council. They arranged for his son, Douglas, to come to Elon College the next fall. His cousin, John Bede, came last March. As a result of meeting the Methodist Bishop of Singapore on the same 1954 trip, John Ling, whose father is a Methodist minister, came to Elon this fall.

Douglas, who is now an "old hand" at life in America, has spent the last two summers in Congregational Christian youth camps — ranging from our area to California. All three boys have made a place for themselves on the Elon College campus.

The Christian Sun

Miss Beatrice George
1207 Seaboard Ave.
12-1-58

VOLUME 110 JANUARY 14, 1958 NUMBER 2

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

Be Sure to Read
the Thrilling and
Informing Article
IN DEEPEST AFRICA
Page 6

Organ of the Southern Con-
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Editorial and Publication
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Subscription office:
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MARVIN ALEXANDER POLLARD

On New Year's morning 1958 the Rev. Marvin Alexander Pollard slipped away from his new home near Liberty, N. C., to his Heavenly Home. He went quietly as he had lived and worked.

Born near Wedowee, Alabama, September 5, 1895, the son of the late Thomas and Mollie Pollard, he attended Noonday Christian Church where he was licensed to preach in 1921 and ordained by the late Rev. John Dollar in 1923. In 1922 he moved to North Carolina and attended Elon College.

Most of his ministerial life was given to the Western N. C. Conference which he served not only as a pastor but also as its secretary and president. High Point, Randleman, Liberty, Pleasant Hill and Smithwood received the better portion of his labors. Smithwood was his first pastorate, a church which he served for fourteen years all told, and Pleasant Hill was his last pastorate of ten years as the first resident minister of that church. He served Palm Street in Greensboro for ten years. In August he retired and moved to his new home near Smithwood, but had begun to serve New Center part-time.

During his ministry he performed 114 marriages and conducted 392 funerals.

February 9, 1919, he married Lillian Moore. Their three surviving children are Mrs. Howard Humble of Liberty, Ocie of Greensboro, and Lankford of Jacksonville, Florida. His brother Artis lives in Burlington and brother Dumas at Wedowee, Alabama. Roanoke, Alabama, is the home of his sisters, Mrs. Paschal Brown, Mrs. Howard Johnson, and Mrs. Hoyt Waldrop.

Funeral services were conducted by Rev. Martin Fogleman and Rev. Lacy M. Presnell, both of whom Mr. Pollard helped to ordain, and the body was laid to rest in the Smithwood church cemetery.

Here And There Among The Churches

BEST WISHES TO Dr. Henry Robinson, who underwent minor surgery recently. Dr. John G. Truitt preached at our First, Burlington, church January 5 and Dr. James M. Hess January 12.

SOUTHERN UNION COLLEGE is beginning a nation-wide campaign for $110,000 to construct a Library, Arts building, and a President's Home. President Walter A. Graham and Dean of Students Henry H. Diehl were installed January 1.

JUNIOR HIGH STUDENTS are now having their own Sunday evening meeting at First, Burlington, rather than meeting jointly with the Senior High group as heretofore.

WE WELCOME THE PUBLICATION of Volume I, Number 1 of the CHURCHMEN'S FELLOWSHIP, which is the "official publication of the Churchmen's Brotherhood, Evangelical and Reformed Church, and Laymen's Fellowship of the Congregational Christian Churches."

DELEGATES TO THE NATIONAL CONVOCATION ON THE CITY CHURCH, held in Columbus, Ohio January 7-9 from the United Church of Christ in this area included: Rev. Aubrey Hedrick, Winston-Salem; Rev. G. Harold Meyers, Raleigh; Rev. Ivan R. Morrin, Kannapolis; Rev. Charles F. Pegram, Fayetteville; Rev. W. W. Snyder, Burlington; Dr. W. E. Wisseman, Greensboro; Rev. W. W. Hall, Danville; Rev. F. R. Hamilton, Norfolk; Dr. A. W. Newell, Richmond; Rev. G. J. Rice, Bayside; and Rev. Russell Shaffer, Portsmouth.

COLLEGE STUDENTS at Suffolk church (fifteen and their dates) were entertained at a Christmas party given by Rev. and Mrs. George Alley at the parsonage December 27.

WHO SAYS ADULTS DON'T ATTEND SUNDAY SCHOOL? Burlington, First, church reports attendance for December 29 as 288, with 177, or more than half, adults.

TWO MILLION DOLLARS for theological education in Asia, Africa and Latin America has been made available to the International Missionary Council from the Sealantic Fund. It required a matching fund to be pledged by foreign mission boards in the United States. Eight denominations have done this, including both the American Board of the Congregational Christian churches and the Board of International Missions of the Evangelical and Reformed Church.

THREE HUNDRED PEOPLE were turned away from the Christmas pageant of Suffolk church, according to ushers. Five choirs under the direction of David Brown Harrell and pageantry under the leadership of Miss Gladys Yates formed the basis for the program given December 15.

INDONESIAN COUNCIL OF CHURCHES has issued a statement concerning recent difficulties in that area: "We are conscious of our abiding unity in Christ despite all that has happened. Worldly friction and enmity cannot prevent our carrying out our high calling in the name of the Lord and the preaching of the Word to our peoples." Thus Indonesians and Dutch are called to signify their unity as Christians.

JOINT MEETING of the Women Fellowship and the Laymen's Fellowship of Spoon's Chapel, near Ash boro, N. C., will be held January at the home of Mr. and Mrs. Joh Hulins.

DEAN AND MRS. A. R. VAN CLEAVE and family of Souther Union College visited Mrs. Van Cleave's parents at Glen Raven, N. C during the Christmas holidays. A recent issue of THE SOUTHERN UNION NEWS contains a picture o Mrs. VanCleave in the Thrift Sho which she manages.

MRS. WOFFORD C. TIMMONS formerly of Southern Pines, is now serving as hostess in Metcalf House Oberlin College, Oberlin, Ohio.

GREETINGS

In assuming the position vacated by Walter Graham, I appreciate the opportunity to serve. I realize that this is a tremendous undertaking Encouraging letters are being received from many of you: The friendliness expressed is heartening; the genuine offers of support, will be accepted! I am attempting to fill a GIANT'S boots and assuredly I shall need your support!

At present, no changes in policy or administration are contemplated. The Headquarters office, however, will be moved to St. Louis, Missouri. The proximity of Ken Kohler of the E & R Brotherhood, as well as the Eden Publishing House, make such a step desirable. The central location will permit me to reach most of the country fairly easily via either train or air.

William E. Peterson

Volume 110 Number 2

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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DEACONS MEET AT GARNER

Mrs. Margie Partin

The deacons and their wives of ayes' Chapel Christian Church, Gar-er, North Carolina, were invited to ie home of Mr. and Mrs. Leonard tone (he is chairman of the Board Deacons) December 22 for a Christ-as supper. After a bountiful meal, hich was very much enjoyed by all, veryone gathered in the parlor for a hort meeting. Mr. Stone began by eading from the Bible the duties of ie deacons and their wives, First imothy, third chapter. He gave a rief and interesting talk concerning ie importance of cooperation and nderstanding among the deacons and ieir wives. This would cause a more hristian spirit throughout the church nd make it a much better place to orship. After a short business ses-ion, Mr. Stone read a few verses from ie third chapter of Ecclesiastes. The ieeting was closed with a prayer by Ir. Mimms. Then we played a few ames and sang Christmas songs. veryone went home with the feeling f warm Christian fellowship.

We are very proud of Mr. Sessom, ur student minister, and feel that our ongregation is growing, especially or church services.

A GOOD NEW YEAR RECIPE

Here is a recipe, its author un-nown, which we believe will guaran-ee a Happy New Year for all of us it is followed:

"Take 12 fine, full-grown months, ee that these are thoroughly free of itterness, hate and jealousy; cleanse hem completely from every clinging pite; pick off all the specks of petti-ess and littleness; in short, see that hese months are freed from all the ast — have them as fresh and clean s when they first came from the reat storehouse of time.

Cut these months into 30 and 31 qual parts. Don't attempt to make up he whole bunch at one time, but pre-are one day at a time, as follows:

Into each day put 12 parts of faith, 1 of patience, 10 of courage, 9 of ork (some people omit this ingre-ient, and so spoil the flavor of the est), 8 of hope, 7 of fidelity, 6 of iberality, 5 of kindness, 4 of rest leaving out this is like leaving out he salt — don't do it), 3 of prayer, of meditation, and one of well select-d resolution. Put in a teaspoonful of igh spirits, a dash of fun, a pinch of folly, a sprinkling of play, and a heaping cupful of good humor; pour in lots of love, mix with vim, and cook thoroughly in a fervent heat. Garnish with a few smiles, serve with quietness, usefulness, and cheerfulness and a Happy New Year is a certainty."

DR. ALFORD CARLETON, executive vice president of our American Board attended the quadrennial meeting of the International Missionary Council in Ghana (December 27-January 9). He spent Christmas Day as the guest of an isolated mission station of the Evangelical and Reformed Church in Tonga, Ghana. Following the meeting he and Dr. John Reuling will tour our mission stations in Africa.

WAKE CHAPEL SEES BIBLE PICTURE

"Our Bible — How It Came to Us," a feature-length motion picture which unveils the fascinating story of how the Bible has come down to us through the ages, was shown at the Wake Chapel Congregational Christian Church on Sunday evening, January 5, at six o'clock sponsored by the Women's Missionary Fellowship.

Produced by the American Bible Society, the sound film sweeps across the centuries from the formation of the Old Testament to the present time. It shows the Scriptures in use in Palestine in the time of Jesus, how the letters of Paul and the Gospels were written and used in the early Church; then comes the thrilling story of the translation into Latin, the spoken languages of Europe, and finally into English. Deeply dramatic and detailed it portrays the martydoms and oppressions faced by those who have brought the Bible down to us.

The picture is authentic, clear and sincere. More than 250 actors participate in the film; these include men and women of many races, colors, and historic periods, from ancient Hebrews to American Sunday School children of today.

Showings of the film both in this country and in England have brought forth the highest praise, and it is hoped that this picture will stimulate more wide-spread reading of the Bible.

Members of near-by Congregational Christian churches were especially invited to see this film.

HIGH POINT CHURCHES GOALS FOR 1958

F. C. Lester, Minister

1. All church members active.
2. Enlist 50 new members.
3. Give $125 each week for current expense, missions and benevolence.
4. Find a good, new location for church.
5. Erect new building and move into it.
6. Strengthen the Sunday school, men's, women's, and youth groups.
7. Serve High Point in some significant way.
8. Pay all Apportionments in full.
9. Be represented in all denominational and interdenominational meetings where we are expected.
10. Every member a good steward.

HOW TO GET MORE FROM CHURCH SERVICE

First, let us remember that Sunday worship really begins on Saturday night. A strenuous Saturday with a past-midnight bedtime does not fit us for worship the next day.

Second, let us plan to arrive at church with time to spare. There are always some who arrive without even a second to spare, and some are even later.

Third, let us be silent as we enter God's house. It is a holy place. It is not a setting for idle conversation. Individual, personal worship begins on entering the church, and corporate worship upon the first strains of the organ prelude.

Fourth, let us pray and meditate before the service and during the prelude. It will make the service more meaningful. As we sit in our pews, let us pray for the church, the minister, the choir, and all who worship with us.

Fifth, let us come to church anticipating that God will be there and that we shall experience his presence. Too many people come to church to hear sermons and music, or because of loyalty.

Worship is the great experience of the Christian. We can make it more meaningful by preparing our bodies, minds and souls to worship God in that hour.

The best thing to give your enemy is forgiveness; to a customer, service; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to yourself, respect; to all men, charity.

First, Portsmouth, Bulletin

Week Of Prayer

We have just passed through what is known in church circles as Universal Week of Prayer. Had you noticed it?

Prayer can become a very exciting thing. Thousands of people stood for hours at Williamsburg, Virginia, to see the Queen of England for a fleeting moment, and felt highly repaid when she smiled in their general direction. This is a testimony from one of the standers. But prayer takes us into the presence of the Living God whose smile colors the horizon more beautifully than the painter's brush can copy, makes twinkling stars light up the night, bedecks the earth with a carpet of snow in winter and flowers in summer, and puts a song in the throat of birds and the hearts of men. To pray means to come into the presence of the one who sent a Son to dwell among men and the Son who took babies in his arms, touched tired human bodies and made them well, and said to a thief on the cross, "This day thou shalt be with me."

It is little wonder, then, that people like Dr. Frank C. Laubach believe that any moment not spent in prayer is lost, forever lost to its best fulfillment.

"Shall we pray?" is often heard from the pulpits of our churches. Why the question? Does anyone doubt that we should?

Hospitals

A hospital is a home for the sick. It is the place we moderns go when we want the ministry of physicians and the care of nurses. Some people dread the smell of ether, the cool freshness of the hospital, and the possible cutting of the surgeon's knife. In contrast, it was a sort of disappointment to this writer when he was recently denied the luxury of hospital and operation. It is a wonderful boon to society, and to individuals in particular, to life for a while where many students of the human mechanism watch carefully every reaction of a tired or diseased body and bring to the restoration of health all the knowledge of accumulated centuries of medical study. What a joy, at the end of a restless day, for the skilled hands of the nurse to rub to rest the twitching nerves near the spinal column, and with quiet grace to say, as she dims the light, "I hope you will have a good night." And a good night it is.

Of course it is quite all right to be able to sleep at home and to be well enough not to need the ministrations of those who serve in hospitals. It is good to know that life flows freely through the body, and that all organs are in good health. This, too, is something for which to give thanks constantly.

Jesus never knew about hospitals. The word is not used in our Bible. Hospitable and hospitality are found in the sacred Book, but hospitals are modern inventions. Jesus healed Peter's wife's mother as she suffered with fever at home. Jairus' daughter was in his house. Jesus never made hospital visits to see the sick and to record in his diary and report to Conference.

But because Jesus visited the sick at home and on the highway, because he commended those, like the Good Samaritan, who cared for the sick, at long last there came a time when multitudes of people with all sorts of skills from janitors to surgeons concentrated their efforts for the care of the sick in hospitable places known as hospitals. Hospitals are one of the fruits on the tree of Christianity.

Homes For The Aged

It is an easy switch of the mind from Hospitals to Homes for the Aged. Let's think of the latter for a moment.

Some years ago a popular ditty said, "Everybody works at our house but my old man. He sits around all day." Maybe those were not the exact words, but they give the idea. The old man may really be an old man, or an old woman. It is quite certain that today no one else stays home. All leave who can. Women help to earn a living, but not many people, men or women, have time to live.

But the old folks do. In fact, they have nothing much else to do but live. They must share the feeling of a patient in a state hospital whose mind is sometimes good who said, "The days are so long!" These aged people have been accustomed to go at will, to work with the rest, to share in active living. They still want to do so. It is only the infirmity of flesh that prevents and holds them to the house.

Who is to offer the love and care that these aged people deserve? Sometimes they have no family; sometimes the family either cannot or will not give what is needed. The neighbors are busy with their own problems. Shall we leave the helpless to their own helplessness, and let the sun set for them as soon as it will? No, we can't quite feel that way about it. Constantly there is a discontent within which indicates that the Church should provide for the aged. We do it for the young, why not for the old?

Plans are in the making for another meeting of the Southern Convention of Congregational Christian churches. This will be its first meeting in its second century. Is it time to begin something new? Ought we not now to give consideration to the ever enlarging number of our people, and especially our church workers, who need the care of those they have served? It would be easy to see ministers in our midst who would be happy to have a place to live after parsonage days are over.

It may not be quite so easy to find money with which to establish and operate such a Home. And yet, there may be among us people who have the money and the desire to do just such a lovely thing. The matter has not been presented to them. They could spare the money. They would be delighted to render the service. Responsible church leadership may well consider presenting the claims of the ages to the generosity of the people who call themselves Christian.

About

HISTORIC CHURCHES

Comparatively, the United States is a new country, but it has a rich and historic past. Tangible evidence of this lies in its many historic churches, which are reminders that this is a Christian nation, and one founded upon the principle of religious tolerance.

The colonization of North America was coincident with a period of religious activity in Europe. Hence, it is not surprising that one of the first acts of the colonists, upon landing, was to establish a place of worship. Shortly after disembarking at Jamestown, Virginia, they spread a canvas between some trees, and beneath this rude shelter held their religious services. "This was our church," wrote Captain John Smith, "till we built a homely thing like a barne."

In New England the original log structures for worship were soon replaced with more permanent ones, and of these a few are preserved today. Plain and unadorned, yet distinctive, these old churches retain many of their original furnishings. One is the hour-glass pulpit, a reminder that sermons were lengthy and that often second and third "glasses" were inflicted upon the defenseless congregations. Nathanael Greene wrote at the time, "We have a strong weakness in New England that when we are speaking we know not how to conclude; we make many ends before we make an end."

Colonial meeting houses were neither lighted nor heated, consequently no evening services could be held. Cold weather made church attendance somewhat of an endurance test, yet the introduction of stoves was not accomplished without dissent. When the first fire was lighted in Old Sundown, New Hampshire, it is said that one of the ancient worthies who had no patience with new-fangled notions in the Lord's house, had to go home, because the heat made him dizzy and about to faint.

In the Southern Colonies the Church of England predominated and many of the church buildings were patterned after those of the mother country. Their interiors were more elaborate, the altar often richly adorned. A canopied pew bearing the British arms was, reserved for the governor.

As the churches were often the largest and most important buildings in the community, they were inevitably the scenes of many stirring events. Frequently, the patriots used them for meeting places during the crucial period of their struggle for independence. It was in Old St. John's, Richmond, Virginia, that Patrick Henry electrified his hearers by concluding his speech with the words, "Give me liberty, or give me death!"

The story of Paul Revere clings imperishably to Christ Church (Old North) in Boston. On that memorable night, April 18, 1775, the sexton hung the lanterns in the upper window to signal that the enemy was coming.

Throughout the Revolution and again during the war between the States, churches bore their share of burdens. They were used as hospitals and their bells were melted into bullets. The enemy quartered soldiers or stabled horses in them, Battles raged around them and many emerged as dismal wrecks. Happily, a sufficient number has been restored and preserved for posterity.

Ancient bells are still a source of pride to many churches. In former days, church bells marked all the important events in the routine of daily life.

A visit to some of this country's old churches, so closely related to the founding and cultural development of the nation, is rewarding to body and soul.

C. B. Riddle

NEW YEAR'S RESOLUTION

Dr. George D. Alley

As your minister, I know of no finer resolution, no higher goal, for those of us who are members one with another in the Suffolk Christian Church, than that we shall do all we can to make 1958 the best year in the entire history of our church's life. This is true because in doing so we will inevitably improve the quality of our own lives as well. If we truly believe in the church as the one agency which is dedicated to the redemption of individuals and of society, then several other things are true:

1. We shall put our church, its welfare, its activity, its purposes ahead of any other institution or organization to which we belong.
2. We will give unsparingly and unselfishly of our time, our talent, and our treasure to its up-building and usefulness.
3. As we share together in these efforts we, the members of the church, will be the first to benefit.

This Interested Me

Emily C. Lester

We talk a lot about historical Congregational churches, but I have read recently about an Evangelical and Reformed church whose history interests me — it is Grace Reformed of Washington, D. C., which is celebrating the Theodore Roosevelt Centennial October 27, 1957-58.

It all began when President Theodore Roosevelt on his first Sunday in Washington went to an unpretentious church on a Fifteenth Street back lot and attended there regularly all through his administration, according to THE EVENING STAR, Washington, D. C., paper which came into my hand via C. B. Riddle.

While a member of the St. Nicholas Collegiate Dutch Reformed Church in New York City, President Roosevelt went to Grace Church on the invitation of the minister, Dr. John M. Shick, for there was no Dutch Reformed church in town. Unless the president sent a polite note to the pastor explaining his absence, it is said he arrived promptly at ten on foot with members of his family and two secret service men. He is said to have sung with gusto and followed the reading of the lesson in his Greek Testament.

Asked why he selected Grace Reformed Church, President Roosevelt once said: "When I first came to Washington I found no Dutch Reformed church here, but I learned that there was a little obscure red brick building (he had since laid the cornerstone for a fine, new building) tucked away at the back of a lot, and I immediately selected that as my church. It is a church of the plain people. If there is any place on earth where earthly distinctions vanish, it is in the church, in the presence of God."

So a national advisory commission, of which Vice President Nixon is chairman, attended a special service in Grace Reformed Church on October 27, the 99th birthday of Theodore Roosevelt, to begin the centennial.

LOIS AND CARL DILLE, FRIENDS OF THE EDITOR, WRITE OF OUR MISSION WORK

In Deepest Africa

We have just walked over 200 miles in a land of sand and honey. And there is not the remotest connection between it and the land of milk and honey. Hunger stalks at your shoulder. Watêr can sometimes be had at the rate of three pins for a gourdful.

Such is the region of Alto Cuito. It is sparsely populated by the Chokwe and Luimbi tribes and lies on the edge of the Camundongo area. It caught the imagination of the Camundongo Church, the Dondi young people and the Missionary Committee of the Umbundu Church Council. Joining resources they sent five young men as missionaries into this land this past dry season.

Since the direct responsibility for the work was ours at the Camundongo station, Carl felt he ought to visit the area and see for himself the number of villages involved, the distances between them, and the response to the missionaries just sent.

One hundred and forty five kilometers (90 miles) of the journey can be covered by car. From there on there are no roads. Slogging it out on foot is the only way. With our fifty years hanging heavy over our heads we brashly decided to attempt it. Being a track man in college or a member of the girls' hiking club isn't much of a recommendation after a quarter of a century, so we were not sure at all that we could keep up with our African friends.

There were thirteen of us in the caravan, nine were carrying heavy loads. Our food and clothes were kept to the minimum. The bulky loads were the tent, bedroll and food for the carriers. To cut weight we did not take camp cots. We simply put our air mattresses on the ground. The tent seemed a luxury at first on such a spartan journey but we were to bless it later when we saw the filthy, tick-infested huts that comprise a pagan Chokwe or Luimbe village.

The first day was a test, one which Lois almost failed. We made two mistakes that day. One, Lois tried to keep pace with the carriers and that was too fast a clip. In the second place, we stopped at noon, exhausted and hot, and in approved white man style, sat down to eat a little lunch to restore our strength. We should have taken a lesson from the Africans who eat nothing on a trip. After that lunch we never really found our pace all afternoon. Lois would walk blindly for half an hour then throw herself on the ground for ten minutes. Even the thousands of gnats didn't disturb her. After five hours of this kind of walking we arrived at the foot of the last hill. On top was the village of our first night's stop. It took Lois fifteen minutes and four stops to climb that last slope.

After that disastrous and shameful beginning we learned our lesson. We took a slower pace the next two days till we became accustomed to walking. We took no lunch for the trip. Whether we were walking steadily for four hours or six, we ate nothing but a bite of chocolate now and then until we arrived at our destination each day. We soon learned not to sit down to rest. It took us half an hour to untie the knots in our legs the first time we made that mistake. It was better to stop, and rest while standing, or simply to slow the pace. After a couple of days we managed to make the prescribed miles each day. As the Africans said, "Dona found her legs."

It is a country of many rivers and plains and thick woods. Once we climbed out of the plain into the woods it was easy going. The only hazard there was the brush which whipped our legs till they bled. But, oh! The lovely shade! And the firm ground underfoot!

Down hill would have been a pleasure if it hadn't been for the thought that it led to a plain. And the plains were nothing but sand. The paths were so churned up that it was like walking on a beach. With every step forward we slipped half a step backward. When Lois could take it no longer in the path she walked along side the path. There she teetered up and down over tufts of grass and into little depressions, but the footing was somewhat firmer.

The tropical sun beat down with no relief. The heat waves danced and shimmered just above the sand. We began to understand how a mirage is half wishful thinking. Dripping with perspiration and exhausted with fighting the sand with our feet, we were always imagining we saw a river on a shady woods just ahead. The rivers, when we came to them, were all we dreamed about. They were swift and clear with sandy bottoms. On other trips, when we had travelled in the comparative luxury of a hammock or on a bicycle, we had smiled condescendingly at our carriers who would walk right into a river and stand there drinking out of their hands. Never again will we laugh. We did the same thing. After three or four hours of sun, sand, grit in your mouth and blisters on your feet it was sheer delight to stand knee-deep in a rippling stream.

Little streams we could safely wade across. If they were that shallow they were too shallow for a crocodile. (Although it always crossed my mind that there might be one or two dim-witted crocs that didn't have sense enough to know that!) Deeper rivers we crossed on half-submerged slimy logs. When we came to one river where someone had bound tightly together five or six good strong logs and laid them from bank to bank so that we could walk dry shod from one side to the other, the nurse stopped and looked back admiringly. "Now that is what I call a bridge!" he said. "These people that throw one log down in the water and say 'bridge'! Hm!"

The bogs that were on either side of the rivers often presented more difficulties than the rivers themselves. The problem always was, should we take off our shoes and chance a nasty gash from a sharp reed or should we keep our shoes on and risk losing one in the mire?

It's the custom of the country not to start on a trip before nine o'clock in the morning, after the lions have had their breakfast. We kept to that the first few days and then decided that we dreaded the noon heat more than the lions. With all the talking and laughing of our large caravan we felt that no lion would bother us.

The Chokwe villages are always built on a hill. Their livelihood is honey, so they choose a site among the tall "honey" trees. They put their hives in various strategic trees all through the woods. Then they run their bee trees much as a trapper runs his trap line. In bark troughs they bring the honey back to the village. The wax is made into balls. This is their cash crop and will bring good money at the white man's store. The honey is their drink and their food.

The women grow a little mandioc and millet for pounding into meal to eat with whatever relish they may find. Their relish seemed to consist of pigeon peas, fried pumpkins, and large grubs they dug out of moist river land. But they had nothing in abundance, only a cupful of this and a plateful of that. This we learned to our sorrow. We had taken as much meal and dried fish as the men could carry but we knew we would have to buy more food along the way in order to have enough for our large caravan. Money doesn't mean much to these Chokwe and Luimbi. So when we tried to buy beans or meal they either asked outrageous prices or refused entirely to sell. We were obliged to buy a plateful here and a basketful there at about whatever they demanded. Once it became too much for our carriers, hungry as they were. When the people asked about five times too much for the millet meal the men said, "Ah, Nala, don't buy it. We'll do without. That's too much." We managed to get a few peanuts here and there — traded for safety pins! Pigeon peas, in a limited quantity, could be bought with pins, too. One chicken bought, was the score for the whole trip. And that we gave to the men to help out with their scant rations.

Before the trip was over we were rationing our own food. We learned that even though we ate nothing while travelling we could get by until supper time if we had only soup or bouillon on arriving at the end of each day's trip. Then for supper, rice with a bit of sausage, or rice and a dash of dried, salted meat. On Carl's birthday, which fell about the middle of the trip, we celebrated. We had four prunes apiece for dessert with all the water that eight prunes could flavor!

Water became an obsession with all of us, Africans and missionaries alike. We were always thirsty. And with every village perched on top of a hill, the river was always a long way off. The people, in their completely pagan state as we found them, weren't interested in much water. Just enough to make their millet mush and honey beer. Baths and the washing of their scanty clothes didn't seem to figure in the scheme of things.

After arriving in a village, when the worst of the exhaustion was over, and thirst was beginning to "hurt", we would see the carriers go from hut to hut peeping into the water gourds. As they feared — not a drop. The Chokwe women, sitting in their little outdoor kitchen, watched them without moving. Then the deacon, leader of our caravan, would saunter over to the women. A few words in their own language and the flashing of a card of safety pins was like magic. In no time at all women, girls and empty gourds appeared from all sides of the village and the procession was off to the river. When they came back with their dripping gourds full the deacon was surrounded by jabbering, twittering women, each one trying on safety pins for size. Would three little gold ones look best on this braid above the nose? Or should she choose two large ones for ear rings?

We found the villages were widely scattered. The mistrustful and independent Chokwe want no other village close by. If an adult dies, the whole village moves, often splitting up into new groups. Most of the settlements consisted entirely of family groups — two brothers and their four or five wives, or a father and sons and their assortment of wives and children.

CHRISTMAS LYRIC, 1957

Jesu, Jesu, manger baby,
  Let me be a shepherd too;
Let me bring my Magi treasures,
  Help the angels welcome you.

Here I bow in adoration —
  Let me never wonder lose;
Help me win the earth-peace,
  Help me spread the Happy News.

Jesu, Jesu, village laddie,
  Share you boyhood games with me;
Let me hear what you are hearing,
  Let me too your visions see.

Pilgrim quester, eager-minded,
  Ask again your questions bold;
Once again make puzzled oldsters
  Stretch their minds, like those of old.

Outdoor teacher, hillside preacher,
  Let me study at thy feet;
Gentle rabbi, gracious Master,
  At thy table let me eat.

Daring prophet, innovator,
  Give me wineskins that are new;
Suffering Servant, Lamb rejected,
  Help me see my journey through.

Word of God, the world's Creator,
  At thy throne we humbly bow;
Christus Victor, Judge eternal,
  Save us, Lord, O save us now.

Still our Herods slay new babies,
  Yet thy Kingdom comes to birth;
Still we hear the angels singing,
  Christmas comes again to earth.

Joyous praises, grateful anthems,
  Sing we on this Christmas morn:
"Glory, Glory, Hallelujah!
  Noel, Noel, Christ is born."

R. W. Sanderson

Whether the next village was far or near, and the closest was a three hour hike — we had to reach a village each day before four or five o'clock. Camping was out of the question because of lions. The men needed some place for protection and the deacon looked dubiously at our tent, saying, "After all, that's not a house."

With few exceptions the villages were surrounded by stockades, 12 to 15 feet high. Gates were closed at dark. And woe betide anyone if she had forgotten to go to the river for water before five o'clock. No one would venture so far at that hour. The enclosed area was bare, sandy soil devoid of trees or grass. Amazingly fat little babies would sit in the dirt, swirling it over their heads and eating it with both hands, with apparently no ill results. There were often two or three houses within one stockade which would be jointed by a gate to another family's enclosure.

Pagan Chokwe villages are notably smelly and dirty. When the headman of the village, however, pointed to a certain spot within the stockade and said. "Put the white man's tent there," there we pitched it — filthy or not. Our men were given a vacant house or the palavar house in which to sleep. They were really luckier, though, the two nights they slept out-of-doors. At least there were no ticks.

Every day we passed deserted villages. "There", said the leader, pointing to three pitiful little shelters, surrounded by a rickety fence, the whole thing about to be engulfed once more by the looming woods. "In that village the man just stepped out of the door at night and a lion that had been lying in wait caught him." So his house was burned to get rid of the evil spirit and the whole village moved. Another day we passed through what, last year, had been a thriving village. Too much sickness, and then a death, and ten or twelve families picked up and moved. Mandioc was still growing. Here and there some ripe pumpkins could be seen on the vine. A discarded corn mortar lay in the path, mute evidence that its owner had been in a hurry to flee the evil spirits lurking there.

This poised-for-flight attitude makes it difficult to send teachers to these tribes. They're here today and gone tomorrow. In fact, one of the five young missionaries just sent found no village where he was supposed to work. There had been a death. Three families had moved just across the river and the rest had scattered. Which group should he follow?

Each evening we had a worship service around the fire. All the villagers came. Members of our group took turns leading and preaching. Deacon Bartolomeu, an Ocimbundu with years of service among the Chokwe and Lulmbi people, could speak both of their languages. He was the official interpreter when we preached. Our sermons must have been immensely improved by his interpreting, for he has a gift for preaching.

Once when the worship service was over he said, "Now is there anything you people would like to ask about our faith?" The chief of the village replied, "We know that there is a God, and we know that there must be a better life than this," his glance sweeping the little group of hungry, filthy, fear-ridden people who were his responsibility, "But we never had anyone to explain it to us before."

In almost every village we found someone who had, at one time or another, had some slight contact with Christianity. In one it was a woman. During the prayer she bowed her head and put her hand over her eyes. Her small son — just a babe in arms — watching his mother, also bowed his head and put his hands to his eyes, but with the fingers spread so he could peek through and see what was going on. Religion is more caught than taught. We couldn't help but wonder if perhaps that tiny tot might some day become a leader of his own people. Might not that mother be moved to send her child to the Christian school we are starting a two-day journey away.

The headman in that village, as in all we visited, but one, asked us to send them a teacher. The one exception was the village of a prominent witch doctor. He would have none of this new faith in his village. He was wise, for certainly Christianity would weaken his hold on his people. It would interfere with his prosperous business of furnishing charms and fetishes to ill and frightened people. His hostility called to mind the opposition of the idol makers to the Apostle Paul long ago.

Everywhere we found fetishes and charms. Here a carved stick by the doorway, where meal was sprinkled to ward off misfortune. There, fastened above the house where the winds could blow it clean, a broom that had been used to sweep up the evil spirits that brought illness to the household. High above another house a hawk's nest with chicken eggs in it, an elaborate device to induce evil spirits to settle there instead of in the house.

One Sunday night Lois preached about faith in God rather than trusting in witchcraft. One woman came to the service with her idol, as big as a doll. As the deacon interpreted he evidently enlarged upon the idea, and ended up by pointing at the idol. The woman quickly hid it under her skirt. She would remove it from the deacon's sight, but not so far away that it couldn't still protect her. The evil spirits would probably be angry at this new challenge to their power.

HORSE SENSE

A horse can't pull while kicking
This fact we merely mention.
And he can't kick while pulling,
Which is our chief contention.

Let's imitate the good horse
And lead a life that's fitting;
Just pull an honest load, and then
There'll be no time for kicking.

Quoted in Richmond COURIER

In one place Deacon Bartolomeu found people who had been in his own village a short time. They had left to follow their family to this pagan village. So, with his deft way of making an African story preach a sermon, he told the story of a bird who needed food. He begged from the mouse. The mouse said, "You'll eat the food then fly away without paying for it." The bird promised faithfully to pay. So the mouse let him have a granary full of grain. When the granary was empty the bird took his family and flew away in the night without paying. For five days and nights they flew without stopping so that the mouse would not learn which way they had gone. When they finally landed in a big tree, there at the foot was the same mouse. "So you see," said the deacon, "You left our Christian village to follow your family, thinking nothing of the faith you left, but look how it has followed you even here."

Upon our return the leaders of the Camundongo Church met to discuss what they could do to evangelize that vast pagan area. It was decided to send a nurse and an evangelist-teacher. The nurse, potent force to combat witchcraft, will be within reach of Christian and pagan alike. The evangelist will teach and preach. He will have a school for Children in the morning and for adults in the afternoon, teaching the 3 R's and Bible. In two villages we found young married men anxious to go to such a school in case the Church should start one. It is our hope that from these adult pupils will come converts who will later attend the Camundongo Rural Life School and prepare to be leaders of their own people.

Last Sunday Pastor Adolfo led the commissioning service for these two missionary families. It was an inspiring service. He reminded us that we could not all go, physically, as missionaries to these tribes but through our gifts we could give a part of our lives.

The Camundongo Church ended last year with a debt, yet it is significant that not a single voice was raised to suggest that we put off this new work until the Church was in a better financial condition. The fields are white unto the harvest — so the harvesters were sent.

Please remember Nurse Gaspar Bingo and Teacher Goncalves Filipe and their families in your prayers. It is going to be a long, discouraging pull. But as Pastor Adolfo reminded us all, the first missionaries here in Angola had only eight converts in eight years. "What would have been our fate", he asked, "if they had become discouraged and given up?"

Sincerely yours,
Lois and Carl Dille

Missao de Camundongo
C. P. 27 Silva Porto
Angola, Africa
September 27, 1957

Financial Report

FIRST QUARTER 1957-1958
of
THE NORTH CAROLINA FELLOWSHIP OF CONGREGATIONAL CHRISTIAN WOMEN

Quarter ending December 15, 1957

WOMEN'S SOCIETIES

Albemarle	$ 42.60
Amelia	43.83
Antioch (R)	13.49
Antioch (W)	21.00
Apple's Chapel	87.62
Asheboro	89.22
Asheville	150.00
Auburn	4.00
Belew Creek	49.21
Berea	10.00
Bethel	22.00
Bethlehem (A)	10.00
Bethlehem (W)	18.50
Beulah	17.25
Burlington-First Church	472.70
Burlington-Lakeview Community	7.50
Carolina	22.50
Church of Wide Fellowship	164.69
Clayton	15.65
Concord	19.78
Damascus	21.00
Danville, Va. Third Avenue	82.00
Durham	113.47
Elon College Community	288.58
Ether	19.23
Fayetteville-Eutaw Community	30.00
Flint Hill (R)	3.75
Fuller's Chapel	25.00
Gibsonville	32.85
Grace's Chapel	26.00
Greensboro-Calvary	38.34
Greensboro-First Church	135.00
Greensboro-Palm Street	80.18
Hank's Chapel	97.90
Happy Home	55.23
Hebron, Virginia	5.00
Hendersonville	9.50
High Point	6.25
Hines' Chapel	134.46
Hopedale	29.41
Hope Mills	32.50
Ingram, Virginia	39.76
Lee's Chapel	10.00
Liberty, N. C.	14.00
Liberty, N. C. Circle 2	10.00
Liberty, Vance	120.30
Liberty, Virginia	15.15
Long's Chapel	24.95
Monticello	77.25
Moore Union	10.00
Mount Auburn	52.05
Mount Bethel	16.30
New Hope	33.37
New Lebanon	106.43
Oak Level	39.37
Pfafftown	28.39
Pleasant Grove, N. C.	32.70
Pleasant Grove, Virginia	35.77
Pleasant Hill	25.45
Pleasant Ridge (G)	70.00
Pleasant Ridge (R)	31.11
Plymouth	15.00
Raleigh	60.00
Ramseur	31.00
Randleman	23.50
Reidsville	257.44
Salem Chapel	32.28
Sanford	84.87
Shallow Ford	30.00
Shallow Well	36.00
Shiloh	18.57
South Boston, Va.-Center	55.26
Spoon's Chapel	6.25
Turner's Chapel	27.28
Union Grove	25.68
Union Ridge	109.11
Union, Virginia	30.00
Wake Chapel	103.58
Winston-Salem	68.35
Youngsville	20.00
Zion (W. N. C. Conference)	42.48
	$4,416.19

CHILDREN'S SOCIETIES

Damascus	1.00
Durham	10.27
Greensboro-First Church	12.52
	$ 23.79

CRADLE ROLL

Durham	4.74
Elon College	5.00
Greensboro-First Church	12.56
Henderson	2.50
Union Grove	5.57
	$ 30.37

MISCELLANEOUS

Conference Offering at Asheboro — to be applied to Church History Room Fund, honoring Mrs. W. V. Leathers	107.65
TOTAL RECEIPTS	$4,578.00

DISBURSEMENTS

A. D. Pate & Co. — Programs and Supplies	21.25
Conference Speakers	30.00
Conference Expense — Report Books, Complimentary Dinners, etc.	14.52
Expense of Board Meeting — Lunch for Board Members	5.82
Expense of District Chairmen	37.33
Expense of Friendly Service Department	7.21
Literature packet for new society	3.75
Expense of Delegates to E & R Conference	65.00
American Board for Silliman University	25.00
United Church Women, N. C. Council of Churches — Annual donation	50.00
United Church Women, Virginia Council of Churches Annual donation	10.00
UCW — World Community Day offering	2.21
	$ 272.09

Mrs. J. D. Strader, Sr. Treasurer
Women's Fellowship of The Southern Convention
For:

Thank Offering	2,137.35
Church History Room	107.65
Life Memberships	100.00
Memorials	20.00
Children's Home	15.00
Friendly Service	10.00
C A R E	10.00
Missions—General Fund	1,905.91
	$4,305.91
TOTAL DISBURSEMENTS	$4,578.00

Respectfully submitted,
SUSIE D. ALLEN
Susie D. Allen, Treasurer

DUDLEYS GO TO GENEVA

The Rev. Dr. Raymond A. Dudley, distinguished mission board executive, and Mrs. Dudley sailed Dec. 15, for Geneva, Switzerland, where Dr. Dudley is to be associated with the World Council of Churches. They sailed from New York on the S. S. Queen Mary.

Dr. Dudley, a native of Guilford, Connecticut, and a graduate of Yale and Hartford Seminary, served 25 years as a Congregational Christian missionary in India and 13 years as India-Ceylon secretary of the American Board of Commissioners for Foreign Missions. In this capacity he made five administrative trips to India and Ceylon. He is well known in the Southern Convention.

Dr. Dudley has been granted leave by the American Board to serve as consultant on the staff of the Division of Inter-Church Aid and Service to Refugees of the World Council, which sponsors relief and rehabilitation work in Europe and other areas of the world. He will spend three or four months of the year traveling in South America, Africa and Asia.

Shortly after his arrival in Geneva, Dr. Dudley went to Ghana, West Africa, to attend the Assembly of the International Missionary Council which was in session December 28, 1957 to January 8, 1958. It is expected that 150 delegates and consultants from all parts of the world will gather for this conference at the University College of Ghana in Accra. This is the first time that the International Missionary Council has met in Africa.

Mission To Greeks Broadcast

Christians across America are welcoming a new and unusual type of broadcast. THE VOICE OF GREECE program, just inaugurated over the Mutual network, is a new expository-missionary broadcast sponsored by the American Mission to Greeks, Inc., with headquarters in New York, and featuring the Mission's General Secretary, Rev. Spiros Zodhiates.

Mr. Zodhiates' pleasing voice and refreshing way of presenting his messages projects a captivating personality over the air. Those who have a serious interest in Bible study quickly learn to have pen and paper ready to take notes, even though copies of all messages are offered free and postpaid.

The Bible study period takes about fifteen minutes of the 25-minute broadcast. Following a musical break, Mr. Zodhiates brings an informative and heart-stirring message on conditions in the land of Greece, and in particular centering about the many-sided ministry in that land of the American Mission to Greeks. Few foreign mission enterprises are better equipped to render a full-rounded service to meet both spiritual and material need.

The American Mission to Greeks is registered with the International Cooperation Administration of the U. S. Government — a recognition given only after searching investigation. Through distribution of U. S. surplus food it regularly feeds 6,200 children. The Mission also distributes food, clothing and medicine in leper colonies, hospitals, sanitariums and other institutions, as well as to individual families.

The Mission established and maintains an evangelical publishing house with its own printing plant in Greece, and is steadily building up a library of Christian literature in Greek — something Greek Protestants had very little of. The Mission also supports the Macedonian Bible Institute, an Evangelical Elementary Bible School, a Bible correspondence course, a large youth camp as well as an Adult Bible Conference, all founded and operated in cooperation with the Evangelical Church of Katerim. In addition the Mission supports many native Greek missionaries, and has helped rehabilitate a number of Protestant churches destroyed in the war and more recently by earthquakes.

One of the Mission's most important contributions to the cause of Christ in Greece has been the production of a new edition of the Modern Greek New Testament in cooperation with the Million Testaments Campaign of Philadelphia, Pennsylvania. The American Bible Society is also using this new edition very extensively. It must be remembered that few Greeks can read the ancient text.

One of the earliest undertakings of the Mission was the building, with funds contributed by Christians in America, of the only Evangelical Orphanage in Greece. Here some sixty-five children, orphaned by disease and by communist guerrilla warfare, have been sheltered and are being brought up in the nurture and admonition of the Lord.

These are some of the activities back of the missionary reports which Mr. Zodhiates crowds into five or six minutes on the VOICE OF GREECE broadcast. The needs of the people of Greece, and particularly of the small Protestant minority, are deeper than we in America can imagine. War, earthquakes, depletion of resources (only 3 million of her 16 million acres of land are cultivable) and disease (at the end of the war 85 percent of the children of Greece were tubercular), have reduced the nation to deep poverty. One-third of the people of Greece earn an average less than 25 cents a day. Yet clothing costs as much there as here.

Music In Our Churches

Ethel M. Holmes

Let's have more and better music in our churches!

Where should music begin? Mr. George Melton, superintendent of the Kansas City schools, said it should begin on the first day of kindergarten and should continue through graduation. Every child should have musical training, which is an avenue of expression. Persons trained in music are able to participate in all the activities of social life in adult years.

Our lamented Dr. Dewitt Talmadge said there has been much discussion as to where music was born. Very beautifully he gave his opinion, "I think at the beginning of time when morning stars sang together and all the suns of God shouted for joy, the earth heard the echo. The cloud on which the angels stood to celebrate the creation was the birth-place of song. Inanimate nature is full of God's stringed and wind instruments. Silence itself — perfect silence — is only a musical rest in God's great anthem of worship. Wind among the leaves; insects humming in summer air; the rush of billows upon the beach; the ocean far out sounding its ever-lasting psalm; the bobolink on the edge of the forest; the quail whistling up from the grass — all these are music."

It is said that Jubal, the younger son of Lamech, was the first organ builder. He started the first sound that rolled from the wondrous instrument which has had so much to do with the worship of the ages.

In 757 an Emperor of the East gave an organ to the King of France. When the instrument sounded forth its full grandeur, a woman fell into a delirium from which her reason was never restored. Quoting Dr. Talmadge again, "The majesty of a great organ skillfully played is almost too much for human endurance, but how much the instrument has done in the re-enforcement of divine service, it will take all time and all enternity to celebrate."

But all music should not be sacred. Secular music surely has its place. It has been said that music has as much right to laugh in Surry Gardens as it has to pray in St. Paul's. In fact, there is no place where it is not welcome.

In our churches there is a greater lack of music than in any other place. Why should this be when God has done so much to make it possible for us to use our voices in praise to Him? He has organized the human voice so that in the plainest throat and lungs there are fourteen direct muscles which can make over sixteen thousand different sounds, and there are thirty indirect muscles which can make more than one hundred and seventy-three millions of sounds. Now, when God has so constructed the human voice, and when He has filled the whole earth with harmony, we have a right to conclude that God loves music, and that we are pleasing Him whenever we put forth an effort to produce harmonizing sounds, either by the voice or by the touch of the fingers.

Young people, let this be an appeal to you to never let an opportunity pass to learn to make music, especially in the church, where it is so badly needed.

Fellowship Of The Church

Background Scripture: Acts 2:42-47; Romans 15:1-9; Ephesians 4:17-32; Philippians 1:3-11.

Devotional Reading: Galatians 5:13-26.

Memory Selection: **And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.**

Ephesians 4:32

HELPFUL HABITS FOR NEW CHRISTIANS

A large number of people had 'joined" the new Christian Church. 'here were three thousand who came s a result of Peter's sermon at Pente- ost. And others kept coming in as a esult of the preaching and the wit- iessing of the disciples. They were 'babes in Christ" — they had just een born into the Kingdom. But they vanted to "grow in grace and in the nowledge of the Lord Jesus Christ." .et us take note of the habits they ormed.

1. They "continued steadfastly in he Apostle's **doctrine,**" or teaching. 'hey knew there was much to learn bout this "New Way." They wanted o learn. So they continued to go vhere the apostles were teaching and reaching so that they might continue o learn more and more. It is a good abit for young Christians and old 'hristians. All too many folks join he church and let it go at that. They o not attend Sunday school or hurch, do not read and study, do not nake any effort to become acquainted vith the content of the Christian aith, or the history of the Christian 'hurch. They are spiritual illiterates. 'hey think they have "graduated" rom all this, when as a matter of act, they have "flunked."

2. They "continued steadfastly in he apostles' **fellowship.**" They associ- ted themselves with the "household f faith." They recognized the im- ortance of fellowship with likemind- d Christian people. They knew the ontagion of faith and love and power. 'hey knew that Christianity was not solitary religion, that it thrives in ellowship, that it is essentially fel- wship. They therefore sought out ie company of the apostles and had ellowship with them. Here again they ollowed a sound policy. Christians ught to associate with each other, have fellowship with each other. 1 union there is strength and in- piration and encouragement.

3. They "continued steadfastly. . . **the breaking of bread."** In addition fellowship with the apostles in aching and in common gatherings, ey partook of the common meal, and of the Communion Service which followed it. The breaking of bread kept alive in their minds and hearts the sacrificial character of the life and death of Jesus — it kept him in remembrance. Whether one's church has communion once a quarter or once a month, Christian believers should make it a point to be present for that service. Here more than perhaps anywhere else, we come into vital, living fellowship with our Living Lord. Make it a point to attend the Communion service.

4. They "continued steadfastly in **prayers."** They practiced prayer as a fixed habit. They continued steadfastly in it. They knew, or they soon found out, that prayer was the life of the soul and the renewer of the spirit. And whether in public prayer-meetings or in private devotions, they prayed. If you will read the opening chapters of Acts you will readily see what a large place prayer played in the lives of these new Christians. Every new convert, every new church member should form the habit of prayer. He should take time to be holy. He should learn how to pray and the only way to learn how to pray is to pray.

There is an alarming loss or leakage in the Church of Christ. Many who confess Christ and join the Church, become indifferent and careless and callous, and are unfaithful and unfruitful. In large measure this is due to the fact that they fail to form the habits listed above. They fail to realize that there is a natural law in the spiritual world. A soul will not grow unless it is fed and nurtured and disciplined and developed. Spiritual growth and grace do not happen willy-nilly.

SUNDAY SCHOOL LESSON

January 19, 1958

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

A FAMILY FELLOWSHIP

The Church is in essence, a family. It is a fellowship of believers, and a fellowship like unto a family itself. To be sure there are great diversities in the Church of Jesus Christ—diversities of color and class and creed and culture and country. But underlying all of this diversity there is a common and a strong unity. We are all members of the body of Christ, the Church, of which he is the head. Our unity and our fellowship stem from our common and mutual relation to him. We are of "the household of faith" as one writer puts it. One can think of the Church in many ways, and from many angles, but essentially, the Church is simply a family fellowship of believers, related to one another by their common relationship with Christ. This does not mean that there must be uniformity. God forbid. It does mean that in spite of our apparent differences, and in spite of the breaches in our unity, we are united. We are members of a fellowship, a great fellowship including not only the members of the Church of Christ visible and militant, but the Church invisible and triumphant.

One of the basic laws of this fellowship is that "we who are strong ought to bear the infirmities of the weak, and not to please ourselves" or again, we are to bear one another's burdens." The weak members of the church have a claim upon the strong members of the church. The folks who have money ought to give enough to make up for the folks who cannot give. The folks who are strong Christians ought to help and encourage those who are weak in the faith. And there ought not to be any embarassment on the part of those who are helped by the church. Some years ago I took a big basket of food to a widow who was a member of the church of which I was the pastor. She was in great need and greatly deserving. She was hesitant to receive it. One could sense that she recoiled from the thought of being an object of charity. I put it this way. "Mrs. Jones if a member of your family had had hard luck, or was in need, wouldn't you be willing, and glad to help if you could?" She said "Of course I would, Mr. Hardcastle." "Well" I said "our church is a family and you are a member of that family, an esteemed member of the family. You have had hard luck. As a member of that family, the church as a family wants to help you with this little gift. We want you to accept it with our love and

—**Continued on Page 15**

Fine Art Department At Elon College

Lila Clare Newman

Along with Music, Art has been offered at Elon since its opening in 1890. In keeping with the changing times, the courses have been changed and new ones added to meet the demands of the age, but I am sure that any student of the early nineties who might come to the studio today would be very much at home with the familiar materials and the informal attitude of the Art students.

One of my fondest memories is being taken to the "Art-room" as it was then called by my mother about the turn of the century when she would take her lesson from Miss Berta Moring, a very gifted artist. I would stand quietly by mother as she painted. The atmosphere and students thrilled me there as they have all these years.

Always a sociable class-room, the Art Department offers a real workshop for swapping ideas and creating new ones. Many students make a profitable profession of it; others derive real pleasure from it as well as making things they can use and enjoy in their homes.

The Department offers a three year course for a Certificate and a four year one for a Diploma. We also offer a course in Industrial Art and one in Elementary Drawing designed for teachers and especially Elementary Majors.

China Painting is always a popular course, but not a required one. It is taken for the real pleasure it gives to lovers of fine China. It is popular among Evening and Summer School students.

We have a one-year Commercial Art course and also a Junior Art Class open to children of the Faculty and town.

The Studio, consisting of three well equipped rooms is located on the third floor of the Alamance Building. Visitors come in daily, students in other departments can always get an assist for their many and varied requests. Come in and see us!

CHRISTMAS ACTIVITIES AT HEBRON

By Mrs. Ida Arrington

Friday evening, December 20, the Youth Fellowship held their Christmas party in the home of Mr. and Mrs. Lewis Vaughan. There was a good attendance of adults and children as well as young people. They enjoyed Christmas carols along with the exchange of presents, after which the hosts served refreshments. Each returned home after a series of games much encouraged, waving the message, "A Merry Christmas and a Happy New Year."

On Monday night, December 23, at 7:30 the Youth Fellowship presented a Christmas Pageant "A Stranger at the Gate." The introduction consisted of recitation from the little ones. Directing the entire program was Mrs. Peggie Williamson, Councilor. Mrs. Rommie Lee Adcock was responsible for costumes and makeup. After the benediction and closing prayer by Mrs. Ida Arrington, refreshments were served by Mrs. H. C. Overby, assisted by H. C. Overby, Wayne Overby, and Mr. and Mrs. Hess Williamson. A variety of fruits, nuts, and candies was served. There was present one of the largest congregations of recent weeks; all went to their homes feeling much revived spiritually and with the hope to do better the coming year, which is just around the corner. We can truly say we are grateful.

TALLADEGA COLLEGE HOST TO MINISTERIAL GROUP

Twenty-six Congregational ministers from seven different states attended the Ministers Convocation of the Congregational Christian Churches Convention of the South, held at Talladega College, Talladega, Alabama, December 9-13, 1957.

Speakers for the convocation, the theme of which was Religion in an Age of Perplexity, were: Dr. Arthur D. Gray, president of Talladega College; Rev. J. Taylor Stanley, Superintendent of Convention, Greensboro, N. C.; Rev. Charles Mickle, Memphis, Tennessee; Rev. Homer C. McEwen, Atlanta, Georgia; Rev. James H. Lightbourne, superintendent, Southeast Convention of Congregational Christian Churches, Atlanta, Georgia and Dr. Allen Hackett, St. Louis, Mo.

Presiding officers were: Dr. W. Judson King, president Franklinton Center, Bricks, N. C.; Rev. Frederick A. Hargett, president, the Convention of the South, Greensboro, N. C., and Rev. Percel O. Alston, Greensboro.

It is better to be great in your littleness than little in your greatness.

It Is A Question Of Love And Loyalty

An absolutely convincing array of reasons can be stated in favor of substantial financial support of your church. Poorly supported churches breed disrespect for religion, bigotry, selfishness and give testimony in support of materialism. The startling contrast in appearance between a thriving bank and a poorly supported church is enough to convince the average youth that people respect a bank and believe a church to be of little importance. The thick rugs, deep lounge chairs and rich decorations of a movie carry quite a lesson in relative values when a youngster notes the shabby furniture, makeshift equipment and generally poverty stricken appearance of his church. Believe it or not, his choice of life work, his belief as to what is important and what is not, his decision as to where to devote his energies and ambition are shaped in no small measure by just such things. It is no more chance that we have every movie studio swamped with young people who want to be actors and actresses and an alarming shortage of ministers, teachers and nurses. We do not get something for nothing. We write with an indelible pencil when we spend $500 per year on recreation and $50 per year on our church. Our watching children conclude that it is 10 times as important to have fun as it is to have vital religion.

So could we go on for pages with the reasons why our First Congregational Christian Church should be substantially and generously supported. You would agree with them. But, we submit, that is not the way to raise money for our Church in any substantial amount. We do not believe it is a question, basically, of reasons.

It is a question of love and loyalty. One of the best ways to show our love for God is to dedicate a portion of our income for use in building His Kingdom.

Richmond Courier

A Good Christmas at

Our Church Home For Children

John G. Truitt, Superintendent

Dear Friends:

It has been real interesting to hear the children tell about the good times they had during the holidays "with my class." Before the holidays we could frequently hear one ask another: Is your class going to have you for Christmas? Or maybe it was: Have you heard from your class yet?

Now the answers have all come through and every child here had gifts of spending money from their friends, and several gifts of every kind given by a generous and kind church and general public.

There were children here who really "opened their eyes" at what came to them each day for several days before Christmas. And they could not realize it was true when Friday night before Christmas many more packages were awaiting each of them under their Christmas tree.

Then to add to that, the next day, Saturday, December 21, most of them went with "their class' to Christmas all over and over again. It really surprises me after several years of experience here to see how much Christmas the children in this Home have.

Every now and then some church or generous organization nearby enough to see something of what is going on asks me if it would not be better for our institution to accept the money they have collected and purchase the things the children need, especially since the child is being well supplied with Christmas at the Home and will have another supply at some sponsor's home.

The attached report is made to you with a grateful heart. There are intesting figures in this report. As I think of these churches and the friends I breathe a prayer that God in his mercy and love will greatly bless them for what they have done for the Home which day in and day out makes a good life for each child here.

A "whispering campaign" could be a good thing, especially if you were passing along the best things about your church. — United, Chapel Hill, Bulletin.

REPORT FOR DECEMBER 30, 1957

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward	$ 8,247.82
NO REPORT THIS WEEK	
Grand Total	$ 8,247.82

SPECIAL OFFERINGS

Amount brought forward		$13,803.10
Ladies' Bible Class, Henderson Church	$ 25.00	
Ladies Fellowship, Holland Christian Church	5.00	
Randleman Christian Church — Thanksgiving Offering	44.00	
New Hope Christian Church. Roanoke, Alabama	5.00	
Vanceville Christian Church, Tifton, Ga.	50.00	
Friendly Service Gifts:		
Amicitians, Women's Union, Bethany Cong. Church, Quincy Mass.	5.00	
Circle 3, Cong. Church, Clear Lake, Iowa	5.00	
In Memory of John William Fuquay	7.50	
In Memory of Mrs. Bessie Boyner Warren	10.00	
In Memory of Mrs. D. J. Miller	8.00	
In Memory of L. J. Daughtrey	5.00	
Christmas Offerings:		
Mr. & Mrs. Walter Bain & Nancy, Burlington. N. C.	50.00	
Young People's Class, Dendron, Va., Church	20.00	
Mr. & Mrs. J. C. Darden, Suffolk, Va.	5.00	
Miss Vera V. Van Cleave, Wadley, Ala.	2.00	
Clarence Hooper, Burlngiton. N. C.	25.00	
Children of the Cong. Christian Church, Lincoln, Kan.	5.00	
Mr. & Mrs. W. T. Joyner, Windsor, Va.	25.00	
Misses Betty & Linda Bray, Bennett, N. C.	10.00	
Miss Lura Kennedy, Worthville, N. C.	25.00	
Mr. & Mrs. E. N. Pearce. Burlington, N. C.	25.00	
Mr. & Mrs. G. E. Rountree, Sunbury, N. C.	25.00	
Charles E. Apel, Morehead, Kentucky	10.00	
David T. Fuller, Henderson, N. C.	20.00	
Valley Central Cong. Christian Youth Fellowship	15.00	
Miss. Soc., Cong. Christian Church, Wadley, Ala.	12.00	
Mr. & Mrs. Wm. J. Cobb. Asheville, N. C.	10.00	
Percy Smith & Co., Newport News, Va.	10.00	
Center Cong. Church, Northbridge, Mass.	39.20	
Johnson's Grove Christian Church	50.00	
J. H. McEwen, Jr., Burlington, N. C.	300.00	
Southern Convention Office Staff	25.00	
Adult Classes, Pfafftown Church	8.00	
Golden & Catherine Carter, Winchester, Va.	25.00	
Miss Winifred Barney, Elon College, N. C.	5.00	
Miss Georgie Moore, Elon College, N. C.	5.00	
Haw River Cong. Christian Church	5.00	
Mr. & Mrs. J. H. Langley, Pittsboro, N. C.	25.00	
Mr. & Mrs. Tommie Ferrell, Pittsboro, N. C.	100.00	
Mrs. W. W. Sellers. Burlington, N. C.	30.00	
Mr. & Mrs. D. Y. Buckingham, Asheville, N. C.	10.00	
United Cong. Church, Sloan, Iowa	10.00	
J. C. Matthews, Sr., Portsmouth, Va.	50.00	
Mrs. Iris H. McEwen McCrary, Burlington N. C.	500.00	
Class No. 1, Youngsville Christian Church	11.00	
Lebanon Christian Church, Sanford, N. C.	13.50	
Lester A. Smith, High Point, N. C.	50.00	
Mr. & Mrs. J. E. Branch & Dottie, Garner, N. C.	20.00	
Mrs. Emma H. Chamberlin. Windsor, Conn.	11.00	
Mrs. A. C. McAuslan & Family, Princess Anne, Va.	5.00	
Special Gifts	78.80	
Total		$ 1,840.00
Grand Total		$15,643.10
Total for the Week		$ 1,840.00
Total for the Year		$23,890.92

TOUR WITH A PURPOSE

Rev. Ralph Shrader is the director of the 1958 Southern "Tour With A Purpose," which will begin in New York on Monday, April 7 and will visit Fairfax County, Virginia, Franklinton Center, Bricks, N. C., Catawba College, Salisbury, N. C., Atlanta University, Southern Union College, Talladega College, Fisk University, Pleasant Hill Community and Knoxville, Tennessee, and Charlottesville, Virginia, finishing on April 19. The group will be in Wadley for the inauguration of President Walter A. Graham of Southern Union.

Should anyone from the Southern Convention be interested in joining the tour in this area, please communicate with Mr. Shrader, 14 Bacon Street, Boston 8, Massachusetts for details as to cost and dates.

Youth Sponsor Candlelight Service

Ellen Gale Riley

With the pine scent of the Christmas greens and the twinkling light from the many stately candles creating an atmosphere of reverence and worship, the Christmas Eve Candlelight Service was conducted by the young people of the Congregational Christian Church in Winchester, Virginia.

The Christmas Story was told once again in scripture, music, and poetry. The Senior Choir and the joyous voices of the Junior Choir provided the musical portion of the program.

Sara Jane Conner, with the assistance of Rev. R. A. Whitten, had charge of the service. Martha Rose Whitten was organist, and Helen Clevenger was pianist.

The young people would like to dedicate this service to the late Mrs. Rosa Curling, a member of the parsonage family, who passed away early on Christmas morning. Mrs. Curling, lovingly known to the young people of her Church as "Granny," will always have a special place in their hearts.

The Pilgrim Fellowship entertained the Valley Conference young people at a Rally on Sunday afternoon, December 29, 1957.

The meeting was presided over by the president, James Litten of Wissler's Chapel. Many plans, including an all-day meeting, were made for the year of 1958.

A Creed For Those Who Have Suffered

I asked God for strength, that I might achieve . . .
I was made weak, that I might learn humbly to obey.
I asked for health, that I might do greater things . . .
I was given infirmity, that I might do better things.
I asked for riches, that I might be happy . . .
I was given poverty, that I might be wise.
I asked for power, that I might have the praise of men . . .
I was given weakness, that I might feel the need of God.
I asked for all things, that I might enjoy life . . .
I was given life, that I might enjoy all things.
I got nothing that I asked for—but everything I had hoped for.
Almost despite myself, my unspoken prayers were answered.
I am among all men, most richly blessed!

Unknown Confederate Soldier

REPORT FOR JANUARY 6, 1958

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward			$ 8,247.82
Eastern North Carolina Conference			
Ebenezer	$ 50.00		
Fayetteville	10.00		
Henderson	257.21		
Mt. Auburn, S.S.	7.09		
New Elam	10.00		
Pope's Chapel	5.00	$339.30	
Eastern Virginia Conference			
Antioch	16.18		
Berea (Nans.) — Thanksgiving	27.80		
Hopewell	12.45		
Liberty Spring	50.50		
Waverly — Thanksgiving	48.76		
Windsor, S.S.	49.18	204.87	
North Carolina and Virginia Conference			
Apple's Chapel	24.00		
Belew Creek	23.63		
Burlington, First — Thanksgiving	60.00		
Elon College — special	88.83		
Elon College	293.00		
Lebanon	70.00		
Rocky Ford	2.00		
Winston-Salem — special	28.30		
Lynchburg	6.00	595.76	
Western North Carolina Conference			
Pleasant Union	34.22	34.22	
Virginia Valley Conference			
Beulah	10.00		
Mt. Olivet (G), S.S.	10.85		
Winchester, S.S.	10.00	30.85	
Total			$ 1,205.00
Grand Total			$ 9,452.82

SPECIAL OFFERINGS

Amount brought forward		$15,643.10
Rudy and Joe Starr	$ 1.50	
A Friend	1,000.00	
Zimmerman Lumber Co., Burlington, N. C.	100.00	
First Cong. Church S.S., Hendersonville, N. C.	5.00	
Dept. 2340, Western Electric Co., Burlington, N. C.	40.35	
Miss. Soc., Plymouth Cong. Church, Washington, D. C. Friendly Service Gift	5.00	

A Bit Of Church History

When the Declaration of Independence was signed, 1776, there were 1,441 ministers and 1,940 churches in the colonies that became the United States of America. The Congregationalists stood at the top of the list with 575 ministers and 700 churches. Other denominations in the order of their numerical strength were Baptist, Church of England, Presbyterian, Dutch Reformed, Lutheran, German Reformed, Roman Catholic and Moravian.

When the Declaration was being discussed, John Hancock of Massachusetts was presiding, but because the Southerners were so very active in preparing and advocating the Declaration, Hancock vacated the chair in favor of Benjamin Harrison of Virginia so that loyal leader might have the honor of putting the question and announcing the vote.

In Colonial days the Congregational church dominated the life of New England, and in some places was a sort of state church. In Connecticut, for example, every township was required by law to maintain at public expense a Congregational church. Ministers had such influence that it was almost true that what Hooker "preached on Sunday was made law on Monday." The General Court of Massachusetts asked Dr. Mather to draw up a moral code based on the Old Testament teachings, and he came in with a list which provided the death penalty for more than a hundred offenses. This was said to have been too much Bible for the Court, and the list died aborning. Many of what are known as "Blue Laws" come from that New England Congregationalism. Southerners can be glad that there has been a bit of warming about the heart-strings of our fellows on the rock-bound coasts of New England, and that today Congregationalism is not what it once was.

SUNDAY SCHOOL LESSON

(Continued from Page 11)

best wishes". Tears came into her eyes, and she said "I had never thought of it in that way before. It means so much to me when I really understand it."

In like manner the church is under obligations to assist new churches, or struggling churches, or churches on the mission field. We are to bear and to share one another's burdens and so fulfill the law of Christ.

There is a vast difference between putting your nose in other people's business and putting your heart in other people's problems. — Mt. Carmel Bulletin.

Joe H. Watson, Norfolk, Va.	100.00	
Liberty Christian Church, Lennig Va. — Thanksgiving	22.30	
Mrs. W. C. Wicker & Mrs. Ruth W. Rogers, Elon College, N. C.	15.00	
D. H. Carlton, North Wilkesboro, N. C.	5.00	
W. K. Wicker, Burlington, N. C.	300.00	
Cong. Sunday School, Key West, Florida	40.00	
Clyde Rudd, Greensboro, N. C.	100.00	
Mary Sue Brittle S.S. Class, Bethlehem (Nans.) Ch.	5.00	
Chester H. Roth Co., Inc. (interest)	15.00	
A. B. Owen, Gibsonville, N. C.	10.00	
Mr. & Mrs. Ralph Oxford, Elon College, N. C.	25.00	
Col. T. R. Humphrey, Elon College, N. C.	100.00	
Youth Fellowship of Long's Chapel	8.00	
Brookside Comm. Church, Brookside, N. J.	98.35	
Rev. & Mrs. Cameron D. Hayes, Moorestown, N. J.	25.00	
Mr. & Mrs. D. M. McLelland, Elon College, N. C.	10.00	
Women's Convention of the Southern Convention	25.00	
Bethlehem (Nans) (S.S. — Thanksgiving Offering	253.89	
In Memory of Mrs. Martha Carter	10.00	
In Memory of James S. Cook	10.00	
In Memory of Mrs. Rosa Curling	5.00	
Special Gifts	418.63	
Total		$ 2,753.02
Grand Total		$18,396.12
Total for the Week		$ 3,958.02
Total for the Year		$27,848.94

CHANGES FOR FRIENDLY SERVICE MAILING

East Harlem Protestant Parish: 2050 Second Avenue, New York 27, N. Y.

Thrift Shop at Evarts, Ky.: c/o Mrs. E. L. Vaughan, Treas., Evarts, Ky.

College Cevenol: Send only cash gifts for work in France due to duty on packages. Cash gifts may be sent through Congregational Christian Service Center, E. 29th St., New York, N. Y.

A Reminder: Prepay all charges on friendly service packages; place sender's identification in the package; and indicate that the gift is a friendly service gift.

Mrs. Clyde Fields, chairman
Convention Friendly Service

In Memoriam

WAY

As a committee representing the Sanford United Church of Christ, we offer the following resolutions as a tribute to the memory of our friend and fellow member, Charles Casper Way, whom God called to a better life on Friday, November 8, 1957.

FIRST — That even though we find it difficult to become reconciled to his passing, we bow in humble submission to the will of God remembering that "all things work together for good to them that love the Lord."

SECOND — That we testify to the loyalty, faithfulness and genuine interest which characterized Charlie through the years as he gave himself to the work of our church in all of its departments. Even during the months and years of his declining health and illness he was present for his Sunday school class and church services many times when he could have enjoyed more physical comfort in his home. "Faithfulness" is indeed the most appropriate word to describe his attitude toward his Church, his family and his friends.

THIRD — That we let the memory of his good life remain with us as a guiding influence for good in our lives.

FOURTH — That we extend to the family our sincere sympathy in their time of sorrow and adjustment and commend them to God the Father, knowing that they will find in Him needed comfort and strength for all the coming days.

FIFTH — That a copy of these resolutions be spread upon our church records, a copy sent to the family, and copies to the church and local papers for publication.

Respectfully submitted,
Mrs. A. M. Gunter
Mrs. George Brannon
Floyd T. Poe
Committee

MRS. W. E. WISSEMAN

President Of Our Mission Board

First Friendly Service Chairman

Today Mrs. William E. Wisseman is presiding over the annual meeting of the Mission Board of the Southern Convention. Under her leadership that Board will plan for building new churches, sustaining weak ones, strengthening yoked pastorates, sharing in the program of the denomination's Board of Home Missions, and the world-wide program of the American Board of Commissioners for Foreign Missions.

Graham Rowland Wisseman is eminently fitted for this important job. She is the daughter of one of the outstanding ministers of the Southern Convention of the last generation. Her mother was the first president of the Southern Convention women. The daughter graduated from Elon College with a major in religious education and took graduate work in that field at Boston University. She did home missionary work among the American Indians. She married a Methodist minister from Texas, converted him into a Congregational Christian, and has served with him for twenty-five years in First Church, Greensboro, a church which her father also served. She has a sister Margaret, who is a church organist, and Graham herself is a pianist. Another sister, Birdie, married a Methodist whom she converted into a Congregational Christian — how these family patterns do repeat themselves. And he is Martin Garren, first layman president of the Southern Convention for one hundred years. Oh, yes, husband Bill has served as Southern Convention president.

Mrs. Wisseman has served as president of the North Carolina women, the Southern Convention women, as vice chairman of the National Women's Fellowship, as one of the Directors of the Board of Home Missions and as vice president of that Board.

MRS. W. E. WISSEMAN

Now, she has a new job — she is the first Friendly Service Chairman of the National Women's Fellowship. In her recent message to state Friendly Service chairmen, she said:

As I think of the work of our Friendly Service Department two symbols come to my mind: a box of chocolate pudding mix and a cheap glass dish from the dime store. They are personal; may I tell you about them?

After World War II our family became interested in a family in Germany. We sent boxes of clothing and food, and many letters went back and forth. This was a rich experience for the children in both families as well as for the parents. In one package of food we put, among other things, a package of chocolate pudding. I shall never forget the words of that thank-you letter. The mother wrote, "Today your wonderful package arrived and I fixed the chocolate pudding for lunch. When the children came home from school and saw it on the table, they were silent for it seemed to them like Christmas Day." Imagine a world where a 5c box of chocolate pudding can change an ordinary day into Christmas day! Well, many of our Friendly Service gifts do just that.

The glass dish was bought long years ago on the first trip our very young son made to the dime store to buy Christmas gifts for others. Sitting now on my kitchen shelf, it is a reminder of the light in his eyes on the Christmas morning, when in the midst of the gifts which Santa had left him, he discovered that he was much more interested in giving his gifts to those he loved. In his eyes we saw the truth that you are happier when you give than when you receive.

Which side of the coin is most important? The people who receive the gifts, or those who share? The answer, perhaps, is **both**.

I am very sure that, important as it is to help the needy, important as it is to support the work of our institutions with tangible gifts, it is just as important (I almost said, **more** important) to help people grow as Christian through an experience of sharing.

And now, perhaps you will understand a few of the reasons why our Graham Wisseman was chosen for this new, important job.

The Christian Sun

VOLUME 110 JANUA 21, 58 NUMBER 3

atrice George
aboard Ave.
12-1-58

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

THIS WEEK

OFFICIAL MATTERS
Pages 6 & 9

CALENDAR OF PRAYER
Page 10

NEXT WEEK

A GUEST EDITOR

Organ of the Southern Con-
ention of Congregational
hristian Churches.
Editorial and Publication
ffices at Asheboro, North
arolina.
Subscription office:
lon College, North Carolina.

I'd Like To Write

I wish I knew just how to write
The things that fill my heart tonight;
The work that God has given me
Beneath our flag so bright and free;
I'd like to breathe a prayer and pray
For help to do my work each day.

And I'd like to write another line
In praise of friends so true and fine;
A song for home and loved ones, too,
And all the tests they've seen me through;
My lines would show that I am glad,
And pledge to them the best I had.

I'd like to write a line to show
My gratitude to high and low;
For oh so many long since gone,
I'd like to pass their kindness on —
I'd write it, do it, if I could,
Then lines and life would both be good!

—John G. Truitt

Here And There Among The Churches

OFFERING FOR DECEMBER at Happy Home church, of which Rev. Weldon Madren is pastor, was almost exactly one hundred dollars more in December than in November. December total: $1077.56.

ALL-TIME RECORD ATTENDANCE at Apple's Chapel Sunday school was on December 22 with 314 present, according to the pastor, Rev. Bland Leebrick.

PLEASANT RIDGE CHURCH, near Ramseur, N. C., reports proceeds from the Lord's Acre projects and turkey dinner, sponsored by the Laymen's Fellowship, of $1,561.26. This goes to the building fund for a Fellowship Hall.

NEW OFFICERS OF LAYMEN at Bay View church are: president, Elmer Gray; vice president, Fulton M. Green; secretary, R. H. Coffey; treasurer, Brady T. Drake, Jr. The Laymen have a project to raise $50.00 per quarter for the parsonage debt.

NEWPORT CHURCH under the leadership of its pastor Rev. R. L. Clapp held a service in a nearby Alms House January 12. The 28 members who shared in the devotional program and visitation felt well repaid for their efforts to help those who are not able to attend church.

A SPRIGHTLY mid-week bulletin has appeared for the Northview Church near Sanford. Listed as co-pastors are Bill Simmons and Max Vestal. The church has not yet organized but 26 people have agreed to become charter members, and when 30 have signed the church is to be organized.

LEADERSHIP TRAINING SCHOOL will be held at Union Ridge church January 29-31 with classes for pre-school children, the elementary grades, young people, and adults. Leaders will include Professor John Graves of Elon College.

PLEASANT GROVE, Paces, Virginia, finished paying for its Church School Building, burning the note on January 5. Teachers had their regular meeting at the parsonage with Rev. and Mrs. W .A. Rich January 6.

ELON COLLEGE CHURCH building program is expected to begin about the middle of June, and to cost $145,000. The church now has in hand $39,000, which has been raised during the past two years. March 24-30 is designated for another canvass for funds to be given by the local church while the building is in progress. The Baptists have a church building in Elon but we have none.

"SPUTNIK, AND THEN WHAT?" was discussed for the Laymen's Fellowship at Chapel Hill by Dr. Everett D. Palmatier, chairman of the department of physics at the University of North Carolina. James Carse, associate director of the Y. M. C. A., joined Dr. Palmatier in discussing the moral and social implications of man's conquest of space.

DR. D. J. BOWDEN is teaching a non-credit course open to all students of Indiana University and the surrounding community on the subject "Problems of Religious Thought" during the next semester. He is the Administrative Director of the Indiana School of Religion at the University.

DR. FRED BUSCHMEYER was speaker at the meeting of the Hampton Roads Union January 12.

WINSTON-SALEM bulletin recently called attention to two articles in this paper. That is one way to advertise THE SUN, and it was good that the members were receiving the paper so they could read not only those articles that concerned their church, but the many other important items. Why not send the paper to all your church people? It will help.

LAKEVIEW, near Burlington, reports receipts of $945.65 and expenditures of $946.16 during the last quarter of 1957. Included was the last payment from the Mission Board of $75.00. This is a new church that appears to be off to a good start in a semi-rural area.

PFAFFTOWN used its new Fellowship Hall for the first time December 23. Following a fellowship supper, the Junior Class gave a short Christmas program and the pastor, Rev. John Lackey, showed a filmstrip of the Nativity. A tree was decorated with socks and mittens for needy people around the world. Then Santa came bringing treats and presents for all.

WARWICK church recently secured the signature of 94 people who promised to attend church services regularly. Others were expected to share in this undergirding the church. The Church Messenger gives thanks for shrubbery, tells of a Family Conference for the local church, and announced that the Elon College choir would sing at Hampton Roads meeting at the Temple January 12.

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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PERFECT ATTENDANCE AT HAPPY HOME

Eunice Lipford

Happy Home Congregational Christian Church, Ruffin, North Carolina reports perfect Sunday school attendance as follows.

One Year — Mrs. Alfred Strader and daughter, Donna Kay Strader, Robert Watkins, Woodrow Ellington.

Two Years — Mr. and Mrs. Robert Page and their four children, Gail, Robert Lee, Hunter and James; Leonard Powell, Sunday school superintendent, and two of his four children, Gayle and Terry; and Dennis Strader.

Three Years — Wanda Jones.

A pin, wreath and bar were given for three years, a pin and wreath for two years and a pin for one year in a service following Sunday school in the church Sunday, January 5.

VALLEY FELLOWSHIP RALLY

Joyce Lohr, Secretary

The Virginia Valley Pilgrim Fellowship held a Rally Sunday afternoon, December 29, at the Winchester United Church of Christ with five churches represented.

Harry Lee Litten opened the meeting with devotions.

Jimmy Litten, president, conducted the business session. The secretary called the roll and read the minutes of the previous Rally. Ways were discussed to improve the attendance. An all-day Rally was planned for March 30 at the Bethlehem church. The theme will be, "Religion for Today's Youth." Evangelical and Reformed young people will be invited to share in this meeting.

Recreation and refreshments were enjoyed by the group in the parsonage basement, after which the Winchester youth had a closing worship program.

GREENSBORO, First, had as guest speaker January 12 Dr. Masao Takenaka, professor of Christian ethics and labor problems at Doshisha Theological Seminary, Kyoto, Japan, who is said to be one of his country's leading theologians. First Church assisted him in American studies through its Cora Anthony Fund, and found the investment to be of high quality. Dr. and Mrs. Wiseman had him to meet the missions committee of the local church at supper, at which time plans for a Family Night were made for February 16 when Japan will be the topic for thought.

Can We Help —

THE "COUSINS" ARE COMING

The International Congregational Council meets at Hartford, Connecticut, July 2-10, 1958 with 250 delegates and 250 alternates from churches of our faith and order around the world. Seventy-five delegates will be from the United States; seventy-five from England, Wales, Scotland, Ireland; seventy-five from Australia, New Zealand, South Africa, Jamaica, British Guiana, the Argentine, Brazil, Finland, Holland, Sweden and Canada.

It has been discovered that very few women will be among the delegates from overseas, because so few can accumulate the necessary funds for transportation. Money is so scarce and salaries so unbelievably small compared with ours that they cannot finance the trip without some help. Many of these women opened their homes when women from our churches went on the Fellowship Tour abroad in 1956.

A committee from our National Women's Fellowship, with Mrs. Fred Bushmeyer as chairman, is suggesting that some individual women or some women's fellowship groups might like to contribute to help bring a few women to this country to this meeting. Money will have to be contributed soon, so that the sponsors can arrange for the people to come. If any person or group wishes to do this, please send the money immediately to your conference women's treasurer: North Carolina, Miss Susie D. Allen, Raleigh, North Carolina; Eastern Virginia, Mrs. Sam P. Frost, Route 1, Box 255, Hickory, Va.; Valley of Virginia, Mrs. Stella Liskey, Route 3, Box 242, Harrisonburg, Virginia. It would also be appreciated if you would send a card to the Women's Fellowship president, Mrs. F. C. Lester, 840 Sunset Ave., Asheboro, N. C., stating how much money has been sent in for this special purpose.

YOUTH TO MEET

Lebanon is the meeting place, and three o'clock Sunday afternoon, January 26, is the time for the area meeting of the Pilgrim Fellowship of Danville, Lebanon and Hebron. All young people in that area are urged to attend the meeting as an appropriate way to begin Youth Week. "The program will center around the Belief of Pilgrim Fellowship," says Mildren Murray, president.

VARIED P. F. ACTIVITIES AT ROSEMONT

Joyce Beard

The Pilgrim Fellowship of Rosemont held a program on Japanese life. A story was told and several members wore Japanese clothing. On display were different articles from Japan. After this program a Japanese Tea Party was given for recreation.

On Halloween the Junior High group went out and collected pennies for UNICEF and returned to the church for supper. They collected $35.00.

"Workday for Christ" was observed in November with the earning of $30.00. That night the Fellowship returned to the church for a pizza pie supper.

A living nativity scene was planned for December 15 to be held on the lawn of the church with the families of the church singing carols around it. Because of the weather it was presented inside.

On the night of December 31 the Fellowship had their New Year's party.

FAMILY COMMUNION SERVICE

A Christmas Eve service of Holy Communion by candlelight was held at the Bay View Congregational Christian church, Norfolk, Virginia. The uniqueness of this service was that members and friends were invited to come as a family any time between 7:30 and 8:30 p.m., spend a few moments in the pew for prayer and meditation, and then come forward as a family for Communion. The minister, Rev. J. Everette Neese, had a closing prayer with the family before they left the church. Only organ music was heard during the hour of Communion. According to reports, the response was excellent and the service meaningful to all who shared in it.

CHRISTMAS SUNRISE SERVICE is the custom at Third Avenue, Danville. This year it was held at seven o'clock with Rev. M. T. Sorrell speaking and the Victory Quartette furnishing special music.

It takes more than silver and gold, diamonds and pearls, rubies and gems, houses and lands, stocks and bonds to make a man rich. True riches are summed up in one word — GODLINESS.

Missions In Our Time

For a century and a half churches in the United States have been doing missionary work. College boys sheltering themselves from a storm by a haystack lifted up their eyes to far places and saw the necessity for carrying the Gospel to the heathen world. This vision they presented to the church fathers of their day, and finally succeeded in getting the churches to send missionaries to India, and ultimately to all parts of the earth.

The necessity for sending the Gospel is not now debated; but the urgency is not adequately observable in the life of today's church activities. When our own Mission Board met last week the members were shown wonderful opportunities within our own bailiwick to begin new churches, and the Board responded, and rightly, to that necessity and challenge. We see the chance to build six new churches, which will need as many new ministers, but where are the six new foreign missionaries that we will send to the areas of greater neglect which happen to be in other countries? One suspects that the Good Master who yearns for the welfare of his world would say to us as he did to a pious fellow of his day: "This you ought to have done, and not to have left the other undone." Human needs are a silent call for money and missionaries to spread the Gospel of human brotherhood to "all nations." It is only this Good News that can save us from self-destruction.

In the budget for the Mission Board are several projects that are being supported by individual churches. One can easily believe that there are many more churches that could take similar projects. Reidsville church has its missionary in Africa. Why couldn't half a dozen other churches do as well? Rev. William Tolley, a former member of our former church in Lynchburg, Va., and his young family are on their way to work in Africa. Why couldn't some church in the Convention underwrite the expense of this fine family of our own young people? There are literally dozens of things that churches, or individuals, could do that will not get done unless someone cares enough to do more than the regular, budgeted program includes.

Need there be argument for the urgency? Don't blame the Communists for entering every area where people want help. If Christians fail, someone else must supply the needs. Of course there is no help for our sick world like that which Christianity provides. But when people as rich as we are in North Carolina and Virginia are content to contribute for all activities of the Church outside the United States less than one dollar per member per year — less than two cents a week — we can be sure that progress will be slow indeed. Time is running out, that is, time for the missionary enterprise. Doors of opportunity that have been, and still are, wide open for the Church are being entered by others, and may soon be closed to us. Today is our day in missionary activity. And it may be our only chance. We must not fail our world, or our Christ.

Foreign Aid

When Congress reassembled this January its big problem was what to do about our big world of people in an earth so little that a man-made object can be hurled around it month after month, perhaps indefinitely. When our nation was aborning it was quite a feat for a man to throw a silver dollar across the Potomac River, or an army to cross the Delaware in winter. Times have changed; we live in a different age. Then it was well to stay out of entangling alliances with other countries, but now there is no place to stay and be immune to the influences from abroad. We buy and we sell; we visit and are visited; we compete and meet competitors; we are friends or foes; we serve or we with-hold; we are part of the world-family, whether we like it or not. The day of seclusion is gone.

What we do in America for ourselves or for others is broadcast to the world. Selfishness on the part of the world's wealthiest nation, seen in the light of boasted Christianity, appears to be very wicked. Billions for destruction and millions for food does not sound just right when heard by those we have called heathen.

It is reported that congressmen from our area are eager to reduce, or eliminate, the foreign aid program. They may be right in saying that sometimes it is badly administered. That could be corrected. But to fail in foreign aid just when our competitors are entering all such opportunities would appear to be a fatal mistake. We could succeed in that only if we could withdraw from the rest of the world and live within our own territory. But that is impossible. We cannot live alone. The world would not let us if we tried, and we do not expect to try. The only alternative is to do our best to be friends, to share with those we want for friends — and that should be everyone. With some we can share food, with many we can share knowledge, and with all we can share friendship.

It would seem wise to this editor for the good citizens of America to insist that their legislators in state and nation look at the world as they plan for our part in its welfare. A healthy state and nation will help to make a healthy world. Recent experience makes us aware that it is folly to believe that "flu" in Asia will stay there. We know that it crosses the seas and cuts us down in America. We should also know that poverty, ignorance and Communsim will also cross national boundaries and afflict the entire world. Conversely, health, culture, creature comforts, Christianity, human brotherhood, happiness, all these can span the continents and bless all mankind.

This session of the Congress of the United States stands in a strategic missionary spot, and can help to turn the tides of life that flow across the continents of our world.

About

A NEW ATTITUDE TOWARD SCIENCE

Many ministers, and not a few laymen, have changed their attitude toward science within the last 50 years. In recent times the change has been more rapid.

Many States once prohibited the teaching of certain sciences in public schools. The famous Scopes trial in Dayton, Tennessee, in 1925 is an example of the folly of such a law.

Science has saved millions of lives, has extended the span of life, created other benefits for man and beast, increased production in factory and on farm, lightened the burden of the housewife, helped to build more and better schools and churches, widened the scope of travel and communication, and worked many near miracles to the advantage of almost every creature on the globe.

To the present generation science is thought of as a modern subject, but there is scarcely a phase of science that did not have its inception in the mind of some scientist in bygone years. To call the roll of such men, it would not be inappropriate to place the name of Dr. Samuel Mitchell at the top of the list. Dr. Mitchell saw no end to the advancement of science, and he himself blazed many new trails, and his vision outdistanced his experiments.

Dr. Mitchell was born in North Hempstead, Long Island, New York, in 1764, and began his formal education at the age of 19 at the University of Edinburgh. He returned to his native land and became one of the noted scholars of his day, especially in the field of science. His achievements as a teacher in Columbia University were so outstanding that he was regarded as the only man on the staff who could with distinction fill any chair in the institution.

During Dr. Mitchell's time, most scientists believed that water, air, fire, and earth were the only elements. But not Dr. Mitchell. By the time of his death in 1831, more than 50 elements had been discovered, and many of them as a result of his prodigious research. Dr. Mitchell is credited to a greater degree than any other American for bringing science out of its Middle Ages position, clarifying its principles, and making it practical.

In Dr. Mitchell's time, the principle of combustion was a top-ranking topic among scientists. His explorations started a line of thought and study, some of the fundamentals of which are inherent in the creation of atomic power.

Dr. Mitchell's interests were many and wide. His studies ranged from the smallest animal life to the composition of the earth. He served with distinction in the New York Legislature and in the United States Senate. He knew all Presidents and other political leaders of his day, as well as principal scientific and literary men of this country and Europe. His travels at home and abroad were unequalled by any contemporary.

Much research has been made on Dr. Mitchell's manifold number of achievements in the field of science, and a fairly comprehensive study published on his active career. But his explorations were so many and varied that only a fringe chronicling of his activities has been made.

May the time come when there will be a national forerunners' day to honor those who did so much for present generations, yet whose names are unknown to millions who are the beneficiaries of the accomplishments of these pioneers.

C. B. Riddle

This Interested Me

Emily C. Lester

"Indiscriminate closing of world markets and access to raw materials could throw even Japan into the communist camp. If Japan goes, all Asia would go."

This statement, made at the meeting of Kobe College Corporation in Chicago on December 12, challenges my thinking because of the person who said it. He is Rev. Dr. Darley Downs, who has been a missionary of the American Board for Japan since 1919. A letter from him is in the program prepared by Angie Crew for use by our women's societies in their study of Japan this year. I saw and heard Darley Downs when I attended the American Board meeting in Sioux Falls. I believe he knows whereof he speaks. At present he is liaison officer for eight North American mission boards and the United Church of Christ in Japan.

Other excerpts from his talk are equally challenging disturbing to our thinking:

"China has gone communist. North Indo-China, Indonesia, Burma, and India are seriously threatened. There was astrong communist movement in Japan. It has been greatly weakened in recent years, but still has great power among labor unions, and in the universities.

"Few Americans realize that Japan has built the biggest ships afloat — 100,000-ton tankers, that she led the world in ship-building this year, and that she is nearly, if not actually, the world's greatest producer of textiles. And all this with imported steel, and raw cotton, with all but a tiny fraction of fuel oils and much of the coal also imported. Painly, Japan matters.

"Christianity is now a powerful force in Japan and by its very nature is incompatible with atheistic materialistic communism. The power of Christ in Japan vastly exceeds what its mere number of communicants would indicate. The number of Bibles being sold in Japan (20,000 000 since 1946), the deep interest in Bible study and Christianity in the imperial family, and selection by the government of four Christians as the four most significant figures in the development of social work in Japan all show this.

"There is no more important form of Christian work than Christian schools and among such schools in Japan only one or two are older than Kobe College and very few have made and are making such significant contributions."

It also interested me that Mr. Junichi Nakamura, Kobe teacher studying at Duke University, Durham, was among the speakers at this Chicago banquet.

That Case In Court

A Statement to Congregational Christian Churches and Members Concerning a Suit Filed Against the Evangelical and Reformed Church and the Boards and Agencies of the Congregational Christian Churches and the American Board of Commissioners for Foreign Missions.

On the eve of the Uniting General Synod four Congregational Churches and ten individuals filed a suit in the United States District Court, Southern District of New York (New York City) to block the formation and the functioning of the United Church of Christ. The churches are: First Congregational Church and Society of Burlington, Iowa; First Congregational Church of Pontiac, Michigan; First Congregational Church of Wauwatosa, Wisconsin; Mayfair Congregational Church of Toledo, Ohio. The individual plaintiffs are: Malcolm K. Burton, Bruce H. Masselink, Angus MacDonald, Harry R. Butman, Gladys T. Kennedy, Norman S. McKendrick, Roy W. Abel, Richard H. Plock, John G. Pryor, and Frederick Grabow.

This suit is directed against the General Council of the Congregational Christian Churches, the Congregational Boards, the American Board of Commissioners for Foreign Missions, and the Evangelical and Reformed Church.

WHAT THE PLAINTIFFS ARE TRYING TO DO

The plaintiffs' complaint expressly and specifically attacks all the principal paragraphs of the Basis of Union and Interpretations as "invalid and void," and asks judicial declarations to support this view. The purpose and sum total are to nullify the Basis of Union, the Interpretations and the Union itself — in any form.

This suit is not an effort — as some opponents of the Union would have us believe — to seek judicial interpretation of the various rights of churches, church members, boards and agencies under the Basis of Union and Interpretations. Rather the Court is basically asked not simply to interpret the Union, but to prevent it and thus destroy it. To quote the following from the final paragraph of the complaint by these plaintiffs:

> **" . . . accordingly, neither by the attempted consummation of the Basis of Union nor by any acts of the General Council of the Congregational Christian Churches or of the Evangelical and Reformed Church or of the General Synod of the 'United Church of Christ' can any such union, merger or consolidation as that projected in the Basis of Union and Interpretations be legally and validly effectuated."**

This handful of churches and individuals, having failed to prevail by persuasion and by Congregational means, now seeks once again to inject the civil courts into our denominational life. They would have a Federal Court overthrow the considered judgment of the New York Court of Appeals upholding the validity of the Basis of Union with Interpretations. They want the Federal Court to over-ride the will of the vast majority of Congregational Christian Churches and members by handing down a judgment that would void the agreements set forth in the Basis of Union with interpretations, rescind the acts of the Uniting General Synod, and prevent any future acts to complete the orderly formation of the United Church of Christ.

Curiously enough, while claiming autonomy for themselves, they call in the Court to control the autonomy of others. Asserting the right to interpret for themselves the Christian way of life and its oblig tions, they nevertheless insist that those in the Fello ship, however numerous, who disagree with them m not express their interpretation of the Christian w through church union.

A THREAT TO ALL CHURCH UNION

This suit — as did the Cadman case before it — pos a major threat not only to the United Church of Chri but to all future attempts to unite Churches with congregational form of government. A decision again the Union would set a precedent which would allow ev a single church to prevent a union desired by all of t churches. It is, therefore, a cause for concern for men of good will who pray and work for the full expression of the one-ness of the followers of Christ.

A decision granting the relief requested in the cor plaint would not simply cripple the United Church Christ. It would destroy all that has been accomplish to date.

The elected officers of the boards and agencies the Congregational Christian Churches are aware of t magnitude of this case and of their duty to the church and members who have entrusted them with the respo sibility of leadership. Already, distinguished attorne are at work in defense of the suit — Wood, Werne France and Tully, and Charles H. Tuttle, Esq., who ably and successfully defended the General Council the Congregational Christian Churches in the Cadma suit; Mudge, Stern, Baldwin and Todd, who represe the Evangelical and Reformed Church; and Orrin Judd of Goldstein, Judd, and Gurfein, attorneys f the American Board of Commissioners for Foreign Mi sions. These men will spare no effort in their work.

Even if this suit should be concluded quickly, i defense will be costly. It is only fair that the Congr gational Christian Church members should know th We regret, with our fellow members, the pouring o of treasure in litigation when all of our resources shoul be concentrated on the preaching of the Gospel of Chri to a world balancing on the brink of self-destructio But great principles are never protected cheaply; an the world-wide witness of our sharing of Christ in th United Church cannot be measured in gold. Nor can suc measurement be made of the right to order our Churc destiny in the Congregational Way. Others have onc again placed the burden of litigation upon our Fellow ship. We have no choice but to bear this burden.

Our attorneys recognized immediately that this ne suit is in reality an effort to move over into the Feder Court and there to re-litigate the Cadman case, whic was so decisively adjudicated in favor of the Union in th New York Court of Appeals. The Appeals Court decisio upheld the entire Basis of Union with Interpretation in these words (306 N. Y. 151 at P. 167):

> **"On this record, the proof having established that the Basis of Union is voluntary and in no way interferes with Congregational faith or manner of worship, and the plaintiffs having failed to establish any direct or beneficial interest in and to the unrestricted funds of the General Council, its various boards, agencies and instrumentalities, and having failed to show that any such general funds are to be used for other than authorized charter purposes, the complaint was properly dismissed on the merits."**

The New York Court of Appeals further said tha the Basis of Union, "according to its express terms," "recognizes" that (p. 16):

> **". . . there will be no intrusion in or abridgement of**

traditional congregational polity and usage through fellowship of independent autonomous congregations, free of authoritative control."

The New York Court of Appeals also said, concern-g the assurances given in the Basis of Union and the terpretations (p. 163):

"These clear and unequivocal admissions afford assurance that the proposed union will in no way change the historical and traditional pattern of the individual Congregationl Christian Church."

THE LEGAL STEPS IN PROCESS

Our attorneys have filed a motion to dismiss the cur-nt case, because it is an effort to retry the issues ready judged in the Cadman case, a thing that is not ermissible "under settled principles of law." The sev-al grounds of the motion are:

"(1) This Court lacks jurisdiction over the action and the subject matter.

"(2) The appearance of diversity jurisdiction has been improperly contrived.

"(3) This Court should not accept or attempt to exercise jurisdiction over the action or the subject matter.

"(4) This complaint unlawfully seeks to use the statute relative to actions for declaratory judgments for the purpose of requiring this Court to determine whether questions, issues and rights heretofore adjudicated have been properly adjudicated.

"(5) This action has the veiled objective of using this Court to relitigate questions, issues and rights as to whcih a former determination and judgment of the new York Court of appeals is conclusive as **res judicata,** as estoppel by judgment, as a matter of full faith and credit under the Constitution of the United States, and as a matter of judicial comity."

The motion to dismiss goes on to point out "the ctual nature of the action" against the Union:

"In reality this action is for the veiled purpose of relitigating questions, issues and rights adjudicated in a prior class action by the same group as to which judgments therein of the Appellate Division, Second Department, and of the Court of Appeals of the State of New York are now conclusive.

"This vast complaint runs out to 44 closely typewritten pages of which 11 are devoted to prayers for declaratory adjudications some 43 in number.

"Incredible as it may seem, this immense mass of verbiage has found no room for candidly acknowledging to this Court the 1952-4 decisions in **Cadman Memorial Church, et al. v. The Congregational Council** by the New York Court of Appeals (306 N. Y. 151; reargument denied 851) and by the New York Appellate Division, Second Department (279 App. Div. 1015; 280 App. Div. 789, 819, 828; 281 App. Div. 683). These decisions dismissed on the merits the class complaint in that former action and in so doing reversed a decision on the merits in favor of the class plaintiffs therein rendered by Mr. Justice Steinbrink after a trial which started on November 14, 1949, and occupied 22 court days. Judge Steinbrink's opinion was reported in 197 Misc. 124, and covers 28 printed pages fully sustaining the basic theory and contentions now repeated by the plaintiffs in the present action.

"This omission of mention of the former litigation and the conclusive adjudications therein is the more extraordinary because:

"(1) Those decisions were also rendered in an action for declaratory adjudications on allegations and contentions based on the same theory, presenting the same substance and subject matter, and asking for declaratory adjudications of the same tenor and effect.

(2) That former action was likewise a representative class action expressly stated to be brought by the plaintiffs therein 'suing on behalf of themselves and other Congregational Christian Churches similarly situated'.

(3) The plaintiffs in the former action were a New York religious corporation and a New York unincorporated religious body, obviously and demonstrably members of the very class and group on behalf of which the present plaintiffs now claim to be suing representatively.

"(4) In that former action the class plaintiffs were represented by the same firm of attorneys who now represent the present plaintiffs and have signed the present complaint, and who from a time prior to the former action, have been and still are attorneys and counsel for the class and group.

"These aforesaid decisions, acknowledgement which are not made in the present complaint, adjudicated on the merits and adversely the basic theory and contentions of the former plaintiffs then put forward on behalf of this same dissenting group and class and now again repeated on behalf of the same group and class in the names of those among its members who now have been selected (for the purpose of contriving an appearance of diversity) to be its named representatives as plaintiffs in the present action, suing by the same firm of attorneys."

The attorneys for the American Board of Commissioners for Foreign Missions have made a separate motion. They contend that because the American Board is chartered by special acts of the Massachusetts Legislature, questions relating to its internal affairs should not be heard by a court sitting in New York, and that the case should be dismissed without reaching the questions raised in the motions of the other defendants.

If the motions of our attorneys are granted by the Court — as we confidently expect they will be — the current suit will be dismissed by the District Court. However, such a decision in the District Court may be appealed by the plaintiffs to the United States Circuit Court of Appeals and to the Supreme Court of the United States.

If our motion should be denied, the case would come to trial. We would be forced once again in this infinitely time consuming and expensive manner to defend the Basis of Union with Interpretations and to obtain, as we did in the New York Courts in the Cadman case, a decision sustaining the Union.

Ashby Bladen
Chm., Executive Committee, the General Council

Alford Carleton, Executive Vice-President
American Bd. of Commissioners Foreign Missions

Truman B. Douglass
Executive VicePresident Board of Home Missions

Fred Hoskins
Minister and Secretary of the General Council

Frank J. Scribner, General Secretary
The Annuity Fund for Congregational Ministers

FROM THE SOCIAL ACTION COMMITTEE —

Christian Concern

— Lanson Granger, Chairman

CHRISTIAN RESPONSIBILITY FOR GOVERNMENT

Paul's order to the Church in Rome was this: "Let every person be subject to the existing authorities." This text has been trotted out time and time again in the history of Christianity, too often as an argument for collaboration with evil government. As members of the clergy say what they think is the same thing, only in such terms as this: "Integration is the law of the land, you must obey it", certain members of the laity are quite rightly asserting: "But when integration was not the law of the land, you said to defy the laws of segregation. What about this sudden love for the law?" The minister who says: "It is the law, obey it" is not really following in the footsteps of Jesus, who said "Render to Caesar the things that are Caesar's and unto God the things that are God's," For both Paul and Jesus are speaking of the need to maintain the fabric of community, which is the basic job of any government: dictatorship, aligarchy, or democracy. In so far as the government in power seeks to maintain the fabric of the community, then the Christian must give the government everything it needs to perform this needful task. (Cullmann.)

To say: "Integration is the law of the land, you must obey it" is the job of the government which has declared that law and not of the clergy or even peculiary of the Christian. But the peculiar responsibility of the Christian, clergy and laity, is to support the existing authorities in their endeavor to maintain the fabric of the community, so long as their endeavor does not conflict with the Christian's prior obligation to "serve God and him only."

What this means in our section of this democracy, it seems to me, is that the Christian community must seek ways of aiding the government in its task of preserving public order.

Take a look about you, sometime, at the number of law enforcement officers at a given street corner, or in a police barracks. We have all seen enough "Westerns" to be reminded that any time a community wants to storm the jail it can do it. And we know also that the sheriff is committed to protecting his prisoner, no matter how he personally hates the prisoner. In the same way, there are not enough law enforcement officers available to quell race riots in the communities of which we are members if we should decide to riot. And in the second place, these same officers would of necessity be against us no matter what their personal feelings might be.

The urgency of the need to preserve the public order is apparant to us every day. When certain politicians call for a policy of "massive resistance" they mean a stubborn refusal, but a non-violent refusal, to accept a particular law. But the very term, "massive resistance," was coined at the same time that we were speaking nationally of "massive retaliation" against a possible attack by the Russians. And so in the minds of many folk, massive resistance has great overtones of massive retaliation. A call by a respected politician to a program of "massive resistance" is not taken to mean a call to a sitdown strike, but to a stand-up fight, a real call to arms.

For a man to say: "I will not support an integrated school system" — this is one thing. He has many opportunities open to him: he can send his child to a segragated school; he can take his child out of school and go to jail; he can refuse to pay school taxes and go to jail. This is a sort of defiance amid respect. But to say: "I will not allow an integrated school system" — this is quite another. This man is the sort who not only defies the law, but who seeks the destruction of the orderly processes of government. This man defies **the law**, but without respect for **Law**. It is he who kicks a photographer, who stones a child, who intimidates a minister.

There are many Christians in the South who would not defy an order to integrate; there are many more who would defy such an order. But surely both camps could unite in their respect for the Law, for the maintenance of the fabric of the community, for the preservation of decency and respect for persons in a civilized society. Militantly the Church must be on the side of Government — not in enforcing a particular law, but in enforcing the principle of Law. Paul's statement is applicable with particular force today.

William T. Scott Jr.

A Word Of Kindly Warning

Rev. Roy Helfenstein

A revitalized social conscience on the part of Labor and on the part of Capital is a crying need of the hour.

The leadership of the Carpenter of Nazareth is the leadership needed today by both Capital and Labor for their own good and for the good of the multitudes who are unidentified with either group.

The Forgotten Man

Certainly the forgotten man is no longer the toiler as was too long the case. Everybody is now thinking about him but nobody seems to be able easily to find him when there is something that only he can do. The toilers do not need our sympathy so much in these days as they need our prayers, for their responsibility is stupendous and the vision of some of their leaders is sadly blurred.

Economically their lot is now cast in far more pleasant places than in that of numerous other groups — especially those who toiled in days gone by but now have so little to show for the reward of their toiling.

Riding for a Fall

The Forgotten Man in the social regime of today is the man who is engaged in humanitarian service such as the teacher, the promoter of social welfare agencies and the man who toiled in life's yesterdays whose savings are sadly insufficient to meet today's needs, and Labor will prove itself unfaithful to its trust of power if, in its demands for more power, these whom it has forgotten are not remembered.

Let both Capital and Labor concern themselves with the need of these forgotten groups before reaching out for higher rewards and more power for themselves. Let Labor commit its way unto the Lord in following "The vision splendid" of "Service To All."

Let Labor be baptized with the baptism of love and good-will toward Capital and toward the "capital-less" and Labor can save itself, America and the world. Otherwise both Capital and Labor and all the rest of us are siding for a fall. And God only knows how terrible may be that fall.

Proposed Changes In The Manual

Notice is hereby given that the following changes in the Constitution and By-Laws of the Southern Convention of Congregational Christian Churches will be proposed at the regular session of said Convention to be held at the Christian Temple, Norfolk, Virginia, April 29-May 1, 1958.

Committee on Revision

On page 24, at the end of the section, before Section III, and after the word "faith" in a new paragraph, add the following:

"The denominational standing of a church is determined by membership in a Conference of the Convention."

On page 27, after the item number 7, add item 8, and after the number, the following:

"Unless the church makes other provisions in its Constitution and By-Laws, the Pastor ordinarily shall preside at all business meetings of the church, except in cases where his pastoral relation or his position is involved."

Under Section III, on page 27, under "Duties of Deacons", under item 3, and after the word "congregation", insert a comma and add: "unless the church shall rule otherwise."

On page 29, under Section VI, "The Board of Trustees", in the first line, the word "under" should be omitted, and add "subject to".

On page 32 under Section II, "Licentiates", which begins on page 31, after item 5, after the last word, "Secretary", add a new sentence; "Licensure may be renewed annually."

On page 34, after the item 5, and before Chapter V, add an item 6, "Dual Standing",

"Ordained Ministers of other evangelical denominations may be received as Elders in "Dual Standing" provided they meet the qualifications set forth in 5 above. "Dual Standing" is interpreted to mean that a Minister may hold standing in another recognized religious body as well as in our own in order to preserve certain rights and privileges such as annuities, insurance, etc., and at the same time meet the requirements expected of a Pastor in a church of the Southern Convention." (see Sec. II, 2, Page 26)

(Note: With reference to dual standing of Evangelical and Reformed Churches and Ministers please refer to document entitled NEXT STEPS TO UNION — 1957 — published by the Executive Board of the Southern Convention. see III A and B.

With reference to "name" see II A same document)

On page 42, under Article VIII, section 3, line 3, after "Superintendent", add:

"and other employed officials, secretaries, and/or field staff, who shall be nominated by the Executive Board, etc."

On page 43, at the bottom of the page, the name of the "Christian Orphanage" should be changed to "Congregational Christian Home for Children", and it should be so changed wherever else it appears in the Convention Manual or other official documents.

On page 44, under the duties of the Superintendent, in the 10th line from the bottom of the paragraph, after, "He shall", insert, "serve as Registrar, and shall furnish material for the national Year Book, etc."

On page 44, under Article IX, "Employed Staff", second line, after "employ", add, "fix the duties and term of service, and determine remuneration of".

On page 45, Article X — "Boards", Section 1, "Executive Board", the third line, after "Secretary", omit "Editor of THE CHRISTIAN SUN."

On page 45, Article X Section 1, line 11, after "by the" substitute:

"Convention's Women's Fellowship, Pilgrim Fellowship, Laymen's Fellowship,"

for Women's Missionary Convention, the Pilgrim Fellowship Council and the Laymen's Fellowship Council;

After "Laymen's Fellowship", put a comma and add "Historical Society." At the end of this same paragraph — ending with "itself", add a new sentence as follows:

"The Superintendent, Treasurer, Assistant Treasurer, Editor of THE CHRISTIAN SUN and all other elected salaried Secretaries or field staff of the Convention and its authorized Boards shall be Ex-Officio members of the Board, with voice, but without vote."

On page 46, in the paragraph before Section 3, omit the "Woman's Missionary Convention" and instead insert "Convention Women's Fellowship" and wherever else this name appears in the Convention Manual.

On page 47, after Section 5, add a new Section 6, entitled, "Historical Society"

"The purpose of this Society shall be to preserve the shrines of the Congregational Christian Churches in the area, gather historical material, and maintain suitable housing for the preservation and use of these materials."

and change old Section 6 to new Section 7, and renumber the sections in new Section 7 accordingly.

On page 73, in the "Certificate of Licensure", after "licensed", place a star (*) and after the Secretary's signature, add on a separate line after it, "* — Subject to annual renewal".

On page 77, second line from bottom of page after "undersigned" add "officers and".

On page 78, in form for Certificate of Ordination under "day" add: Place and Date of Ordination Service

_______________ _____

_______________ _____

Presbytery _______________

_______________ _____

On page 48, under b "Nominations", at the end of the third line from the bottom of the paragraph, after "officers", add a comma and follow it with, "Administrative and Field Staff".

*On page 32, Section II, "Licentiates" after item 6, place a new 7, and add:

"Rights and privileges of Licentiates:

(a) May serve as Pastor of a church or churches in the Conference where he holds standing, and as such, may conduct the ordinances of Baptism and the Lord's Supper in the church or churches he serves as the regularly called Pastor, but not in another church."

(b) "A Licentiate may not perform the Marriage ceremony, since that is a civil matter in which ordination is required by the states of North Carolina and Virginia."

now, old 7 becomes new 8.

On page 58, Chapter II, "Administration of Baptism", in the third line, after "Minister", add a comma and insert "or a Licentiate serving as Pastor as described under Chapter IV, Section 2, item 7, page 32, as amended in 1958."

On page 61, Chapter II, second paragraph, second line, after "Gospel", add a comma and insert,

"or a Licentiate serving as Pastor as described in Chapter IV, Section 2, item 7, page 32, as amended in 1958."

On page 66, under Chapter IV, under "Minister of the Gospel", add, "or a Licentiate".

On page 72, in the fifth line, after "ordinances", add:

(Continued on Page 15)

Treasurer's Report

EASTERN VIRGINIA WOMEN'S FELLOWSHIP

QUARTER ENDING DECEMBER 15, 1957

WOMEN'S SOCIETIES — APPORTIONMENT

Oak Grove	$ 9.60
Antioch	20.00
Bayside	10.00
Bayview	35.00
Berea, Nansemond	25.00
Bethlehem, Disp.	10.00
Bethlehem, Nans.	44.87
Central	20.00
Christian Temple	93.75
Cypress Chapel	47.50
Dendron	12.00
Eure	14.50
First, Portsmouth	25.00
Franklin	85.00
Hardcastle Circle	25.00
Holland	40.00
Holy Neck	37.50
Hopewell	5.00
Hunterdale	44.50
Great Bridge	25.00
Isle of Wight	30.00
Little Creek	10.00
Liberty Spring	55.00
Mt. Carmel	20.00
Mt. Zion	7.50
Newport News	50.00
Oakland	25.00
Rosemont	60.00
Shelton Memorial	10.00
Spring Hill	15.00
Suffolk	217.50
Sunbury	25.00
South Norfolk	40.00
Wakefield	9.70
Warwick	15.00
Waverly	15.00
Windsor	30.00
	$1,263.92

THANK OFFERING

Oak Grove	$ 13.66
Antioch	13.27
Bayside	38.90
Bayview	23.06
Berea, Nansemond	30.00
Bethlehem, Disp.	27.65
Bethlehem, Nans.	146.64
Central	20.00
Christian Temple	155.37
Cypress Chapel	62.87
First, Portsmouth	25.00
Franklin	116.00
Hardcastle Circle	13.01
Holland	149.09
Holy Neck	125.00
Hopewell	11.20
Hunterdale	37.20

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

January

1—The World Council of Churches.

2—The International Missionary Council.

NEAR EAST

3—**Near East Mission** was begun in 1820 and has served in Bulgaria, Albania and Serbia as well as in the countries where we now work — Turkey, Greece, Syria and Lebanon.

4—**Margaret Blemker,** Secretary for the Near East, was a missionary teacher in Izmir, Turkey, for three years. She visited the missions in 1952 and 1957. She has been a leader at our School of Missions.

Greece

5—**Schools** — Orlinda Childs Pierce College (Jr. High through Jr. College), Athens; Anatolia College (Jr. High through Jr. College), Thessaloniki.

6—**Social Service Centers** — "Hearth of Friendship," Athens.

7—**Rev. and Mrs. Raymond Blakney** went to Greece last year when he became president of Pierce College. Dr. Blakney taught at Fukien Christian University, China, 1920-27; pastor in U. S.; chaplain World War II; 1946, North China, then Philippines; 1950 became president of Olivet College, Michigan. She is a nurse.

8—**Mr. and Mrs. Carl Compton** leave Greece this year after 45 years of service in educational and relief work in Near East. Both graduated from Grinnell in 1913. Did relief work during World War I. Later president of Anatolia College.

9—**Mrs. Mary Frances Gray** went to teach English in Pierce College last year, following graduation from Stratford, Pacific School of Religion, and Hebrew Union College (Ph.D.).

10—**I. Mary Ingle** was born in England, educated in Italy and U.S. Taught In Anatolia College since 1936 and is now dean of women. She planned and raised money for three new buildings to begin girls' campus after old one was destroyed in World War II.

11—**Rev. and Mrs. William Mendenhall** both had done Y work until they went to Greece in 1954 where they represent the Service Committee in doing relief and rehabilitation work.

12—**Mrs. Frances Messner** taught high school in U.S. for twenty years before going in 1957 for five-year term teaching English at Pierce College.

13—**Mr. and Mrs. Newell Steward** went in 1955 as joint representatives of American Board and Service Committee to do relief work in Athens.

14—**Mrs. Leonette Wishard** went to Pierce College last year on five-year term as teacher of English at Pierce and dormitory director there. She was a Baptist missionary in Philippines from 1928-41, when she was married to Y secretary. He died 1956.

15—**Greek Evangelical Synod and Churches** — 17 churches and 6 groups with 5,000 members made up of refugees from Turkey as well as Greek Christions. There is a small Evangelical church in every town where the apostle Paul went.

16—**Orthodox Churches in Greece** to which 8,000,000 Greeks belong while less than 50,000 are Roman Catholics or Protestants.

Lebanon

17—**Rev. David Ensign** has Ph.D. from Boston Univ. Did relief work in Europe where he met English girl who was also doing relief work there; married 1948. Went to Beirut 1955 where he is our representative on faculty of Near East School of Theology.

18—**Near East School of Theology** is only Protestant theological institution in Middle East whose work is at university level. Supported by Presbyterians USA, Armenian Evangelical Union, Arab Evangelical Synod and our Board. 17 students.

19—**Arab Refugees** — Since 1948, with the establishment of Israel, 900,000 Arabs have been refugees; about one-third live in organized camps, while others stay in abandoned schools, churches, etc. Christian agencies have responded to their critical needs.

20—**Near East Christian Council Committee for Refugee Work** — United effort of all Christian agencies made significant witness of $8,900,000 worth of services, clothing, medicines, surplus food in 1955.

Great Bridge	81.12
Isle of Wight	26.00
Little Creek	61.67
Liberty Spring	100.00
Mt. Carmel	24.14
Mt. Zion	11.00
Newport News	100.00
Oakland	100.00
Rosemont	65.00
Shelton Memorial	61.77
Spring Hill	8.20
Suffolk	200.00
Sunbury	10.00
Warwick	28.00
Waverly	18.71
Windsor	41.47
	$1,944.94

LIFE MEMBERSHIPS

Hardcastle Circle	$ 10.00
Isle of Wight	10.00
Mt. Carmel	10.00
	$ 30.00

MEMORIALS

Holy Neck	$ 10.00

SPECIALS

Dendron (Children's Home)	$ 10.00

CHILDREN

Bethlehem, Nans.	$ 10.00
Dendron	1.05
Eure	1.35
First, Portsmouth	3.00
Franklin	7.50
Holland	5.00
Holy Neck	5.00
Liberty Spring	6.85
Mt. Carmel	1.50
Oakland	2.50
Wakefield	1.02
	$ 44.77

CRADLE ROLL

Cypress Chapel	$ 20.00
Eure	1.35
First, Portsmouth	1.00
Franklin	2.00
Liberty Spring	10.00
Mt. Carmel	1.00
Mt. Zion	1.00
Oakland	11.21
	$ 47.56

RECEIPTS

Balance from previous quarter	$ 242.99
Conference Offering	125.00
Mission Institute Offering	67.28
Gift—Mrs. Jesse D. McClenny	25.00
Apportionment	1,263.92
Thank Offering	1,944.94
Children	44.77
Cradle Roll	47.56
Life Memberships	30.00
Memorials	10.00
Children's Home	10.00
TOTAL RECEIPTS	$3,811.46

DISBURSEMENTS

Bond	$ 12.50
So. Conv. — Stencils, paper	6.00
Mrs. W. E. Wisseman — Mission study	50.00
Expense of President	12.20
Mrs. Ray Gordon — St. Louis trip	150.00
Bank Book	2.00
Expense of treasurer	1.86
Suffolk Church — Stencils	3.75
Morris Printing Co.	90.02
Mrs. J. D. Strader, Conv. Treas.	3,218.06
TOTAL DISBURSEMENTS	$3,546.39
Balance on Hand, December 26	$ 365.07

Respectfully submitted,
Mrs. Sam P. Frost, Treas.

Syria

21—**Aleppo College,** which includes high school and junior college for 712 boys and girls.

22—**Luella Dunning** taught in Syria 1944-47; then taught in U.S. and returned to Syria 1955, where she is acting principal at American High School for Girls, Aleppo, teaches English, psychology, Bible and trains teachers.

23—**Rev. Barbara Griffis** has taught music and English and served as pastor in U.S.; she is extending her three-year term at American High School another year. Teaches English and Bible.

24—**Rev. and Mrs. Joseph Hunter** have volunteered their services for a year as English teachers at Aleppo College, after he completed eleven years as professor of religion at Lynchburg College, Lynchburg, Virginia. He and his wife had both been missionaries in Japan.

25—**Rev. Horace McMullen** is president of Aleppo College; also chairman of Christian Council's Committee on Refugee Work. He has been there for 10 years, following pastoral work in U.S. and teaching religious broadcasting at Andover Newton Seminary.

26—**Rev. George Miller, Jr.,** went out in 1946 for three-years and decided to stay. He is dean of Aleppo College, of which his Greek wife is a graduate.

27—**Frederick Shepard** teaches science at Aleppo College. He is a fourth-generation missionary, his great-grandparents being American Board missionaries to Hawaiian Islands and his parents to Turkey. Mrs. Shepard was Mary Alice Cary and is a third-generation missionary, having been born in Japan where her parents and grandparents were missionaries.

28—**Elizabeth Tuers** was secretary to the mayor of Nutley, N. J., before she went to Syria for three-year term; she is now beginning her second three-year term as secretary to the president of Aleppo College and head of commercial department.

Turkey

29—**Schools** — American Academy for Girls (Jr. High through Jr. College), Istanbul, 450 students; American Collegiate Institute, Izmir, (Jr. High through Jr. College), 482 students; American School for Boys (Jr. High), Talas, 165 students; American College, Tarsus (Jr. and Sr. high school for boys), 232 students.

30—**Hospitals** — Azariah Smith Memorial Hospital, Gaziantep, 5,398 patients; Admiral Bristol Hospital, Istanbul; Talas Clinic, 11,000 patients (this is where Isabel Hemingway serves; she will speak to our spring rallies).

31—**Reading Room,** Mardin, serves as a social service center.

TALK YOURSELF HAPPY

There's a lot more fun in making your seatmate or lobby acquaintance, or your neighbor, get right with the world than to make a garbage can out of him by dumping your troubles, grudges, complaints and general discontentedness into his ear. There's a lot of satisfaction in having the other fellow envy your state of mind — and perhaps your job.

The beauty about talking the other fellow into a happy frame of mind is that all the while you are talking, you're beginning to believe your own story. And the converse is true. Have some little, imaginary trouble — start to tell it, and before you get through you'll be just about as happy as a wet cat.

— The Standard

Business Administration At Elon College

William T. Reece

The phenomenal industrial development of this country in recent years has produced an imperative need for people trained in business. Elon College is meeting this need by providing students with a well-rounded Christian education in business.

The objective of the Business Administration program is to make a significant contribution to the development of the individual young person for responsible performance, and ultimately leadership, in business society whether in business management, in professional organizations serving business, in government, in teaching or research, or in the administration of educational programs.

Effective participation and leadership in business require that a person combine knowledge and understanding with administrative skills related to the demands of different management areas, such as production, marketing, or finance; his behavior as an individual member of working groups; and the economic, social, and political problems of modern business society. Acquisition of this knowledge and understanding of internal administration and of responsible management in the social climate of American business and the development of this insight and skill in working with people are the specific aims of the program.

Character traits emphasized in business classes are honesty, dependability, cooperativeness, persistence, accuracy, neatness, courtesy, initiative and self-control. This is in keeping with the development of the students into future Christian business leaders.

Approximately one-third of the students at Elon are majoring in Business Administration and it is the largest department in the college in number of graduates. There are eight full or part-time members of the business faculty and all of them have had practical experience in the business world. This is in addition to their academic training.

The wide variety of courses in Business Administration offered at Elon include the following: Mathematics of Finance, Principles of Economics, Salesmanship, Advertising, Marketing, Retailing, Business Law, Principles of Management, Corporation of Finance, Fundamentals of Insurance, Money and Banking, Investments, Public Finance, Statistical Methods, Labor Problems, Personnel Administration, Comparative Economic Systems, Principles of Accounting, Intermediate and Advanced Accounting, Cost Accounting, Auditing, and Income Tax.

YOUTH SUNDAY WORSHIP SERVICE

JANUARY 26, 1958

Theme—"Lord. . . Help Our Unbelief"

PRELUDE

CALL TO WORSHIP — Isaiah 55:6, Rev. 3:20 (RSV)

HYMN — "Come, Thou Almighty King"

MEDITATION

If Jesus came back today
What would the people say?
Would they cheer Him and strew the way,
With garlands of myrtle and bay
As they did on that distant day
When he came to Jerusalem
What would America say. . .
What would You say
If Jesus came back today?
(Silent Meditation)
. . . or IS HE here today?

HYMN — "Open My Eyes That I May See"

SCRIPTURE — Mark 9:14-24

PRAYER

ANTHEM

SERMON — "Lord. . . Help Our Unbelief"

OFFERTORY SERVICE

HYMN — "A Mighty Fortress Is Our God"

BENEDICTION

POSTLUDE

(Published for The United Christian Youth Movement of the National Council of the Churches of Christ in the U. S. A.)

HANK'S CHAPEL received 40 new members during 1957, and recently had 90 men present for a Laymen's meeting of the local church, which was held in the fellowship hall erected by the men of the church. The young people raised more than $300 to purchase and install chimes in the church. The Rev. Bill Simmons and his people seem to be really progressing.

PLANS FOR EVANGELISM

Your attention is called to a Convention-wide program of Evangelism:

1. **Evangelism Workshops — 7:30 P. M.**

Leaksville Church, Luray, Va., February 3, 1958

Suffolk Church, Suffolk, Va., February 4, 1958

Randleman Church, Randleman, N. C., February 5, 1958

Beverly Hills Church, Burlington, N. C., February 6, 1958

Amelia Church, Rt. 2, Clayton, N. C., February 7, 1958

2. **"A Week Of Christian Witness", March 2-7, 1958**

A week of organized Lay Visitation Evangelism in every church. The Workshops are planned to help prepare each church to participate in the "Week of Christian Witness." Deacons, trustees and other responsible leaders should attend, without fail.

3. **A Goal of "2,000 Decisions By Easter"**

Every Conference has set a goal for decisions for Christ and Church Membership for the period from Conference until Easter. It is hoped that each church will also set a goal and seek to win as many persons as possible. Results from each Conference will be published in THE CHRISTIAN SUN.

I am sure that you share with me the prayer that all of us may become effective evangelists for Christ. Let's begin to enlist the leaders of our churches in this Convention-wide Program of Evangelism now.

Clyde L. Fields, Chairman
Southern Convention
Committee on Evangelism

AT RALEIGH the Institute of Religion is in Progress. Mondays, January 20, 27, February 3, 10, 17, and 24 are the dates. Supper is at six. Classes begin at seven, and an address is scheduled for eight o'clock. Topics for class discussion are: The Raleigh Public School System, Our Enlarging Responsibilities in a Revolutionary World, Contemporary Religious Thought, and Ethics in a Business Society. Speaker for this week was Thomas A. Whitney, and next Monday R. Norris Wilson will discuss "Christian Agility." Other speakers in order are Gwen Terasaki, Martin Luther King, Ralph McGill, Hubert H. Humphrey, and Victor G. Reuther. People from our churches are urged to attend.

Organization Of The Church

Background Scripture: Acts 6:1-7; 20:16-38; Romans 12:3-8; I Timothy 3; 5:17-22.

Devotional Reading: I Peter 5:1-11.

Memory Selection: **Take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.** Ephesians 20:28.

AN ORGANISM AND ORGANIZATION

The Church of Jesus Christ is an organism, a living thing. It is not made of wood or bricks or stones and glass and other materials — it is composed of living stones, of men and women, young men and maidens, even boys and girls. These living stones are alive because the Spirit of the living Christ is in them. The Church is a living thing, an organism in the sense that "it is constituted to carry on the activities of life by means of parts or organs more or less separate in function, but mutually dependent" — this is the definition of an organism according to Webster's Unabridged Dictionary. The Church, as the Body of Christ, is an organism to express the mind and will and love of Christ to the world.

But the Church must have organization. Sometimes folks sneer at the Church as an organization, and at "organized religion." Why? About everything else that functions is organized. This is true of the body itself — the body is an organism of the highest type, but it is highly organized. Even disbelievers realize the importance of organization; they have their "Society for the Advancement of Atheism." Business is organized. Everything else is organized, why not the Church? The fact is that without organization there would never have been a Church. Unless the Church had become an organization, the Gospel would have died on the lips of a few scattered individuals. To be sure the Church can be over-organized; it often is. But it must be organized.

The members of the Early Church recognized this fact. Jesus, of course, did not leave a set of blue-prints for the organization of the Church. He simply left a group of disciples imbued with His Spirit. But very early in the life of the Church, these disciples realized the value and the necessity for organization, and the organism became also an organization. The point to be noted is that the organization came into being to meet a specific need. These men did not organize simply for the sake of organization; they organized to meet a specific need — the organization was a means to an end. The organization was simple, flexible, wieldy, functional. Any modern Church which is not organized is not doing a very good job. But its organization should be adapted to meet specific needs.

THE RESPONSIBILITY OF INDIVIDUALS IN THE CHURCH

Today's lesson falls into the two clear-cut divisions: The responsibility of individuals in the Church; and responsibility of officials of the Church. Let us consider briefly these two divisions.

Accepting organization as a necessary factor in the life of the Church, Paul draws an analogy from the body. Here is a body with many and varied members, eyes, ears, nose, arms, legs, heart, lungs, liver, and so on — each an entity in itself. There are many members, and all the members do not have the same office. But each member has a specific office and it is only as it performs that office that there is health and growth in the body. Each member needs the other member. The body needs every member.

So is the Church. "So we, being many members, are one body in Christ, and every one members one of another." Take a church, any church, and you will find people with all kinds of gifts and talents and capacities. Each one is to consecrate his gift to Christ and to use it in and for the church. No gift is too small, no gift too great — all can find a place in the life of the church. All these gifts are to be gathered or bound into one unity. Paul stresses two points in this connection: (a) These gifts have been given, they are an expression of the grace of God, one should accept them with a due sense of gratitude and humility. God has given them to us according to "the measure of faith" — whatever we have is a gift from God and we have no right to boast about it, or to feel superior to those who do not have as great or as many gifts as we have. (b) We are to use our gifts in the work of the church, for the good of all the church. There is a place in the church for all of us, there is a need for all our talents. And insofar as we withhold our talents from the church, we handicap the church by just that much.

SUNDAY SCHOOL LESSON

January 26, 1958

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

RESPONSIBILITY OF THE OFFICIALS OF THE CHURCH

By the time that Paul had written his letters to the churches some form of organization had sprung up. There were bishops, and deacons, and overseers, or administrators. There is much difference of opinion among scholars about what is meant by the word "bishop" in the New Testament, and many scholars think that the word does not mean a bishop in the sense in which we use it today, but to describe a man, either lay or clerical, who was a director of the organizations of the Church. Furthermore the original "Seven" who were appointed to take care of the needy in the Early Church, were not specifically called deacons at the time. And who were the "elders" and the "presbyters?" We do not know for certain. It makes no difference — the Early Church did not have a hard, single, definite system of organization. It was constantly changing to meet changing conditions. But there were certain qualitifcations demanded of these officials. (a) They were to be men (and later, women) of irreproachable character. There was no substitute for that then. There is no substitute for that now. (b) They were to have a high ideal or concept of marriage. (In some churches even today, divorced people cannot hold church offices, and in some extreme cases they cannot partake of communion!) (c) They must be serious about their offices, (d) They should not be covetous people, lovers of gold more than lovers of God. (e) They should be those who can manage well their own homes, and those whose religion is respected in their own homes. (g) They should have some qualifications for leadership — just "meaning well" is not enough. (h) They should be free from pride. (i) They should have a good reputation in

— Continued on Page 15

Snow, Food, School

John G. Truitt, Superintendent

Dear Friends;

Our schools were closed three days recently because of ice on the roads. The children had a good time playing in the snow. The housemothers had a good time trying to keep floors clean and children from catching cold. Our housemothers have been here long enough to know that children are to be treated like children, and that they succeed much better with them when they realize that they were once children themselves. Result: the children have had a good time, the floors are clean, and they are all in good health.

Today the sun is shining brightly and the children are almost as glad to see it as I am. The children made a pretty sight returning at noon for lunch — you know we live only two blocks from the school. The first and second grade children eat each day at the school cafeteria. I thought you would like to know that the nine little folks in those two grades eat their lunches at school and that your contributions help to make this possible. However, as a matter of fact, most of the children like to come home for lunch. They do not all have exactly the same lunch time, so that I sometimes tell a visitor they are "staggered" in small shifts. This makes it nice to serve them in the big kitchen with steaming hot food right from the kitchen range. And if you could see them eat, hear their chatter, and see the abundance of good, wholesome food you would know one of the good reasons why they are happy here.

Only thing, I wish they made better grades. There are too many of them, too many detractions, for all of them to come up with top grades. They do well, and some of them every year do exceedingly. It is a sort of survival of the fittest in this matter of making good grades. And sometimes this very fact causes the average, or below average, pupil to turn out in adult years to do very well indeed. He learns something early which helps him in later years — namely to push forward in cooperation with his fellows — and not get pushed back. Takes skill, commonsense, tact and a bit of thinking to do that. It is interesting to watch, sometimes guide, this sort of progress.

I want to thank you for the good report this week, to tell you we need it here, and ask you to keep it up. Remember there is no lapse in the care of these children. Thank you very much for all your kindness and your sharing in this work.

The first American hotel to provide single rooms for its guests was the Tremont of Boston. In the old inns it was the general rule that the traveler share his bedroom with one or more strangers.

The center of the Northwest Angle Inlet of the Lake of the Woods, Minnesota, is the northmost point in the United States.

REPORT FOR JANUARY 14, 1958

MONTHLY OFFERINGS

Amount brought forward			$ 9,452.82
Eastern North Carolina Conference			
Bethel	$ 7.00		
Bethlehem	33.00		
Hope Mills	3.00		
New Hope	29.00		
Oak Level	33.11		
Wake Chapel	45.55	$150.66	
Eastern Virginia Conference			
Bethlehem (Nans.), S.S.	58.21		
Centerville	15.00		
Dendron, S.S.	22.79		
Holy Neck — special	29.00		
Liberty Spring	45.75		
Newport News — Thanksgiving	9.85		
Newport News, S.S.	14.86		
Norfolk, Bay View	72.00		
Christian Temple	10.00		
Norfolk, Central	75.00		
Oakland — Thanksgiving	77.00		
Portsmouth, Shelton Memorial	8.00		
Richmond, First	50.00		
Spring Hill — Thanksgiving	9.25		
Spring Hill, S.S.	14.21		
Suffolk	50.00		
South Norfolk — Comm.	3.00	563.92	
North Carolina and Virginia Conference			
Bethlehem	78.00		
Greensboro, Calvary	15.00		
Greensboro, First — special	265.92		
Greensboro, First	65.24		
Happy Home	41.00		
Reidsville — Thanksgiving	306.21		
Union (Va.)	15.00		
Hendersonville	4.00	790.37	
Western North Carolina Conference			
Mt. Pleasant	18.00		
Pleasant Cross, S.S.	12.54		
Zion	30.00	60.54	
Virginia Valley Conference			
Dry Run, S.S.	10.00		
Newport, S.S.	16.56		
Winchester — Thanksgiving	50.98	77.54	
Total			$ 1,643.03
Grand Total			$11,095.85

SPECIAL OFFERINGS

Amount brought forward		$18,396.12
Cary E. Haigler, Charlotte, N. C.	$ 15.00	
A Friend	1.00	
Lewis Smith, Durham, N. C.	1.00	
L. H. Fields, Durham, N. C.	1.00	
John H. Williams, Burlington, N. C.	3.00	

GOD BLESS THE COMMITTEE

Probably every reader of these words is listed on some committee, perhaps several. Reader, are you just listed or do you serve? Is yours a committee that "keeps minutes and wastes hours?"

Democracy could not function without committees. The church has always needed them. One was appointed at Jerusalem to see about the donkey, another to make arrangements for the Last Supper. And when it was yet day he called his disciples, and chose from them "twelve" whom we might call his committee.

Your church, your Conference, have many tasks to accomplish that can be done neither by ministers and Superintendents nor by large general meetings. The committee fills the gap. Its work is essential.

If you take your committee post as an honor and a responsibility, if you talk some and listen some and think a lot and pray a little, if you stick to the job for which you were appointed until you discharge your duty, God will bless your committee.

Superintendent Robbins Ralph,
Florida

The ancient Egyptians had a religion with elaborate rites and strong indications that they believed in the mortality of the soul. Their extensive literature, written on rolls of papyrus, has had influence the world over. They knew something, too, of the arts of government and war, and of industrial arts.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

the community — "they must have a good report of them which are without." (j) They should be teachable, eager to learn, and willing to serve. They are to go on learning and growing and serving. (k) They should be temperate in all things, "not given to much wine." (1) They should be spiritual "holding the mystery of the faith in a pure conscience." Here are the ideals which officers of the Church should accept as their ideals. The same thing applies to the individual members of the Church. Why should a member of the Church expect more of an official than he demands of himself!

PROPOSED CHANGES IN THE MANUAL

(Continued from Page 9)

"of Baptism and the Lord's Supper in a church to which you have been called as Pastor as prescribed by the Principles and Government of the Southern Convention as amended in 1958."

*Note — These revisions are under review by the Conference Committees on the Ministry and by the Revisions Committee of the Southern Convention. They are printed here to allow action by the Convention should it desire to consider such revisions.

In Memoriam

"Blessed are the dead who die in the Lord."

OSBORNE

Nettie Harrison was born March 31, 1875, near Belew Creek, North Carolina, where she spent her entire life. She married Benton Osborne in 1896 who preceded her in death Jan. 27, 1938. To this union were born three daughters who survive, with thirteen grandchildren, a large number of other relatives, and her friends were numbered by her acquaintance. She professed faith in Christ and united with Belew Creek Christian Church sixty-two years ago, and remained faithful until she received her summons from on high to enter into her rest.

Funeral services were held from her church by Rev. G. H. Veazey, a former pastor, assisted by Rev. Mr. Hunter, a Baptist minister, Jan. 8, 1958. Her body was placed by that of her husband in the adjacent cemetery to await the resurrection of the just.

— G. H. Veazey

McMILLAN

(The following was used by Rev. Carl Wallace in a regular church service dedicated to the memory of Mr. and Mrs. McMillan.)

John McMillan and Susan Delano were both born in the year 1875 and 23 years later were united in marriage in Marshfield, Mass. Following the pattern of many friends from the North they began spending the winters in Southern Pines. In the late 1920's and by the middle 1930's they had settled in this community for their permanent home. They united with the Church of Wide Fellowship by "Letter" in the year 1935.

The John McMillans were broad in their understanding, deep in their spirit and sensitive toward the finer arts of life and became valuable assets to the work of this Church from the beginning. Mrs. McMillan served for many years as leader of music in the Church School Department and was faithful to the Women's Fellowship. Friends testify to Mr. McMillan's influence in leading them to our Church School and to Worship. Each gave generously of money to the work here and Mr. McMillan was especially sensitive to Home and Foreign Mission needs.

With the passing of Mrs. McMillan in July 1956, Mr. McMillan carried on in an admirable manner. His attitude of concern for others, his cheerful disposition in spite of declining health, and his charitable interests did not wane. In his passing last month, December 7, a great Christian gentleman and church member left behind a legacy of friends and Christian influence which will continue to witness in the minds of those who knew him so long as memory serves them.

Mr. John McMillan's theme in life the last few months that I was privileged to know him seemed to be summed up in those words of Cardinal Newman's great hymn, "Lead Kindly Light amid the Encircling Gloom, Lead Thou Me On."

Mrs. Nannie A. Fonville, Burlington, N. C.	5.00	
Quincy Point Cong. Church, Quincy, Mass.		
Friendly Service Gift	16.00	
Wallace Owen, Gibsonville, N. C.	5.00	
Church School, First Cong. Church, Portland, Oregon	32.46	
Women's Christian Fellowship, Hendersonville Church	5.00	
Pilgrim Fellowship, Tryon Cong. Church	25.00	
A Friend	20.00	
Burlington Kiwanis Club, Inc.	67.08	
Women's Convention of the Southern Convention	37.50	
For Hay:		
Clifford M. Ray, Jr., Mebane, N. C.	25.00	
L. L. Glosson, Graham, N. C.	5.00	
Arnold Ingle, Whitsett, N. C.	10.00	
In Memory of A. D. Pate	5.00	
In Memory of E. M. Long	5.00	
In Memory of Frank Blythe	5.00	
Special Gifts	182.04	
Total		$ 471.08
Grand Total		$18,867.20
Total for the Week		$ 2.114.11
Total for the Year		$29,963.05

Mission Board Appropriates Funds For Six New Churches In 1958

Older Work Still Being Sustained

Probably for the first time in its history the Mission Board of the Southern Convention appropriated funds for a half dozen new churches to be begun in a single year. In this program the Board is assuming initiative and appropriating funds before the churches are organized. This is really a forward step for the Convention, and offers the best chance for advance in churches and church membership.

Burlington, Greensboro, Henderson and Sanford in North Carolina, and Norfolk and Richmond in Virginia are the proposed places for advance. Greensboro and Sanford are well on the way to organization. Richmond is in the planning stage. Henderson has had surveys, Burlington is being considered. Norfolk is to have a person to find locations, organize churches, secure pastoral leadership, and then move on to another location. Salary aid is being provided for the six places in cooperation with the national boards of our Church and the Evangelical and Reformed Church. This item accounts for $25 000 of the $46,000 appropriated fo salary aid to the churches of the Convention.

Appropriations for building aid in the amount of $8,500 were mostly to complete, or continue, previously promised assistance primarily to new churches, and for new building programs of older churches. The total budget for work within the Convention, including operational expenses, amounts to $61,500.

Foreign Missions

Our Mission Board is responsible for our Foreign Missionary activity, also. The anticipated income for this item includes $17,500 from Apportionments, $10,000 from the women, smaller items from various sources, making a total of $41,500.

Listed among the special items that will receive aid from our people are: **India** — P. S. Bohnsle, Robert and Marie Fairbanks (Reidsville project), Dr. and Mrs. Edward Riggs, Higher Education Scholarships, United Theological College of West India, Evangelistic Work (Gibsonville and Shallow Ford projects), and the Vadala Station; **Africa** — West Africa Mission (E. Va. and N. C. and Virginia Pilgrim Fellowship projects), Harriett Summerville (Reidsville project), Sr. Henrique Kapanala at Currie Institute, Rev. and Mrs. Maxwell Welch, Rev. and Mrs. William Tolley in Angola; and several other possible new projects, especially one by Wake Chapel. To go into the general funds of the American Board $17,400 are budgeted.

Easter Offerings

The custom of the churches to make a special offering for missions at Easter is to be promoted. This year the asking will be for Home Missions, so the new churches can get under way. Next year the offering is to be for Foreign Missions. Of course it is possible for any church or individual to designate the Easter offering as desired.

The projected program of our Mission Board is a challenge to every person connected with our churches. It is evident that a forward thrust is needed, and that it will be accomplished if the necessary funds become available.

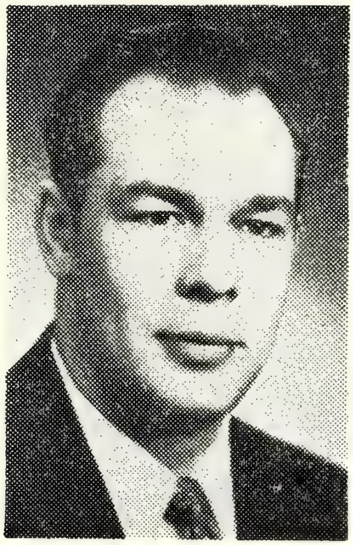
JOIN WITH THE MISSION BOARD IN AN EFFORT TO MEET THE NEEDS OF OUR DAY!

The Christian Sun

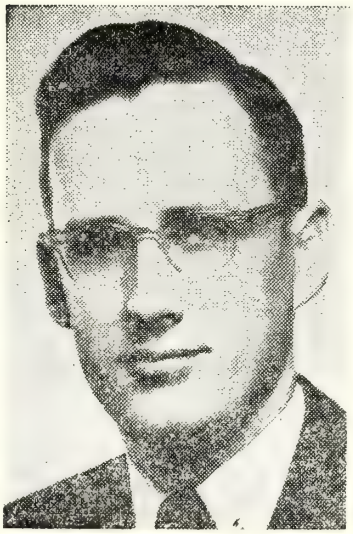
Miss Beatrice George
1207 Seaboard Ave.
12-1-58

OLUME 110 ASHEBORO, NORTH CAROLINA, JANUARY 28, 1958 NUMBER 4

REV. CLYDE L. FIELDS
Chm. Comm. on Evangelism
Southern Convention



REV. BILLY JOE LEONARD
Chm. Comm. on Evangelism
Southern Synod E & R Church



REV. FRED P. REGISTER
Secretary Stewardship and
Evangelism
Southern Convention

Resource Leaders — Workshops On Evangelism

FEBRUARY 3-7 — 7:30 P.M.

Leaksville Church, Rt. 1, Luray, Va.	February 3
Suffolk Church, Suffolk, Va.	February 4
Randleman Church, Randleman, N. C.	February 5
Beverly Hills Church, Burlington, N. C.	February 6
Amelia Church, Rt. 2, Clayton, N. C.	February 7

Here And There Among The Churches

BURLINGTON DISTRICT laymen's meeting will be held January 30 at First, Burlington.

THE BUILDING FUND of Third Avenue, Danville, has passed the $7,000 mark in cash and pledges.

YOUNG PEOPLE OF APPLE'S CHAPEL voted on January 12 to become a part of the Pilgrim Fellowship. Mr. and Mrs. Gordon Powell are their advisors.

SERIES OF SERMONS on OLD TESTAMENT CHARACTERS is being preached by Dr. Henry Robinson at First, Burlington. "Joshua and the Land of Promise" was the topic January 19; "Samuel: Priestly Ruler" on January 26.

A NEW RALLY for the Women's Fellowship and Women's Guild groups in Western North Carolina is being planned for April 15 by the women of the Tryon church under the leadership of the minister's wife, Mrs. Arthur M. Brown.

35 NEW MEMBERS were received by First Church, Norfolk, January 12, following a laymen's visitation campaign in which Rev. Fred Register helped the pastor, Rev. Olin Pendleton. A record attendance of 189 was present for that same Sunday.

CONSECRATION SERVICE for Brenton Lennis Fields was part of the morning worship service at Hunterdale church, Franklin, Virginia, January 12. His father Clyde Fields, Jr., is a member of the Biblical Class of the Eastern Virginia Conference, and his paternal grandfather is pastor of our Asheboro church.

OTIS VERNON JOYNER, JR. presented his senior organ recital at Elon College January 19. In attendance were his parents, members of Mt. Carmel church, Walters, Virginia.

SOUNDS LIKE AN INTERESTING MEETING — The Relocation Committee (entire Official Board) of First, Portsmouth, of which Rev. Russell Shaffer is pastor, met with the City Planning Commission in the latter's office January 21.

AREA LEADERSHIP TRAINING SCHOOL was held at Elon College Community Parish House, January 19-22, with Rev. John Graves, Mrs. A. D. Cobb, Mrs. Marjorie Hereford, Martin T. Garren and Rev. W. W. Snyder as leaders.

SPECIAL EPIPHANY SERVICE was held at Elon College Community church January 12, with three "Magi" receiving light from central candle, passing it on to "Apostles" (Local deacons), and then to the congregation.

ONE HUNDRED LAYMEN from five Evangelical and Reformed and three Congregational Christian churches were present for Churchmen's Brotherhood meeting in First E. and R. Church, Winston-Salem, January 19. Speakers included Rev. John R. Lackey, pastor United Congregational Christian, and Rev. Aubrey Hedrick, host pastor. Others participating included Rev. John Levens, Harold Lemons, and Russel H. Sides. Laymen in the Winston-Salem area are planning future joint meetings.

REV. ACHILLE DEODATO, moderator of the Waldensian Church of Italy, arrived in the U. S. January 16 for a ten-week visit. His church claims to be oldest Protestant group in the world, being started by Peter Waldo in the twelfth century. Among the places Dr. Deodato will visit is Valdese, North Carolina.

RALEIGH-HENDERSON women's district officers met January 19, for a planning meeting for the Spring Rally, to be held April 9 at Oak Level church, near Youngsville. Mrs. Robert Smith and Mrs. R. E. Tally are the district chairmen.

YOUTH GROUP of our Richmond church was invited to supper meeting at St. John's Evangelical and Reformed church, January 19. New president of First, Richmond, P. F. is John Thomas Sprenkle.

INTERNATIONAL MISSIONARY COUNCIL, meeting at University College, Achimoto, Ghana, December 28-January 8, voted 58-7 to integrate with its sister organization, THE WORLD COUNCIL OF CHURCHES. So the ecumenical movement grows.

REV. JACK T. AKIN is the new associate minister of The Christian Temple, Norfolk, where Rev. Frank Hamilton is minister. Mr. Akin is to have charge of the music, assist the minister in preaching, be responsible for office work, including bulletins, visit three afternoons a week, have charge of recreational program on Friday evenings, and be responsible for educational program. Being a graduate of business college and music school as well as college and seminary qualifies him for such a list of jobs!

Volume 110 Number 4

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Attend The Institute Of Religion

Rev. Gaylord Noyce, pastor of our United Church, Raleigh, invites members of Congregational Christian churches in the area to share in the annual Institute of Religion now in progress for seven Monday evenings.

Here is the intriguing schedule of speakers this year: January 20, Thomas P. Whitney, foreign news analyst of the Associated Press, spoke on "The Challenge of Soviet Science and Education; January 27, Rev. R. Norris Wilson, executive director of Church World Service, and a leading member of our denomination, spoke on "Christian Agility." Next Monday Mrs. Gwen Terasaki, author of the current best-seller, **Bridge to the Sun,** published by the University of North Carolina Press, will speak on "One Family, Two Worlds." Rev. Martin Luther King, Baptist minister of Montgomery, Alabama, will speak on "Non-Violence and Racial Justice" on February 10. Ralph McGill, editor of the **Atlanta Constitution,** will speak on "It Tolls for Thee" on February 17, Senator Hubert H. Humphrey on "America's International Responsibilities" on February 24, and Victor G. Reuther, director of United Automobile Workers department for international affairs, will close the series March 3 with a speech on "The Problems, Challenges, and Responsibilities of Labor."

These addresses at eight o'clock follow dinner at 6:00 and study courses at 7:00 on the following subjects: The Raleigh Public School System; Our Enlarging Responsibilities in a Revolutionary World; Contemporary Religious Thought; and Ethics in a Business Society.

LEADERSHIP TRAINING SCHOOL

Suffolk District

The first annual session of the Suffolk District Leadership Training School will be held February 24-28, according to announcement by Rev. Joe A French, dean. Devotional service each evening at 7:30 will be led by Rev. Tucker G. Humphries.

Courses will be: **How the Bible Came to Be,** Rev. W. A. Grissom; **Ways of Teaching,** Rev. George D. Alley; **Teaching Children,** Mrs. Anna M. French; **Teaching Youth,** Rev. Robert A. Knowles; **Understanding Adults,** Rev. H. S. Hardcastle. Mr. Knowles is Secretary for Junior High Work in our national Department of Christian Education. Other instructors are pastors in the area.

Twenty-five of our churches are sponsoring the school. Any person from these churches is invited to attend, with the churches paying the registration fee. Students may take the courses for credit on Second Series level of the Standard Curriculum by attending ten classes and doing ten hours of study outside the classes. Information may be secured from the pastors or church school superintendents in the area.

GOOD YEAR AT TEMPLE

The past year was a good one at The Christian Temple, Norfolk, under the leadership of Rev. Frank R. Hamilton. Here are a few items which indicate progress:

1. Twelve percent increase in active membership, now totalling 727,

2. Budget for 1957 over-paid by amount sufficient to cover entire main floor of educational wing with new tile and cover steps to sanctuary with rubber treads.

3. Budget for 1958 over-subscribed without every-member canvass.

4. Worship attendance steadily increasing. Average attendance for 1957 was 250.

5. First two Sundays in January, 1958, attendance has been 300 — largest since Easter.

6. The Colony Plan is in effect with great success.

7. Entertained Hampton Roads Union in January.

8. Employed a new association minister, Rev. Jack T. Akin.

I am old-fashioned enough to believe that a man should not drift into the ministry. But, if he comes, he should come with joy and pride. His is the service of the Holy God. He may expect within that service self-fulfilment, joy, and the sense of high adventure.

—Dr. Wilford H. Evans,
Minister, First Congregational
Sheboygan, Wisconsin since 1930
in Chicago Theological Seminary
REGISTER

"THE CHURCH MESSENGER"

The above-named bulletin from Warwick church, Rev. A. Lanson Granger, Jr., pastor, contained items of interest, including:

1. 143 attending church January 12; highest since last Easter. It was a good time for Mr. Granger to preach on "Why People Go to Church"!

2. Twenty pre-school boys and girls were in the nursery during church service January 12, with two women and two young people caring for them.

3. Church school teachers' workshop was to be held January 26.

4. An 85c oyster stew last Friday evening for the Men's Fellowship, plus a showing of the feature-length movie, "Martin Luther."

5. A preparatory class for church membership for adults will begin Sunday, February 16.

SOUTHERN CONVENTION ATTENDANTS at the Mid-Winter Meeting of the Missions Council, Buck Hill Falls, Pennsylvania, this week include: Dr. Earl Danieley, Miss Ruth Dunn, Mrs. Tom Good, Mrs. Ray Gordon, Rev. and Mrs. F. C. Lester, Rev. Fred Register, Rev. H. E. Robinson, Supt. W. T. Scott, Mrs. W. B. Williams, and Mrs. W. E. Wisseman.

TRIBUTE TO DEACON POYTHRESS

Robert Furman Poythress was about his early morning chores Monday, December 2, when God saw fit to call him home to rest. No sweeter, more satisfactory way could have been chosen by him than to have been called while at work about his farm. He had lived his 66 years in the Damascus church (E. N. C.) community, where he had been a life-long devoted member. He was senior deacon, a member of the board of trustees, and treasurer of the Building Fund.

Funeral services were conducted Wednesday afternoon by Rev. E. M. Powell, Rev. E. M. Carter and Rev. Warren Bishop.

His widow survives, as do three sons: Robert and Marvin of Chapel Hill, and Durell of Oklahoma; two sisters, Misses Ester and Mary Poythress of Charlotte; two brothers, Rev. O. D. Poythress of South Norfolk, Virginia, and Rev. Leary Poythress of Ft. Lauderdale, Florida.

We pause to say, "He will be greatly missed by his friends and loved ones, but our loss was heaven's gain."

Mrs. Paul Long

The "Patient" Is Improving

Evangelism in the Southern Convention of Congregational Christian Churches has been "ailing" for some time. It would be easy to diagnose the case if the writer were not more ailing than the patient. Perhaps any medicine for reducing the "chills" of the patient must first be taken in double doses by the writer.

The evangelistic index of the Southern Convention reveals a rather gloomy picture. Including the new churches we have only 5,000 more members in our Convention than we had in 1931. This represents an increase of 200 members per year. The fine record of new churches has kept the picture from being more gloomy. At the close of 1957, two conferences reported a net loss for the year. There must be good reasons for this loss but the loss is real nevertheless.

Evangelism, as understood by the writer, is to be conceived as "the witness of the Church to the gospel of Jesus Christ." This witness to be effective needs to be borne by the members of the church, individually and collectively, unto the "innermost and outermost parts of the world." Evangelism would be the impelling motive imbedded in whatever form or direction our Christian strategy would direct in view of the stated objective. Our purpose would then become clearer and more powerful.

Perhaps no term in the vocabulary of the Christian gospel has been more mis-understood than our "ailing patient," evangelism. The word has been so much misunderstood by some so that more than the word has dropped out of the vocabulary of use.

Evangelism has suffered from over simplification to a large degree. Some have conceived of some seasonal effort of concerted revival as the annual effort to win and enlist followers of Christ and felt elated or humbled according to the results of the one effort and called the work done. The fault lies not with the week or period. The fault lies not with the revival as a method of evangelistic effort. The error in judgment comes in assuming that one seasonal effort with only one method can effectively bear the church's witness to a jet-propelled age. Such fine efforts to evangelize need to be fortified by and geared to more varied and more realistic approaches.

At the other extreme of simplification stands the witness of other churches that the "regular and routine machinery" of the church will effectively witness to the community and the world. This seems naive in the face of the complexities arising from a disorganized, televised, atomic, fractured, and heartsick world. "Routine machinery" should be well oiled to enable a church to be efficient for the growth of its own Christian soul. But, in the face of the unwashed world, more than oil and machinery is sorely needed.

We have been a victim of ecclesiastical oversimplification in our understanding of the personnel needed "in bearing the witness of the gospel of Christ to a needed world." Often ministers have thought that the weight of the witness hung most heavy around their shoulders. Often laymen have felt that this "bearing of the Christian witness" is a job to be done by professionally trained people, like the clergy. The truth of the matter is that neither laymen nor minister have any exclusive monopoly on evangelism, "the bearing of the Christian witness." Both laymen and minister share the privilege and responsibility of making the way of Christ known to those who know not.

The committees on Evangelism of the Southern Convention and its five Conferences have been searching for a way or ways to be of help to our "ailing patient," evangelism. We have searched our own hearts and confessed our personal failures. We have looked at the evangelistic index, recovered from the shock of our obvious failure, and are determined in the faith that there is a way of recovery. We have agreed that there is one of two things wrong: 1. there is a basic weakness in our gospel, or 2. there is a basic weakness in the manner in which we have presented the gospel. The weakness, we feel, lies not in the gospel but in the lack of enthusiastic proclamation of "the gospel of Christ." It is in this faith that "Workshops on Evangelism" are to be held throughout the Convention during the week of February 3-7. It is in this faith that we prepare for a united effort of minister and laymen in "A Week of Christian Witness" during March 2-7.

In the first century a group of men individually and collectively made an impact on a pagan society still without parallel in the pages of religious history. Few in number, without reference from the proper sources, without fanfare the disciples of Christ lived and proclaimed a gospel that shook the foundations of the Roman World. If there was a weakness in that gospel or the kind of people that proclaimed it, God give it to us today.

These disciples of our Lord had three basic qualities which made an ancient world sit up and take notice. **First**: they had been with Jesus. This meant that they had formed a fellowship with Christ vital and lasting. **Second**: they had a message to deliver. This message we know now as the gospel. **Third**: they had a strategy. They were directed.

Assuming that we have been with Jesus and that the gospel is still the "power of God unto salvation" we now propose to re-evaluate our strategy. Our "ailing" machinery should be brought to the "Workshops on Evangelism" during the week of February 3-7 to be revitalized. This furnishes a real challenge to all officers and teachers in our churches and Sunday schools to be present and find help.

Clyde Fields
Guest Editor

About * * *

MUSIC

Until three decades ago music was considered a luxury and taxpayers did not look with favor upon the use of money for instructing school children in the subject. However, music lovers continued their efforts for a wider adoption of music in the curriculum of the Nation's school system. It is now to the credit of the cultural attainment of the American people that music is so widely taught in so many schools, and more widely appreciated than in former years. In some States music is a compulsory course in public schools.

One reason for the increasing interest in music is the fact that new and easier methods of instructions have been developed, so that a beginner can enjoy his instrument almost from the start, instead of waiting until he has practiced scales and exercises for months. Another reason is the remarkable change that has been taking place in many of the instruments themselves. Today's pianos, for example, are designed to fit the size of the average modern home. Marvelous new electronic pianos and electric organs are on the market — instruments whose beauty and range of tone are almost miraculous.

People of this country think of Europe as still being the home of master musicians and musical masterpieces. This is not because of the mental superiority of the European mind, but because music is a subject that develops with the ages and has its highest classical attainment in quiet surroundings. The United States is still a relatively young nation and the emphasis through the years has been more on material expansion than on classical and cultural attainments.

Philosophers, psycholoists, and scientists have all tried to explain man's natural appreciation for music, but they have not expressed it to their own satisfaction, and with less satisfaction to others. All agree that the love of music is naural, but beyond that point any explanation becomes vague.

Music is a universal language, and the child has an understanding of it before he learns his own alphabet. Tribal peoples, many of whom have no alphabet, are great music-makers. Music as an important part of religious worship is accepted by nearly all faiths.

In times of success and failure, in hours of joy and grief, people express themselves through the avenues of music. Where man fails in word expression, music translates human sentiment.

C. B. Riddle

WORKSHOPS

Announcement has been made of Workshops on Evangelism as planned by the Committee on Evangelism of the Southern Convention. These training schools are arranged so that people all over the Convention can attend one or another of them. They are intended to help the ministers and members to do a better job in winning people to membership.

Since winning people to Christ and the Church is the major business of the church, it would seem that all members would want to be present for these workshops so they can become better workers in this important business. And it is hoped that great numbers of people will be present at each place.

A workshop is really a shop where work is done. It may be work to learn how, but actually the real value will be revealed when those who have studied together go into the homes of friends and talk about the Christian religion. It is reasonably easy to count success by having successful workshops, which are in reality training schools, but the ultimate purpose, of course, is to use the increased knowledge and skill in winning people to the church. No, it is not just another name we want. Statistics are fine, but what is needed is another worker in the Church of Christ. Workshops are intended to train workers who will find more workers. So let it be!

F. C. L.

This Interested Me

Emily C. Lester

Dr. and Mrs. John Franklin Donaldson of Boston have just been appointed missionaries to Rhodesia, Africa, by our American Bord. What is so interesting about that?

Well, Dr. Donaldson is an electrical engineer as well as a medical doctor and intends to combine engineering with surgery and general medicine.

He is the son of a Presbyterian minister in Albion, New York. His great, great grandfather, David Shearman, was the captain of the finest packet to sail from New Bedford, Massachusetts, to England. Another forebear was Franklin P. Nash, who has a Methodist church named for him in Washington, D. C., honoring him for his humanitarian work among Negroes.

John is what one would call "well educated" — B.S. degree from Columbia; M.A. in psychology from U. of California; M. D. from New York Medical College; interned at Syracuse Medical Center; resident St. Luke's Hospital, New York City; post-graduate study at Boston City Hospital.

She (Mary Ann Taylor) is the daughter of a Baptist minister of Mansfield, Ohio. She has her master's degree in social work and has worked with crippled children and as a day laborer in factories under the auspices of the American Friends Service Committee.

And what about the place where they are going to serve? The Willis F. Pierce Memorial Hospital, founded by our board in 1912, is built on the crest of a 3,500-foot mountain plateau near an extensive mahogany forest and butterfly sanctuary. Within 25 miles of the mission, water buffalo, hippos, rhinos, and elephants roam the jungles. Here the witch doctor is still a competitor of the medical center. Fees charged range from 3c for a clinic visit, to $2.80 for a major operation. 14c a day is the price if you furnish your own food, 21c if the hospital furnishes it. Relatives often sleep under patients' beds and help care for them. Malaria, pellagra, tuberculosis and undulant fever will be common diseases for the Donaldsons to combat.

Good luck to them!

Jesus Lives Forever

Rev. Max Vestal

Read scriptures — “Matt. 28:16-20.

I read in the Upper Room some years ago of the Chinese Christian who was reading this particular passage. His name was Lo—Lo. And when he reached the sentence, “And Lo I am with you always. . . ”, he stopped short. “Jesus is speaking directly to me,” he thought. And so he was — whether our name be Lo or Linda or Lawrence. Put your name in the place of “Lo.” “And (your name) I am with you always,” Jesus is saying to you.

Can this be true for us? Can Jesus be living after almost 2000 years? It is the witness of Christian people that Christ is risen and is living still.

Gerald Kennedy writes: “When a Jewish officer in the French Army had been successfully forced into a scapegoat role by a reactionary military regime, it must have seemed that the case would not come up again. For a ruling was handed down by the courts that the issue could never be raised since it had already been adjudicated. But Emile Zola insisted on probing into the Dreyfus affair again, and he was brought to trial. As Zola’s lawyer came to the end of his great defense, he pointed to the crucifix which hung over the judge’s seat. Raising his voice, he said, “They called that case closed too.”

McEwan Lawson describes graphically the Judgment Hall at Jerusalem and its relationship to us today. He says, “All the history of the world is, if you come to think about it, in the Judgment Hall at Jerusalem. Caiaphas with his fox face schemes for security. Pilate blusters in power. Judas clasps his money to his uncertain heart, the ignorant mob led by fools swings this way and that, whilst clowns plait a crown of thorns and feel for a bag of nails. And at the day’s end they went to their beds feeling that they had done a good day’s work and rid the world of a dreamer. But now, under the test of time and silence, they all slink into the shadows as foolish gibbering ghosts, and Christ stands in increasing light as King of kings, and Lord of lords.” Yes, as Mr. Lawson points, those who seemed victorious at the time were soundly defeated. Christ, who seemed completely defeated, was victorious. For on the Easter morn the tables were turned. Christ, who had been killed on the Cross, was no longer dead. He was alive. He had overcome the world, even as he had prophesied.

Jesus had repeatedly told his disciples that this would happen. Listen as John’s gospel records in 16:32-33. “The hour is coming, indeed it has come, when you will be scattered, every man to his home, and will leave me alone; yet I am not alone, for the Father is with me. I have said this to you, that in me you may have peace. In the world you have tribulation but be of good cheer, I have overcome the world.”

There is no doubt that God was with the early Christians. As we read the books of the New Testament we cannot doubt that these men and women were inspired by God. As one reads even the pagan literature of the time, one is impressed by the profound influence the Christians had on the world. Christ was still alive, alive in the lives of those who followed him.

But is this still true today? Is Christ still alive for us. J. Trevor Davies writes: “Stanley Jones tells us that once a Mohammedan taunted a Christian with the fact that whilst they had the Tomb of the Prophet as a place of pilgrimage, Christians did not know for sure where Jesus had been buried. Quickly came the Christian’s reply: “We have no certain tomb because we have no corpse.” Exactly; No tomb no corpse; for we have the living Christ. Michelangelo is recorded to have said to his fellow painters on one occasion. “Why do you paint Christ on the Cross so much? Christ suffering. . . Christ dying. . . Christ dead! Paint Him rather risen! With His foot upon the riven rock — paint Him victorious and glorious! Paint Him the conqueror of sin and death.”

It is impossible to draw a picture or set up a mathematical equation to prove this. You will only know for sure when you feel the Master in your own heart. And it is possible for you to do so if you will accept him. Then it will be impossible to hide him. Perhaps you have seen him in the lives of others.

David Livingstone, having returned to England for a brief holiday, was received by Queen Victoria and honored by many cities and universities. When he visited Cambridge the huge Assembly Hall was crowded with undergraduates. Usually, on such occasions as you know, pea-shooters and catcalls are much in evidence, but when the vast audience looked at Livingstone, this small man, prematurely old, with furrowed forehead and face like parchment. there was an awesome silence — no catcalls, no pea-shooters. Then Livingstone spoke, very simply and very quietly. “Gentlemen,” he said, “shall I tell you what it was that kept me true to my resolve through all those years in the Dark Continent? It was the word always, even unto the end.

Every Sunday Morning

In every land around the world,
Where Christian banners are unfurled,
Tools and work are put away,
Every Sunday morning.

Church doors open everywhere,
Bells are calling folks to prayer,
Services are on the air,
Every Sunday morning.

Sunday’s but one day in seven,
Yet the whole week twill leaven
For the folks who pray together
In both dark and sunny weather,
Every Sunday morning.

If you trust in God above,
If you hunger for his love,
If to do his will you’re reaching,
Come to church and hear his teaching—
Every Sunday morning!

Superintendent Robbins Ralph

FROM THE SOCIAL ACTION COMMITTEE —

Christian Concern

— Lanson Granger, Chairman

CHRISTIAN CONCERN

Race Relations Sunday

How shall we observe Race Relations Sunday? Good relationships among people and between groups are always part of the Christian's concern. The second Sunday in February for years has stressed the importance of race relations. How should the church observe the day?

In many churches of the Southern Convention the minister on this Sunday speaks on the issue of brotherhood. Others are able to make a stronger witness through contact with some near-by Negro congregation — in several churches ministers have exchanged pulpits; on other occasions the choirs have exchanged places in the morning service of worship. Perhaps even more often on an inter-denominational basis, some communities hold joint services or public programs.

Most authorities on race relations say that one all-important need is to keep communication open. All too often a congregation of the Southern Convention is not even aware of a nearby congregation from the Convention of the South. Some imagination in observing Race Relations Sunday may help you and your community come to a larger realization of man's brotherhood in Christ.

Gaylord B. Noyce

A POSTSCRIPT: For those in Eastern North Carolina interested in learning more about progress in race relations, our United Church of Raleigh is sponsoring a public meeting on its Institute of Religion at Broughton High School on February 10, Monday, 8:15 p.m. to be addressed by the Reverend Dr. Martin Luther King, of Montgomery, Ala., one of the most famous and dedicated of America's Negro leaders.

MRS. WILLIAMS SPEAKS

Mrs. H. D. Whitehurst

Mrs. W. B. Williams, our National President, delighted her audience at First Congregational Christian, Portsmouth, on Sunday morning, January 5, with her address on "The Role of Women in the Church."

Mrs. R. F. Edwards, Friendly Service Chairman for the Portsmouth church Fellowship, presided. Friendly Service gifts were presented and dedicated.

It is always a privilege to have Mrs. Williams visit the churches of the Southern Convention, especially those so near her own home church, where she is remembered by so many as "Tudor", having worked with the Tidewater women's and young people's groups — always inspiring those with whom she works.

YOUTH SUNDAY AT ASHEBORO

Activities at the Asheboro Congregational Christian Church were led by the young people on January 26. 10 members of the Pilgrim Fellowship served as teachers and assistants in the Sunday School hour. Luther Hodgin served as superintendent for the day.

The 11:00 A. M. Service of Worship was also led by the members of the two Pilgrim Fellowship groups. Harry Lester gave the Call to Worship and pronounced the Benediction. Jimmy Brown led the Invocation, the Lord's Prayer, and the Responsive Reading. The music was furnished by the two P. F. groups as the choir for the service. Julia Ann Hammer, president of the Senior Pilgrim Fellowship, gave the Youth Week Statement and introduced the three speakers. The speakers spoke on the theme: "My Faith as a Young Person." Elizabeth Lester, Michael Morgan, and Tony Smith were the speakers. Jane Rush was the organist and Patty Caviness was choir director. Ushers for the service were Tony Shane, Tony Brown, Dale Morgan, and Tommy Hodgin.

The minister, Rev. Clyde Fields, made the announcements, received the offering, and gave the pastoral prayer. Mr. and Mrs. Roy Ragsdale and Mr. and Mrs. Bill Pell are Counsellors for the Senior P. F. Mrs. R. L. Maynard and Mrs. Ray Beane are Counsellors for the Junior P. F.

Youth Sunday At Chapel Hill

John M. Walters, president of the Pilgrim Fellowship, gave the sermon on Sunday, January 26, at the United Congregational Christian Church, Chapel Hill.

John, a freshman at Chapel Hill High School, used as the sermon topic, "Lord, Help Our Unbelief", the theme for Youth Week.

Ruth Logan gave the call to worship and Chuck Norwood offered the invocation. The Children's Sermon was given by Judy Ferguson, and Becky Boone led the responsive reading from the Psalms. Virginia Ray read the New Testament Scripture lesson.

The Junior Choir presented three selections: "Saviour, Hear Us We Pray," by Keating; Dvorak's "The Path of Prayer"; and the Sicilian melody "Lord, Dismiss Us With Thy Blessings." The Cherub Choir sang Mozart's "Praise the Lord."

The Prayer of Thanksgiving and Adoration was given by Kathy Whitt and Robert Larsh gave the benediction.

Ushers were Larry Coudriet, Robert Lloyd, John Larsh III, and Jerry Massey.

Mrs. Edgar Alexander, director, presented the Junior Pilgrim Fellowship Rhythmic Choir in their first appearance before the Congregation. They interpreted Isaac Watt's well-known hymn" "Jesus Shall Reign Wher-er The Sun." Included in the Rhythmic Choir are: Shirley and Bett Alexander, Anne and C. L. Bowen, Rusty Edmister, Lynn Lloyd, Beth and Kay Marley, David Neville, Becky Ray, Lynn and Joan Perry, and Greg Coudriet.

Others who sing in the Junior Choir are: Greg Edmister, Pamela Cherry, Debby Carnes, Claudia Galloway, Mary Immerwahr, Judy Neville, Claudia Peters, and Stephanie Walters. Mrs. W. P. Lloyd is choir mother.

Members of the Cherub Choir are: Meredith Alden, Gail Basnight, Emily and Larry Carnes, Phil Green III, Victoria Green, Ann Huskey, Anne Peyton, Janet Warnock, Susan Wicker, and Kathy Yonce. Mrs. James Huskey and Mrs. Preston Wicker are choir mothers.

AFTER 43 YEARS IN INDIA

Lillian Pickens Comes Home To Stay

Miss Lillian Picken, Congregational Christian educator and social worker extraordinary, has come home to stay.

"After 43 years in India, 39 in one place, it's time to let the younger people take over," she said after the last leg of an air journey that brought her into Logan International Airport at 5:30 A. M. "Besides, I want to quit while I still have some energy left to spend interpreting India to America. Without a doubt, India is the hope of Asia."

Lillian Picken was 25 and two years out of college when she was appointed a missionary by the American Board of Commissioners for Foreign Missions. That was 1914, the year World War I began in Europe, and her first assignment was as a teacher, first at Bombay, then at Wai.

But in 1919 she was sent to the Satara District and there began the major work of her long and distinguished career as an evangelical, educational and social worker.

"The evangelical work was the heart of the whole thing," Miss Picken said. "I was sent out there to serve the people in Christ's name."

That service included supervising schools, carrying medicines to the sick, caring for orphans, working among lepers, driving home the Christian message wherever she went.

In the early days in the district, which today has a population of 1,200,000, she rode a bicycle 30 miles a day to supervise the schools, but all along the way she saw human suffering. "I couldn't stand not doing anything about it," she said, "and with the help of a doctor, I carried 15 pounds of simple medicines in my knapsack and dosed everyone. By the grace of God, nobody died."

Once she found a young boy suffering from blood poisoning, his scalp swollen until his head looked twice its normal size. "I hauled out a thermometer and found he had a temperature of 106 degrees. There was a hospital six miles away, but this was the harvest season and no one would take the time to get him there. So I had to choose between letting him die or undertaking a surgical job. I lanced the little fellow's scalp and he recovered."

Miss Picken founded the Satara Friendship Center where Christians, Hindus and Muslims work and play together in complete harmony; and she called an able Indian woman to preside over its activities which include child welfare work, and social and educational classes.

She was a prime mover in a group that organized the Spiritual Life Center, an international retreat center at Nasrapur.

She was for a number of years district commissioner of the Girl Guides, the membership of which under her leadership grew from 200 to more than 3,000 bright-eyed Indian girls.

She helped to start the roadside leprosy clinics that renewed life and hope for thousands of men, women and children, many of them rejected by their own people because of the fear of the dread disease.

"The real work with the lepers was started and is being carried on now by Mrs. Louise Fisher, a noble woman who has been supporting herself while working with lepers in India for many years," Miss Picken explained. She did not add that it was her own monumental work that inspired Mrs. Fisher to join her in India.

Miss Picken, a native of Eureka, Kansas, knew Mahatma Gandhi personally, was an eye-witness to India's struggle for independence and to the great progress the nation has made since independence was achieved.

What will she miss most after spending 43 of her 68 years in India?

"The people," she says without a moment's hesitation. "The people I worked with and for. Believe me, the glory of India is its wonderful people."

JEAN LITTLEJOHN LLOYD, who taught at 1957 School of Missions, writes in Christmas letter from Kyoto, Japan, where her husband teaches at Doshisha University: "Becoming accustomed to the fine art of housekeeping has so far occupied the main part of my time, and I have found it far from boring, on the contrary, very interesting! Preparation for four hours a week of study at the Japanese Language School also finds a place in the schedule. We attend the Doshisha University Church, of which I am a choir member, and anticipate being able to help in the work of the Church School. The church members, mostly students, have been divided into neighborhood groups, and our area group meets once a month in our home."

Frontiers Of Faith — NBC-TV

Each week throughout the year, the National Broadcasting Company presents FRONTIERS OF FAITH in cooperation with the three major faiths.

Sunday, February 2, 1958 at 1:30 p.m. ET. the National Council of Churches, representing 32 communions of the Protestant faith, returns to FRONTIERS OF FAITH with the first of twelve successive dramas dealing with people whose convictions have contributed to our progress toward social justice and a free society.

The first drama, written by Bernard Reines, is titled "Song Out of Silence." It tells the story of how, less than a century ago, a young theological student, Thomas H. Gallaudet, moved by the plight of a lovely but totally deaf child, Alice Cogswell, seeks to help her and is thereby led to embark on a career of education for the deaf.

He completes his seminary studies, is ordained by the Congregational Church and is ready to begin his ministry. But meanwhile, Alice's father, Dr. Cogswell, made hopeful by the progress his child has made under Gallaudet's intermittent tutelage, along with a number of other interested people in Hartford has formed a committee and raised money to send someone to Europe to study methods of education for the deaf. Gallaudet is asked to be the man. He accepts the commission.

"SONG OUT OF SILENCE"

"Song Out of Silence" is the moving story of Gallaudet's experience in the establishment in America of the first school for the education of the deaf, his marriage to one of his own pupils, and the beginning in America, of the fulfillment of the Biblical promise — "and the ears of the deaf shall be unstopped."

Use The Calendar Of Prayer

THE CALENDAR OF PRAYER is a tool to inspire and encourage prayer for our missions and missionaries and those whom they serve. We seek to undergird them with intercession. This booklet does not argue about the efficacy of prayer. It invites us to practice systematic prayer in behalf of our overseas personnel and projects and all who labor for their welfare at home. The following uses of the Calendar of Prayer are suggested:

1. Establish the habit of using it yourself each day.
    a. Place a copy of the Prayer Calendar where you will see it without having to look for it.
    b. Use it about the same hour each day to strengthen the force of habit.
    c. Use it in family devotions.
    d. As you come to the days of prayer for persons known to you, or in whose work you have a special interest, write to them. Personal contact by mail means much to our missionaries, most of whom are at a great distance from old friends and kindred. Mailing addresses are listed in the back of the Calendar.
2. Show it to others, especially to those whom you know exercise the disciplines of the prayer life. People who pray daily will gladly pray for others at your suggestion.
3. If you are a leader in a class, an organization, a committee, or a board show it to your group and recommend its use in the group's devotions. Turn to the page bearing the day's date, read the section and offer a prayer for the person to be remembered.
4. Show it to your pastor. He may not know about the Calendar of Prayer. Ask him to announce it in the bulletin, giving the information necessary for securing a copy so that people in the news can secure one. Display a copy.
5. Suggest to the editor of your state conference publication that his paper carry a notice or article on it. (One state conference publication carries a weekly list condensed directly from the Calendar of Prayer. This has a circulation into 3000 homes.)
6. Mention the Calendar of Prayer in interdenominational groups and speak of the many union projects that receive our prayers. Ask for the prayers of people in other denominations in behalf of all who labor for the cause of Christ wherever they are and whoever they may be.
7. Check this list each quarter to see if you have followed through on the above suggestions.

Note: This insert was in the **American Board Calendar of Prayer** from which our notes are taken. —Ed.

SUNRISE FROM THE NIGHTINGALE

by Mrs. Kent Kessler

Mrs. Kessler, a social studies teacher at Weston High School, Weston, W. Va., was winner of the first prize — an all-expense trip to Tokyo and Hong Kong—in Scholastic Teacher's Wings over the Pacific travel contest.

I think God shook our plans a bit
To rouse me from my slumber,
He had a masterpiece to hang,
And I could share its wonder.
He let me watch the Heavens
Bring forth a clean, new day,
Splash it in golds and orange
Across the heavy gray.
As if to be its sentinels
Majestic clouds strode by
Puffed up in regal splendor —
The courtiers of the sky.
While all around, young, frisky clouds
In sheerest ecstacy,
Danced by their somber elders,
In movements gay and free.
As if in parnership with them,
Our motors seemed to say,
"A wondrous gift, from God to you,
. . . How shall you use this day?"

(Sent in by Dr. J. Earl Danieley)

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Turkey

February

1—**Publication Department.** For thirteen years we have been publishing books for young children; the most recent project is simple books for the newly literate. By printing and selling inexpensive religious and secular books, we are reaching and serving the Turkish people in a unique way.

2—**Mrs. Ida B. Alseth** is teaching English for one year at American Academy for Girls in Uskudar. She has been a teacher, principal, county supt. of schools in U. S., and in 1954 went to East Pakistan and India under the International Exchange Program of the State Department.

3—**Robert C. Avery** is head of Publications Dept., following three years teaching at Robert College, Istanbul, and five years at American College, Tarsus. Both he and his wife are graduates of Hartford.

4—**Rev. and Mrs. Robert Bergfalk** sail this month for a year of language study in Ismir, before taking up their work. Both studied at Kennedy School of Missions last year.

5—**Marguerite Bicknell** has volunteered for a difficult assignment: She will work in the interior of Mardin counseling Christians in seven churches and maintaining a hostel for village boys and girls who wish to attend school in the city.

6—**Mrs. J. Kingsley Birge** has served the American Board in a variety of ways — taught in India, was Associate Candidate Secretary, married missionary to Turkey, and has taught at American Academy for Girls, done public relations, counseling, community work. Filling emergency need at Boys' School in Talas this year.

7—**Rev. Everett Blake** is associate minister of Community Church in Izmir and business manager of American Collegiate Institute at Izmir, where his wife is principal. She was born in Turkey, daughter of missionary Fred Field Goodsell. They have served in Turkey since 1928.

8—**Dorothy Blatter** is assistant head of Publications Dept.; art teacher at American Academy for Girls; writer of children's books. She has served us in Turkey since 1931.

Privileges Of Church Membership

Background Scripture: I Peter 2:9-11; II Corinthians 9:6-8; Galatians 6:1-5; Hebrews 4:14-16; 10:23-25.

Devotional Reading: II Corinthians 5:11-19.

Memory Selection: **But ye are a chosen generation. a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of the darkness into his marvelous light.**
I Peter 2:9

The topic of today's lesson is "Privileges of Church Membership." It should be "Privileges and Responsibilities of Church Membership." For the one involves the other. Privilege always involves or spells responsibility. To whomsoever much is given of him will much be required. And a careful reading of the Scriptures for today's lesson shows, first the privileges of church membership, and secondly, the responsibilities of church membership.

THE PRIVILEGES OF CHURCH MEMBERSHIP

The church of Jesus Christ is the greatest organization or institution on earth. In terms of members, wealth, influence, activities, outreach, purposes, and power it stands at the head of the list. And it is the one organization and institution that will outlast all the others. Jesus himself is the authority for that statement. It is Christ's Church, His Body,; He loves it and gave himself for it; purchased it with His own blood. It had a divine origin — it came down from heaven; it has a divine nature — it derives its life from the living God; it has a divine mission — the redemption of humanity and the world. It has had a long, and honorable history; it has an assured destiny. It is unique among all other institutions and organizations.

And to be a member of the church of Christ, in any denomination, is one of life's greatest privileges, indeed life's greatest privileges. There is no other organization to which one can belong which adds such dignity and meaning to life. People who magnify their membership in lodges and societies and clubs and organizations, and minimize their membership in the church have lost their sense of values, and have misunderstood the nature of the church, and the privilege of being a member of it. A man ought to be more proud of his membership in the church, the body of Christ, than of membership in any other human organization. A member of the body of Christ — what could be more wonderful and glorious than that! ! ! Let no man be apologetic for his church membership, or ashamed of it. Let him rather be apologetic for the fact that he is such a poor member of the church, and so unworthy of membership in it. We need to magnify the church of Jesus Christ. We need to be proud of membership in it. We need to be deeply grateful for privileges of membership in it.

THE RESPONSIBILITY OF CHURCH MEMBERSHIP

As stated above, privilege spells responsibility. Thus it is that after calling attention to the fact that Christians are a "chosen generation, a royal priesthood, an holy nation, a peculiar people, a group which in time past were not a people, a people who have been called out of darkness into God's marvellous light" the Biblical writers go on to spell out some of the responsibilities of these privileges. They do not list them all, but they do list some important ones.

1. The responsibility to give and to support the Church. "Every man, as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver." **Giving is to be purposeful** — it is not to be left to the whim of the moment or even to the appeal of the cause; it is to be on the basis of a separated portion — as he purposeth in his heart. Mind and will as well as emotion are to be taken into the practice of giving. **Giving is also to be cheerful** — "not grudgingly or of necessity." The fact is that giving, although a duty is not to be done as a duty. God does not want a gift grudginly given, or given out of a sense of stern necessity. One ought to "get a kick" out of giving. And one can give cheerfully if he remembers what Christ and the church have done and are doing for him. **Giving should be liberal.** "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." A man should not give from the top of his purse but from the bottom of his heart. The man who gives but little, that is little in proportion to what he has, gets little in return. He who gives a lot gets a lot in return. **Giving should be an act of faith.** "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." The more one gives the more one has to give. A man should not limit his giving from fear of his security. God has a way, a mysterious way proved again and again in thousands of lives, of providing for those who trust him. When we give, He provides new resources for giving more.

SUNDAY SCHOOL LESSON

February 2, 1958

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

2. The responsibility to share one another's burdens. The Church is, basically a family. As members of that family we ought to be concerned for one another. If a member of the church is doing something wrong, members of the Church should in a gentle Christian spirit help the man to correct his fault and to turn from his evil ways. This is delicate business and requires humility, tact, sympathy, love. The man who tries to help must keep in mind that he too may fall from grace. There must be none of "holier than thou" spirit or attitude. We must share one another's burdens and bear one another's burdens. And strangely enough, when we share another's burdens, we lighten our own burdens!

3. The responsibility for being faithful. "Let us hold fast our profession." There are many who have done this. Their membership in the church of Christ has been characterized by faithfulness in the performance of their duties, and consistency in their Christian life. But there are others, alas all to many, who have not held fast the profession of faith. In every community there are those whose church membership has lapsed, who have lost their love for and loyalty to the church, who walk no more with their Lord as of yore. The same words which enjoin us to be faithful, give us the secret of being faithful. We are to remember that Jesus is touched with a feeling of our infirmities, he was tempted like as we are, and he knows how to help and

Project Of The Month

Make a joyful noise unto the Lord, all ye lands! This is exactly what the boys and girls in the mission school on the island of Majuro are doing. They have formed a band and their leader, one of our American Board missionaries, has sent out an S. O. S. call for musical instruments. They need several of each of the common band instruments — trumpets, cornets, trombones, drums, cymbals. clarinets, saxophones, etc. Also needed are music stands and simple band music.

Music is very important to the people in the Marshall Islands. At their church services and particularly at out-of-door gatherings, when groups from many small islands get together for Christian fellowship, a large proportion of the time is spent in singing, with or without accompaniment. In the early years of the mission one reads about "mission concerts" held for the purpose of raising money for local or foreign mission projects. Early missionaries to Micronesia brought the piano and organ with them, but these innovations have not worked out well due to the climatic conditions. Brass instruments, and other non-string instruments, resist the mildew caused by the high humidity and heavy tropical rains.

New or used instruments, or money toward the purchase of instruments and other musical equipment are equally welcome. Why not see if there are old trumpets, drums or cymbals gathering dust in the attics in your town and send them off to where they will bring joy to boys and girls in the Marshall Islands. Musical equipment should be sent to Mr. Robert Loomis, Majuro, Marshall Islands, Trust Territory of the Pacific, U.S.A. There will be no duty charge, but it is extremely important that instruments be packed with great care in sturdy boxes, as they will be travelling a great distance with the possibility of several trans-shipments. Money should be sent through your conference treasurer to the American Board, 14 Beacon Street, Boston 8, Massachusetts. Please indicate on your check that this is for the January Project of the Month and state in your covering letter that the money is to be forwarded to Robert Loomis for musical equipment.

* * *

Project of the Month is suggested by the Missionary Education Committee of the Division of Christian Education. Church schools using Pilgrim Series materials will find missionary giving suggestions in their regular curriculum courses. Project of the Month is planned for our church schools using closely graded, elective or other materials, or for church schools desiring additional giving suggestions.

MCB—Research—158-200

SUNDAY SCHOOL LESSON

he can and will help those who are tempted. In him we find mercy for sins already committed, and grace to help us fight temptations yet to be faced.

4. The responsibility for attending services of worship. "Forsake not the assembling of yourselves together, as the manner of some is." Going to church is both a duty and a privilege. It may start as a duty, but it can become one of life's greatest privileges. All too many church members take all too lightly this duty, or responsibility, and regard too lightly this great privilege. And their reasons or excuses for not going to church are a lot of "eye wash". Folks who excuse themselves for not going to church on the grounds that they are a lot better than a lot of folks who do go, ought to take to heart the remark of a High School coach who said concerning such folks, "Maybe they are, but a star basketball player can do a lot more for the game (or the team) if he's on the team". That puts it in a striking way.

NOTICE TO CONVENTION DELEGATES

"The delegates to the Southern Convention Sessions to be held in Norfolk, April 29-May 1, 1958 may desire to discuss widening the usage of Local Conference Ordination to include certain pastors who intend to further their training by attending Seminary, in order that while they are serving churches as undergraduates they may be privileged to administer the sacraments."

Henry E. Robinson,
Chairman Revisions Com.

WOMEN'S FELLOWSHIP AT LEAKSVILLE held a meeting on January 16, at which time the leader of each Circle gave a report on the progress that had been made and the projects that were being planned for the coming year. The speaker for the evening was the pastor, Rev. Rosser L. Clapp, who gave an interesting review of THE KINGDOM BEYOND CASTE by Liston Pope. "With God's guidance we are looking forward to a growing year for our Women's Fellowship, says Doris Clatterbuck.

"Let Me Think"

How and what shall I give this year to and through my church?

1. If I give nothing:
   - I cast a vote in favor of closing my church.
   - I discourage others.
   - I am a dead beat.
2. If I give to local support and not to benevolence:
   - I vote to stop all missionary activity in this hour of the world's great need.
   - I break faith with the missionaries who have given their all and are dependent upon the church.
3. If I give grudgingly:
   - I shall find no joy in my giving.
   - I shall not receive the Lord.s richest blessings; for it is written that the Lord loves a cheerful giver.
4. If I give stingly:
   - I shall become narrow and souer on the world.
   - I shall be in fear lest others know the smallness of my gift and soul.
   - I shall testify to the low value I put upon Christ and the church.
5. If I give less than one-tenth of my income:
   - I do less than what was required by the poorest of the Jews.
6. If I give proportionately:
   - I shall give something.
   - I shall be blessed in my giving whether the gift be large or small.
   - I shall probably increase my gifts. I must ask myself whether or not my giving has increased with my income.
7. If I give systematically:
   - I shall make it possible for my church and my denomination to plan work in advance, and to live within its income.
8. If I give sacrificially:
   - I shall testify to the high value I place upon Christ and the church in ministering to the need of suffering humanity. I shall testify that I put Christ above a car, or T. V., or furniture, or a new home.

AT OUR CHURCH HOME FOR CHILDREN

Billy Proctor Is In Hospital

John G. Truitt, Superintendent

Dear Friends;

Billy Proctor, eight years at the Home for Children and thirteen years old has had the misfortune of slipping on the ice and fracturing the thigh bone in his right hip. He will be in a cast for about six weeks. The cast will prevent him from using the leg or hip, and will therefore be a very confining experience. He is at the Alamance County Memorial Hospital, Graham-Hopedale Rd., Burlington, N. C. His scoutmaster, Bob Somers, has rented a TV set for his use while in the hospital. We all wish for him good progress and complete recovery.

"Flowers for the living" are shown in this report. Mr. W. B. Truitt, Greensboro, N. C., was honored last fall by a celebration given by his Sunday School class. He has rounded out fifty years as their teacher and was still going strong. Many church officials and friends both local and Convention wide joined in the "party." This report shows a gift honoring him in the amount of $100.00 which will be credited to the "over and above" gifts from his church. At the party honoring him I read the following original poem:

LINES FOR W. B. TRUITT

On the 50th anniversary of Sunday School teaching

O write it in the record,
  And make it very plain,
He never taught for money,
  He never taught for gain;
Taught only for his Master
  To whom he gave his heart,
And tried in His Kingdom
  To have an humble part.

O write it in the record
  He loved the word of God,
And lived it as he taught it
  In all the paths he trod;
With courage and with candor
  He laid the lessons bare,
And by his gentle kindness
  Expressed his love and care.

O write it in the record
  That now for fifty years,
He taught it as he saw it
  With heart that never fears;
And write it in the record,
  No fame at all he sought,
But just to be a blessing
  To those in love he taught.

— John G. Truitt

There are certain tribes in India that do not shake hands in any way whatever. Among these people it is customary for a village king or chief to keep a pile of ashes placed outside his door for the convenience of his callers, who, when they arrive, kneel before the entrance and proceed to throw ashes on their heads and shoulders. In this condition, "clothed in sackcloth and ashes," the visitor enters the king's presence.

No man who keeps victory within can be defeated from without.

REPORT FOR JANUARY 20, 1958

MONTHLY OFFERINGS

Amount brought forward			$11,095.85
Eastern North Carolina Conference			
Bethel	$ 4.00		
Beulah — Thanksgiving	1.75		
Mt. Auburn	10.00	$ 15.75	
Eastern Virginia Conference			
Franklin	98.00		
Newport News	10.00	108.00	
North Carolina and Virginia Conference			
Bethel, S.S.	5.93		
Danville	27.00	32.93	
Western North Carolina Conference			
Pleasant Grove	25.00	25.00	
Virginia Valley Conference			
Mt. Olivet (G), S.S.	5.70	5.70	
Total			$ 187.38
Grand Total			$11,283.23

SPECIAL OFFERINGS

Amount brought forward		$18,867.20
First Cong. Christian S.S., Roanoke, Ala.	$ 12.30	
Church School Children, Cong. Church, Memphis, Mich. (Friendly Service Gift)	18.00	
Wm. H. Morgan, Boone, N. C.	5.00	
Philathea Class, Suffolk Christian Church	5.00	
Lawrence S. Holt Trust Fund	150.00	
Laymen's Fellowship, Christian Temple	20.00	
The Exchange Club of Elon College, N. C.	35.75	
Children of the Sunday School, First Cong. Church, Ashtabula, Ohio	51.22	
Women's Fellowship, First Cong. Church, Ashtabula, O.	20.00	
Honoring Mr. W. B. Truitt	100.00	
Suffolk Christian Church — Thanksgiving Offering	338.25	
Plymouth Circle, Cong. Church, Bellingham, Wash. (Friendly Service Gift)	5.00	
Mr. and Mrs. H. B. Newman, Henderson, N. C.	20.00	
Mr. and Mrs. S. H. Scott, Winston-Salem, N. C.	15.00	
Special Gifts	327.84	
Total		$ 1,123.36
Grand Total		$19,990.56
Total for the Week		$ 1,310.74
Total for the Year		$31,273.79

The Unrealized Power Of Protestantism

Rev. Dr. Truman B. Douglass

The greatest undeveloped resource of the Protestant churches today is the unused power of the laity. To put this in a somewhat negative way: the only serious unemployment problem in Protestantism is the unemployed state of its laymen.

Most Protestant denominations spend a large amount of thought, effort and money on the recruiting, training and effective use of the ministry. This is a necessary task. But a far more urgent task at this juncture in the life of the world is the recruiting, training and effective use of a genuinely responsible Christian laity.

Everything the churches desire and hope to accomplish for the renewal and redemption of human society is more directly dependent on the work of the laity than upon the clergy. As one of the reports issued by the Evanston meeting of the World Council of Churches puts the issue:

> "The real battles of the faith today are being fought in the factories, ships, offices and farms, in political parties and government agencies, in countless homes, in the press, radio and television, in the relationships of nations. Very often it is said that the Church should 'go into these spheres'; but the fact is that the Church is already in these spheres in the persons of its laity. So far, although in varying degrees, our churches have failed to give their members the support they need to make them effective representatives of the Church in their working life. Millions of men who know they belong in the world and speak its language, and who are also faithful church members, are still looking for the Church that will stand beside them as they work. Only if our churches succeed in being with their laity in the struggle of our present world will the laity in their turn become genuine representatives of the Church in areas of modern life to which otherwise the Church has no access. An immense opportunity is open to the churches in the world through their laity, not to be seized for ecclesiastical domination but for Christian witness."

This failure to give full employment to its laymen — full employment in the Christian sense — involves the Protestant churches in a curious contradition. For according tto Protestantism the laity are the Church. The term "laity" is derived from the Greek work "laos" meaning simply "the people." According to Protestantism the Church is "the people" — the whole company of those who are joined together in the worship and service of God.

At this point there is a fundamental difference between Protestantism and Roman Catholicism. I have often thought that if some of my Protestant acquaintances who are disturbed over what they regard as Roman Catholic "aggression" in America were to devote themselves to working out the implications of the Protestant doctrine of "the priesthood of all believers" they would give to Protestantism a positive force and influence which would make their anxieties about Catholicism wholly unnecessary. They would be fostering a view of the Church which marshalls the devotion and service of "the whole people of God" as contrasted with a Church which ultimately regards itself as the special province and possession of the clergy.

According to Catholicism the clergy are in a peculiar sense "the Church." They are necessary to the Church's existence, while the laity are not. According to Catholicism the Church exists wherever the duly appointed and authorized clergy perform their religious and sacremental office. It is nowhere else. According to this view, God has in fact assigned the management and turned over the ownership of the Church to these specially appointed earthly representatives. It is they who make certain that it is and remains the Church. Some of them undertake scholarly labors, and thus help to safeguard the correctness of its doctrine, its teaching, its truth. Through the devotion of the clergy and their performance of their particular duties, the Church's worship and sacraments are maintained. By their lifelong dedication to charity and good works, they sustain its ministries to all sorts of human needs. By the proper appointment and training of the clergy, the Church's continuing life, generation after generation and from one age to another, is assured. It is a moving thought that for nearly two thousand years, at every hour of the day and night, those who are charged with the care of the Church have been offering prayers and praises to God. This is the special office of the clergy, and one may affirm that by the faithful performance of this office the existence of the Church has been maintained.

This is, let us acknowledge, a view of the Church that is straight-forward and definite. The clergy own the Church because they are necessary to its existence; because, it is held, the very existence of the Church is committed to them, dependent upon them. By their wise and faithful stewardship of what has been entrusted to them, many benefits may be extended to the laity. But while the place of the clergy in this conception is clear, that of the laity is not. Sometimes they seem to be an embarrassment. What are the laity to do, actually, except support the clergy? Frequently, because it appears they ought to be doing something, they are assigned a certain amount of busy-work, looking after the bookkeeping, caring for the property, doing the ushering. But the distinctive work of the Church, that which makes it truly the Church, remains the possession of the clergy.

In contrast with this view is the conviction of the Protestant Church that the Church is not constituted by the clergy but is made up of "the whole People of God." The notion that the duty of the ordinary Christian lay person is to help provide a church that can be operated by a group of specialists who will thus discharge the plain man's religious responsibilities in his behalf, was intolerable to the Reformers. Martin Luther said, "Every man must do his own believing, just as every man must do his own dying." There is an ultimate personal responsibility — a man's final accountability to God — which cannot be delegated. No priest or minister can assume this responsibility in my behalf. Luther might have said with equal truth, "Every man must do his own praying, must offer his own thanksgiving for the blessings which are his and must make his own gift of service to the common good."

The Reformation was a highly complex movement in history. But one of its aspects was the attempted restoration of the Church to the laity. The Bible was translated from the ancient tongues, which only a few scholars could understand, into contemporary language. And it was in simple fact the language of the people, in a way that perhaps even the best modern translations of the Bible have not equaled. Luther prepared himself for the task of translating the Scriptures by spending much time in the streets, the market places, and taverns, wherever he could listen to ordinary people talk. The Church service was rescued from a dead language and given to the people in living speech. In all this reform there appeared the new idea — or, rather, the recovered old idea —that the laity did not exist for the sake of the clergy but that it was the other way round. There was a growing insistence that those who were commissioned as ministers of Christ were most true to their calling not when they were asserting rights and claiming prerogatives but when they appeared among their fellows after the manner of their Lord — "in the form of a servant." It was felt that they most truly represented Him when they followed His example, of whom it was said that He "came not to be ministered unto, but to minister."

Whatever the practice of the Protestant churches may be, in principle they take seriously the Reformation doctrine of "the priesthood of all believers." They affirm that all Christians, clergy and laity alike, are called to be ministers to one another — to sustain one another's faith, to bear one another's burdens, to communicate to one another the strength and joy of trust in God and the humbling and uplifting sense of privilege in His service. They are also called, and in the same way, to be ministers to those outside the Church—to tell to others, as they are given wisdom and skill, the good news of the gospel, the story of God's saving action and approach to man in Jesus Christ.

The Protestant churches go farther than this. They not only assert the priesthood of all laity, Protestantism asserts the laity of all priests. There is no double standard of Christian responsibility. There are diversities of function within the Church but no distinctions in the obligations of discipleship. God asks for the whole loyalty of every person, whether he be minister or laymen.

Parenthetically, this conception of equality of responsibility is not to be confused with an indiscriminate secular democracy translated into the religious community — which makes one man's opinion as good as any other's in matters of religion. It does not make every layman an able interpreter of the Bible, nor skilled in the exposition of theology, nor an expert in the conduct of the public worship of the Church. The minister is given training in theology, Biblical studies, and the leadership of worship so that he will know more about these specific matters than the average church member; and he had better know more about them or he is not doing his job. But knowing more about theology than the layman does not mean he knows the love of God more surely and more trustingly. Knowing how to lead the corporate prayer of the congregation does not mean that the prayer which rises from the minister's own heart is more sincerely uttered nor more clearly heard by the Heavenly Father. And knowing something about the planning and administration of a church program does not mean that the minister has one whit more or less responsibility for the Church's witness and influence and mission to the world than does any other of its members.

The result of this Protestant position is a conception of unqualified and authentic responsibility. Every Christian is directly and personally responsible for the stewardship of his own life both within the Church and as its representative in the larger community. Every local congregation of Christians is directly and genuinely responsible for the witness and service of Christ's Church in that place.

Such churchmanship is for free men. It is not based on facile answers handed down to a passive laity by an all-knowing clergy. It starts with the recognition that clergyman and laymen together are — and what nobler title for the Christian can be found? — "disciples", learners, seekers, pilgrims on the Christian way. Much of this way is hidden in darkness and therefore must be walked by faith. We who are ministers need to remind ourselves every morning that the measure of faith in a man's heart is known only to God and is not authenticated by a clerical collar.

In accordance with the Protestant understanding of man's responsibility, all members of the Church — the lay men and women no less than the official clergy — are called to be ministers. They are appointed to communicate to others the knowledge which they themselves have received; the knowledge of the truth, goodness and mercy of God. The unrealized power of Protestantism is the power of the vast missions of church members, as contrasted with a few hundred thousand formally ordained priests and clergy. It is the power of these multitudes who are the "laity," but who in the Protestant conception are also ministers, appointed to carry into the world of man's daily life and work the whole message of the Church concerning the meaning of man's existence and the greatness of man's hope under God. If this basic principle of Protestantism should ever lay hold upon the imagination of church leaders and should be reflected in the practical organization and program of the churches it would release a tremendous spiritual force in the world and would produce the most far-reaching revolution in the history of the Christian movement.

What are the conditions of this beneficent revolution?

1. First of all, it will require a more informed and sympathetic understanding by the laity of the particular work of the ministry. It will equally require an informed and sympathetic understanding by ministers of the distintive ministry of the laymen and of their special competence for this service. There is a necessary division of labor between clergy and laity, but it is not of a sort which makes the clergy more essential than the laity to the Church's existence and mission. Nor is it a division of labor which assumes different standards of Christian conduct and responsibility.

Laymen need to realize that the particular task of the clergy is to mediate the Christian heritage in its fullness. The ministers are appointed to communicate the thought and experience of the Church, accumulated through the long centuries of its life. They are particularly to be "expert" in stating and interpreting the viewpoint of the Bible on man's life and endeavors, for it is the Christian conviction that from this book there comes a special power to illuminate the meaning of our human existence.

The ministers, on their side, need to disten humbly and teachably to a kind of wisdom that laymen are able to acquire, and to understand the special difficulty which the laity faces — which is that of translating the principles which the ministers set forth (sometimes fare too glibly) into concrete ways of action that can be lived in the midst of actual human relationships and the necessities of modern society.

I think it must be maddening to able laymen, who have devoted a lifetime to the endeavor to understand the complexities of industry, or professional life, or government, when ministers come forward with facile answers to the difficult and intractable issues they are facing. Too often ministers seem to imply that these complicated problems can be solved by more prayer, more reading of the Bible, or by a general "revival of religion." These activities may all be beneficial, but they are no substitute for the precise knowledge and technical proficiency requisite for effective work in business, the professions, and politics. These are the areas where a Christianity that is to be effective in the world must be "applied." There is great need of a due bodesty on the part of the clergy in realizing that they are so situated as to be incapable of making this application but tht they do not have the knowledge to understand the whole dimensions of the problem even if they had the power to determine how the application should be made. For this the Church is dependent upon a continuous rpocess of study and discussion, in which the laity must take the lead.

The Roman Catholic Church has been true to the Christian in its insistence that there is no realm of human life outside the obligation to responsible Christian living. So it has spoken to great numbers of vocational groups concerning their Christian responsibility — to doctors, lawyers, labor, managers of industry — recently even to dress designers as the Pope addressed himself to an assemblage of these artisans in Rome. But Protestantism has a much more relevant message to give. This message arises from the Protestant conviction that the World of the Lord does not come to man in the form of generalities and abstractions but is always spoken to the concrete and specific circumstances in which huma nlife is set. For the knowledge of these concrete facts the Church is peculiarly dependent on the ministry of the laity — the laity who are meeting them head-on and wrestling with these concrete relities in ever ymoment of their daily life in the working world.

The realization of the unexpressed potential of Protestantism is dependent on a new mutuality of respect, of understanding, of vigorous intellectual exchange and debate between clergy and laity. This is in turn dependent upon a radicial understanding that the laity have also a ministry which is as essential to the life of the Church as any functions performed by the clergy.

2. Secondly, an expression of the unrealized power of the laity demands that the churches shall radically alter their present practice of trivializing the ministry of lay men and women. The churches of American have received, almost in spite of themselves, a mignificent service to their own work and to their mission to the world from theid devoted laity. But the realm of responsibility and decision into which the laity has been welcomed has been far too restricted. In most local congregations the duties of lay men and women are mainly in the realms of money-raising, work in behalf of charitable undertakings, and the administration of property. These are important tasks and not to be depreciated.

Yet the central functions of the Church have remained the province of the professional clergy. The articulation and communication of the Christian faith, the work of evangelism (which is telling of the good news of Christ in terms that can be understood by persons in all vocations and circumstances of life), the translation of the Christian assurance and the Christian hope into terms that are understandable by persons who are not trained in the professional jargon of theology, the focusing of the resources of Christian insight and the selfless devotion of Christian men and women upon the life-and-death issues of our moment of history — these are tasks for which the clergy have no special equipment and which will never be performed except by a revitalized laity, a laity in which the Church is willing to repose confidence commensurate with its responsibility.

3. It is evident that a fundamental need in this field is for a more thoroughgoing study of the particular vocation of both clergy and laity than has yet been made in modern Protestantism. For this critical examination the new United Church of Christ seems peculiarly fitted, as its structure and organization are still flexible. Both the Evangelical and Reformed Church and the Congregational Christian denomination which are uniting to form the new communion have a radical doctrine of the laity as a part of their heritage. They take seriously the conviction that in the presence of God there are no priorities of position or calling. All are equally objects of God's mercy, and all are equally responsible to Him for the use of their gifts of mind, heart and spirit.

In the freedom which a union of two such bodies creates, there is opportunity to look afresh at the meaning of the laity — the whole "People of God," inclusive of both clergy and laity. Such a study has already been authorized by responsible bodies representing the uniting denominations. It is believed that its results will not only shape the character of the United Church but will afford guidance to the whole of Protestantism for the realization of the greatest undeveloped resource of the Christian Church — the latent power of a dedicated laity.

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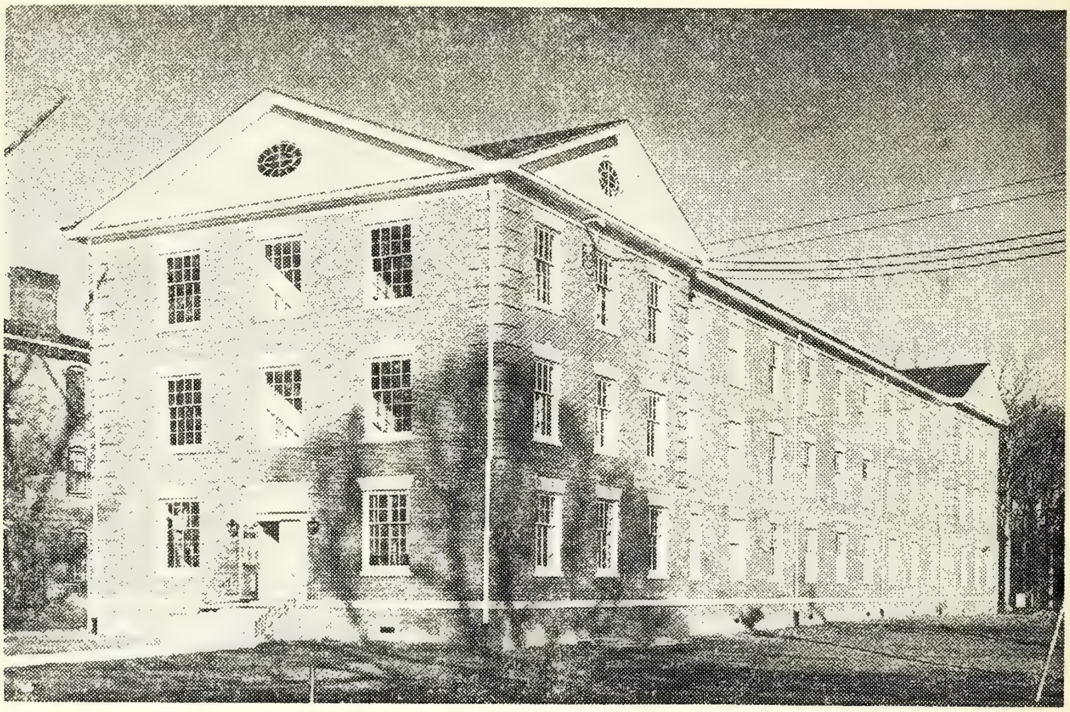

SMITH HALL OPENED AT ELON

Marking completion of another step in Elon College expansion and improvement, more than 100 of Elon's men students moved Monday January 13, into beautiful new Smith Hall, a modern boys' dormitory, which has just been completed.

The new dormitory, which is the fourth modern campus structure to be completed on the Elon campus within the past eighteen months, was named Smith Hall as a tribute to Dr. Leon E. Smith, who retired last July after serving for more than twenty-five years as Elon's president.

The three earlier buildings under the Elon modernization program were the McEwen Memorial Dining Hall, which also includes a large banquet and social hall; Virginia Hall, a girls' dormitory; and Carolina Hall, a boys' dormitory.

The new Smith Hall is an exact duplicate of the Carolina Hall, and both stand near the eastern edge of the Elon campus. All of the buildings are of traditional architectural type to blend with the architectural pattern of older buildings on the Elon Campus.

The new dormitory, plans for which were drawn by William Henly Dietrick, Raleigh architect, was built by the H. F. Mitchell Construction Company, of Burlington. Completely equipped, the dormitory cost well over a quarter million dollars.

The dormitory is a three-story structure, furnishing accommodations for 124 boys and a faculty dormitory counsellor. Each of the rooms, designed for two boys, is decorated in pastel shades and includes a double closet with sliding doors. Each room is furnished with the most modern in dormitory furniture.

Each floor of the building includes a group bath and laundry facilities for the use of the boys. There is a lounge or reception room at the northern entrance on the ground floor. Adjacent to the lounge is a room set aside for the faculty counsellor, who will reside in the building.

Completion of this new dormitory will enable Elon College to move all boys from houses and buildings adjacent to the campus, which have been serving as dormitories for several years, and also from the old North Dormitory, which has been in unsatisfactory condition for years.

The Christian Sun

Miss Beatrice George
1207 Seaboard Ave.

VUMBER 110 **FEBRUARY 4, 1958** **NUMBER 5**

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

Organ of the Southern Convention of Congregational Christian Churches.

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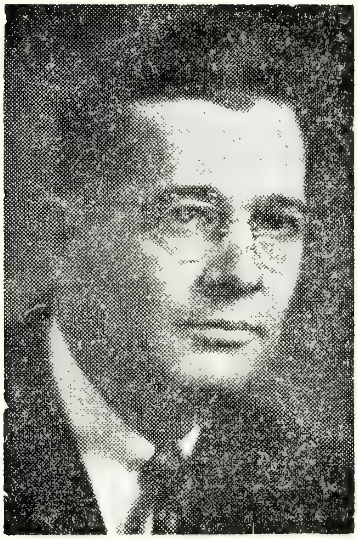

Missions Council Elects Carolinian

Dr. Henry E. Robinson, pastor of the First Christian Church, Burlington, North Carolina, was elected chairman of the Missions Council at its annual Midwinter Meeting at Buck Hill Falls, Pennsylvania, last week. The Missions Council is the educational, promotional and fund-raising agency of the Congregational Christian Churches.

Dr. Robinson, who has been active in his church's national policy organizations for many years, is a member of the Prudential Committee, governing body of the American Board of Commissioners for Foreign Missions; the board of directors of the Congregational Christian Service Committee; and the Commission to draft a constitution for the new United Church of Christ. He is secretary of the Southern Convention of Congregational Christian Churches and is vice chairma of its Mission Board.

He is a native of Dallas, Texas, and received his B.A. from Rice Institute, Houston, and his B.D. and S.T.M. from Hartford Seminary, Hartford, Conn. Before coming to the Burlington church eight years ago, he served in several New England pastorates, including the Congregational Church, Putnam, Conn., the First Congregational Church, South Coventry, Conn., and the Community Church, Russell, Mass.

Here And There Among The Churches

THE RICHMOND CHURCH presented Mr. James A. Rawls a Scroll as a token of appreciation for 15 years service as Treasurer. The honor came at the recent Annual Meeting of the Church.

THE SHALLOW WELL YOUNG PEOPLE conducted the morning service on January 26. They presented the radio play, "The Common Quest", over Radio Station WEYE at Sanford on February 2 at 2:35 P. M.

SEVENTY-FIVE PEOPLE attended the opening session of the Leadership Training School for the Burlington Area held at the Elon Community Church on January 20-22. Robert Bew, Rev. John Graves, Mrs. A. D. Cobb, Jr., Mrs. Marjorie Hereford, Martin Garren, and Rev. W. W. Snyder were instructors.

PRELIMINARY ANNOUNCEMENT is made of the Mid Year Session of the Western North Carolina Conference to meet in session at the Asheboro Church on February 27 at 9:30 A. M. President Clyde Fields has announced that Church Extension will be one of the main considerations of the one day session.

MT. LEBANON, near Shenandoah in the Valley Conference, reports a cordial welcome to their new minister, Rev. Rosser Lee Clapp. Mrs. Vista Manuel directed the children's recitations and Mrs. Edna Comer directed the Christmas play on December 19. The business meeting on January 5 voted to set aside Friday before the second Sunday in each month as "Church Night." The meetings will rotate among the various committees and groups to meet.

APPLE'S CHAPEL has finished paying for its parsonage, and has recently adopted a Constitution for the church.

The area Laymen's Rally is scheduled to be held at Center Church, South Boston, Virginia, Friday evening, February 7. Leaders are planning a good program, and are hoping for a large attendance.

PARTICIPATING in special meeting's last week at Buck Hill Falls, Pa., were Dr. Jesse Dollar, executive committee of General Council; Mr. Martin Garren, nominating committee of General Council; and Rev. Frank Hamilton, Service Committee.

THE SOCIAL ACTION COMMITMITTEE of the Asheboro Church with Dr. John L. Davis as chairman is sponsoring attendance for the February Church Services. The sermon titles for the month are: February 2: "The Aged and the Handicapped"; February 9: "Human Brotherhood"; February 16: "Is it Wrong to Drink?"; February 23: "Broken Homes-Broken Hearts".

THE WOMEN'S FELLOWSHIP of Mt. Lebanon, Valley Conference, report that they were pleased with using the Woman's Packet. Mrs. Betty Supple, Friendly Service Chairman, reported sending gifts to the Congregational Christian Service Committee, the Thrift Shop at Evarts, Kentucky, and to Rev. James Selmser, at Winner, S. D., for the Indian work. Programs from the National Program Booklet were given after Sunday School. They are working on a project to secure silverware for the kitchen.

YOUTH SUNDAY AT HAW RIVER

A unique feature of the youth Sunday program at Haw River was a recorded play, "The Common Quest," produced by the local young people and used as the morning message. People taking part were J. D. Coble, Mike Sharp, Carol Faucette, Vernon Cheek, Jr., Ann Rich and Katherine Maness. The story was of an imaginary youth group asking one another searching questions concerning beliefs.

Others taking part in the morning service were Joe House, Donna Jeffreys, Marie Maness and Sue Cole.

NEW CHURCH BEING ORGANIZED NEAR SANFORD

The Northview Community Church
(Congregational Christian)
Northview
Sanford, North Carolina
"A Church For Your Community"

*A HOUSE OF PRAYER

"My house shall be called the house of prayer. (Matt. 21:13)

*A CHRISTIAN FELLOWSHIP — WITH NEIGHBORS AND CHRISTIONS EVERYWHERE

"By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:35)

*A SOURCE OF HELP AND POWER

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. (Is. 40:1)

*A GUIDE TO CHILDREN AND YOUTH—ADULTS AND THE AGED

"I am the way, the truth, and the life." (John 14:6)

Co-Ministers:

Rev. Bill Simmons, Route 3, Pittsboro, N. C. Phone 2-4672

Rev. Max Vestal, 509 East Main Street, Sanford, N. C. Phone 2-2362

Volume 110 Number 5

THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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WILL THE CHURCH SURVIVE?

Buck Hill Falls, Pa.: One of America's leading foreign missions executives today warned that beyond "simple membership in the United Nations and a vague humanism" the Christian Church "is the only hope of true universality."

Rev. Dr. Alford Carleton, executive vice-president of the American Board of Commissioners for Foreign Missions, advocated strengthening united national churches and national Christian councils of churches in African and Asian countries.

"Denominationalism, and still more confessionalism, is a tragedy in Asia and Africa today," he stated.

Dr. Carleton spoke before 600 officials of missionary boards and other agencies of the Congregational Christian Churches assembled here for their Mid-Winter Meeting.

It is not yet clear, according to Dr. Carleton, whether the Christian Church will come out in the 21st century as "a happy memory of the Saviour, an underground movement, the ethnic cult of the Caucasian race," or "a world faith."

Dr. Carleton warned Christians of America and other lands that they must "out-think, out-live and if need be out-die the non-Christians," if Christianity is to escape extinction.

DR. JAMES K. QUAY

Joins The American Bible Society

Dr. James K. Quay, retired vice president of Princeton Theological Seminary, has been appointed to promote the new Life Income Agreement program of the American Bible Society.

The Society is fortunate in securing the services of Dr. Quay, who has had wide experience in the field of annuities and the life income gift and is qualified to advise the prospective donor as to the type of gift best suited to his particular financial situation.

Prior to his ten years with Princeton Seminary, Dr. Quay served for twenty-eight years as a missionary in Egypt. He has seen at first-hand the work of the Bible Society in the great Moslem world. He brings to his work with the Society not only a background of financial experience, but the spiritual enthusiasm born of many years of dedicated service on the mission field.

DR. O'NEILL

Early Friday morning, January 31, Dr. Will B. O'Neill, pastor of our church in Sanford, N. C., passed quietly from earth to his eternal reward. Thursday was his seventieth birthday. Funeral services were conducted in the church he loved on Sunday afternoon, and interment was made in the cemetery at Shallow Well church.

INGRAM, VIRGINIA

Charlotte Davis, Reporter

The Women's Fellowship of Ingram Christian Church began this year with high hopes, and a bright look into the future.

Under the capable leadership of Mrs. Howard Whitlow as president, outstanding programs are being presented, and attendence is very good. The monthly meetings are held in the homes of the members.

Just before Christmas a quilt was made, and given to a couple that do not have all the necessities of life, due to age, and a physical handicap of the husband.

Our group sponsors the giving of fruit to the sick, and shutins, and flowers to those in the hospital.

For our December meeting, an inspiring Christmas play was presented. After the business session we played Polly and I.

We are studying the, "Book of Psalms", using the booklet entitled, "Thy Word in My Heart" by Ione Cotton, in connection with our Devotional program. We are finding this method very interesting, and helpful to all of the members.

The Foreign Book on Japan was reviewed by our pastor, Rev. W. A. Rich. He gave us an interesting description of the people, and the conditions that exist in Japan.

Public services were held in Church, and programs presented for the Thank Offering and the Woman's Gift.

Although our Fellowship is small in number, we are happy to do our bit to help others who are less fortunate than we, because our Saviour said, "In as much as ye have done it unto the least of these my brethren, ye have done it unto me."

NEWS FROM BETHLEHEM, NANSEMOND

Mary Jones, Reporter

Second Sunday in January a Historical Sketch of the past 110 years of the church was given at the morning worship service by the pastor, Dr. R. E. Brittle. This very interesting and informative history was prepared by Mrs. Ethel Smith Yates. This history was prepared for church library and History Room at Elon College, North Carolina.

The following gifts to the church were also recognized:

Guest Register and Stand in Vestibule given by Women's Fellowship.

Refinishing of the old pulpit stand for worship in Fellowship Hall by Mrs. Edward Johnson and Mr. Warren Austin in memory of Mr. and Mrs. Dudley Austin.

The refinishing and recoloring picture of Dr. W. B. Wellons, founder of this church, by Mrs. Harry Schadel.

Drapes for the Men's Bible Class were given by Mr. Jet Powell.

The church voted at a recent meeting to begin plans for a definite building program which we are hoping to begin soon.

Youth Sunday was observed January 26 by the young people conducting the morning church service. The organ prelude was by Wayne Gardner, the call to worship by Ralph Mizelle, Jr., invocation by Delaney Glover, and the responsive reading was led by Bobby Mizelle. Louis Duke read the Scripture lesson and led the morning prayer. Miss Betty Aston sang a solo, D. T. Wilkins, Jr., preached, and the benediction was given by Charles Johnson.

Mrs. R. T. Brittle, mother of our pastor, passed away on January 5, at the age of 82, after an illness of four years. She was a native of Surry County and life time member of The Union-Surry Christian Church, Dendron, Virginia. Funeral services were conducted at Wakefield Funeral Home by her son, Dr. R. E. Brittle. Burial was in Union Church Cemetery.

THANKS

Your editor expresses sincere thanks to his minister, the Rev. Clyde L. Fields, for the editorial in last week's paper and for furnishing materials for this issue while the editor was seeking wisdom and news at the Missions Council at Buck Hill Falls. His courtesy and efforts are really appreciated.

EDITORIALS

A Critical Editor

Sometimes when you read the editorials in this paper it may appear to you that the editor is much too critical. He would quickly agree with you. Constant fault-finding is not a happy experience for those who do it or those who must endure it. There must be something in the food we eat, the things we do, or fail to do, conditions under which we must live, and people with whom we associate that cause tensions, make us ill at ease, and stir us to the point of eagerly wishing for change. When these things happen. we are likely to become "fussy," irritable, critical. This editor claims no monopoly on any of these conditions, and is quite willing to yield all honor for being critical to anyone who desires it.

However, progress is made only when someone questions the status quo, the condition in which we are, the ways we have always done things. Someone must look at not only that which is obvious but also at that which might be. Those who are content with things as they are, even though they may be better than in times past, are not likely to press for progress to that which is best.

It is important for someone in every group to look to the long future, to be critical of the present because it is not progressing rapidly enough in the right direction, and to try to arouse interest in that which may be better than we now have. To do this often appears to be critical of the good that now is, and the people who are really doing well. A school girl handed in a good story to her teacher, and on the paper when it returned were these words: "Is this your best work?" She was a good teacher.

Race Relations

Race Relations Sunday is put into the calendar of the church so at least once each year the membership can face frankly just what the situation is, and try to find methods for improvement. It is not just a day for the minister to express his opinion on this debatable subject, and to do it with immunity because he is given freedom of the pulpit. There are things wrong in human relations, and some of them have to do with race. They should be considered on their merit, and a solution sought in Christian grace.

North Carolina has recently become aware of its Indians. When the KKK burned crosses and planned a big rally in the community to frighten the Lumbee Indians, these people who are descendants of the original Americans, and probably mixed with the first English colony, the one in Carolina where Virginia Dare was born, would not be frightened. Instead they were there in sizable numbers, and with guns that would shoot. Evidently they had not planned to hurt anybody, and only a few were peppered with shot, but they were not frightened by the robed rider in the night. It was the KKK that left, and the Indians live in their homes and go quietly about the business of being good citizens.

It would be so easy for human beings to live together in peace. Of course they are not alike. Neither are the leaves on a tree. But they are all human, and all have something of the divine in them. Racial differences appear on the surface, but deep within there is a unity far surpassing the exterior differences. They all pray; they all love and hate alike; they live and die; they dream and hope; they feel, they suffer and rejoice; people are people wherever they are found. Recognition of this makes us remember that we are brothers — and God is "our father."

Don't get excited on race relations Sunday. Listen to reason. Think back across the centuries to the origin of your race, clan, or national heritage. Angles and Saxons were not held in high esteem by other European people a few centuries ago. Our religion comes from the Jews who were helped by Africans in its establishment. "We are debtors," as St. Paul so truly said, "both to the Greeks and the Barbarians." Hating, fighting, will not pay our debt. Love is the winning way. It has always been so, is now, and evermore will be, for love is of God, and God is love. When we are in him and he is in us, we love.

Why Be A Minister?

Across America, at the time of its greatest prosperity, a cry goes up from the various denominations, "We need more ministers." Learned and lengthy debates seek for reasons why pulpits are not all filled. Ready answers can be found. There is not enough salary for the men who serve; the minister does not have adequate social standing in the community; the work is complicated, difficult, and not appreciated; the church fails to give a challenging call to the right prospects. The list could be lengthened.

Why should one become a minister? To earn money? To get social prestige? To find an easy job? To please his parents and friends? A resounding "No" is the answer to all of those questions.

The reason for entering the ministry is to help God redeem the world. That is why Jesus was born, worked, died, arose, and ascended. It is reason enough for anyone else to live, work, die, and if it please God to arise from the dead and dwell evermore with the redeemed and the Redeemer.

Ours is said to be a world in revolution, and such it appears to be. Communists believe it, and they enthusiastically cast in all they can earn save the barest necessities because they are helping to change the world, to change it to atheistic Communism. We who are Christian say that the world ought to be Christian. Then why don't we cast in our living, also? Why quibble about the money we will receive and what people will think of us? If we are helping God redeem the world, and ministers do just that, there need be no other rewards. This is the way Jesus put it: "Seek ye first the kingdom of God, and then these other things will be added unto you." That is reason enough for being a minister.

February

February is filled with important dates and anniversaries. On the 9th the churches observe Race Relations Sunday, the 16th is the Day of Prayer for Students and the beginning of Brotherhood Week, Lincoln (12th) and Washington (22nd) are remembered on their birthdays. Ash Wednesday is the 19th, and the World Day of Prayer is the 21st.

The Roman Februarius, denoting purification, became the second month in the calendar in 452 B.C. Although the shortest of the months, February is hoary with age, and brings to us much to remember. In 1958 it should be a grand experience, and will be if we seriously enter into its remembrances and celebrations.

The Christian Education Council

Ruth H. Dunn

The Christian Education Council is composed of the Directors of Christian Education of our State Congregational Christian Conferences and the members of the National Division of Christian Education Staff. This group met together at Buck Hill Falls, Pennsylvania, January 23-26, to discuss common problems and to find out new trends and materials in Christian Education. Since the Southern Convention does not now have a Secretary of Christian Education, I was asked to attend this meeting for our area. It proved most valuable to me in learning about materials and resources available to the Southern Convention. There are many helps available of which I was not aware and which would help us a great deal, especially since we do not have a person on the field.

The Reverend Oliver Powell, a minister in Oak Park, Illinois, opened the sessions by giving an address and discussing with us "Our Faith and Our Culture." He feels that as church leaders we must turn from our "niceness" or "superficiality" and gain a real knowledge of our Christian heritage. We must keep in touch with the world and know what is going on, but we must first come to grips with ourselves and go to "Our Father." Then we will be ready to lead others into the Christian faith.

Dr. Ernest G. Osborne of Teachers College, Columbia University, helped us to see the changing trends in "The Family" and how we can help our church families meet these changes. The increasing divorce rate, the increase in mothers working outside the home, and the increased mobility of the family have made new demands upon our families. The church must be ready to help these families by counseling, an adequate program to meet their particular needs and to lead them into an abiding faith in each other and in God.

Leadership Education was discussed at great length and glowing reports were given from several states where a concentrated effort for a week-long period, with a limited number of people, proved to be one of the best means of education. These people were able to study, worship, examine themselves and their teaching, and then go back to their own particular area and help others through the "each one, teach one" method. The Workshops were the beginning of other types of education.

A national staff person in each age area gave suggestions and available materials and helps in his particular area. Visual Aids were shown during the sessions so that those attending would be able to know what was available and also have the opportunity to evaluate each one for his own area and situation.

This experience has meant a great deal to me and I hope to be better able to interpret and help in Christian Education throughout our Convention.

About * * *

A BOY AND A DOG

They were found by a policeman in a park — just a boy and a dog, alone but not lonesome.

You don't get lonesome with a good companion by your side. And this applies with equal meaning to a boy and a dog.

Both were hungry, but the boy did not cry and the dog did not whine. Each sympathized with the other — and that goes a long way in any distress.

The cop who found the urchin and his dog wanted to help the boy, but not the dog. He would take one but not the other.

But the boy refused to go without the dog. The dog refused to remain without the boy. The test of their companionship was real.

Our sympathies go out to a hungry child, but admiration must be doubly added when the lad is unwilling to break a companionship for his stomach's sake.

Many older chaps cannot hang up such a record. They weaken on companionship when the battle gets thick between stomach and faithfulness.

But a dog affectionately follows his master through thick and thin, whether that master be prince or pauper.

The boy the policeman found could not feed his dog, but he still loved him. This the dog knew.

The boy won, so did the dog. The crowd dispersed, having witnessed a heart-gripping love scene which all the talent in Hollywood could not surpass.

C. B. Riddle

Frontiers Of Faith — NBC-TV

The second program in a series of twelve dramas dealing with people whose convictions have contributed to our progress toward social justice and a free society will be presented on NBC's FRONTIERS OF FAITH Sunday, February 9, 1958 at 1:30 p.m. ET.

Written by William Branch and titled "Light In The Southern Sky." it tells the inspiring story of the great Negro educator, Mrs. Mary McLeod Bethune.

It begins back in 1884 in a crude little South Carolina cabin when an eager child says to her mother, "I want to learn to read, Momma. What's the use of bein' free if it don't let you learn nothin'?"

There was no law against a Negro child's learning to read. There was simply no provision for it where Mary McLeod lived. The child's plea roused her mother to action and two years later the Presbyterian Church sent a missionary to set up classes in the county seat five miles away.

Today when most of our children have to ride if the school is as much as six city blocks away, a daily ten mile walk just for the opportunity to learn to read would loom as an insurmountable obstacle. But to Mary McLeod in 1886 it was a wonderful privilege. And it paid off. When she finished at the mission school she was awarded a scholarship to Moody Bible Institute in Chicago.

Mary's shining goal was to be a foreign missionary. It was Dr. Moody who persuaded her to spend her life and talents at home among her own people.

"Light In The Southern Sky" tells the story of that life: of her marriage to fellow teacher, Albert Bethune, of the break with her husband made with all her will but much against her heart: of her struggle to establish the kind of school for colored boys and girls she knew they should have, and of the eventual touching reunion with her family, and the realization of her hopes and dreams in Bethune-Cookman College in Daytona Beach, Florida.

"Light In The Southern Sky" is a saga of Christian conviction and dedication no American should miss seeing.

FROM INDIA —

Intimate Glimpses Of Our Friends

The Riggs

December 25, 1957

Dear Friends of the Southern
Convention,

A year ago today I remember that I had no time for the luxury of letter-writing. In between playing Santa Claus for home and Church Christmas parties, I was very busy with a complicated delivery of twins. This year my problem case was finished yesterday. A young outcaste woman expecting her first baby suddenly went into eclamptic convulsions, and I had to bring her in — an agonizing three-and-a-half-hour bullock cart ride over the indescribably rough roads. This is the eclampsia season, just before the harvest, when the women work the harvest in the fields and have the least to eat.

Visits Vellore

I had the excitement this month of taking a few days off to go to Vellore, the big and very glamorous united Mission Medical College, to talk to the students and interns in hopes of finding someone who would be willing to work as a full-time doctor in Kilanjunai. I was disappointed in my quest, but still had a very interesting time. Vellore, for all its glamor, keeps its touch with rural problems. While there I met old Dr. Ida Scudder, the founder, who had just celebrated her eighty-seventh birthday. She was the one who started and maintained thru the years the famous weekly "Roadside Clinics" after which all the wayside clinics including our own are patterned.

When I went to the Eye Department for a test for new glasses, I heard the Indian doctor in charge talk about the hundred-odd "eye camps" he had held out in the villages for cataract and other operations, operating sometimes on more than a hundred patients in a day.

"Isn't it marvellous what you can do even under crude village conditions?" someone asked.

"Yes, but our operating conditions are not crude" he said. "We take enough equipment with us to maintain standards of sterility just as high as they are here — even to spreading a canopy over the operating table so that dust from the roofs will not fall into the operating field."

The same combination of rural service and ivory-tower standards was featured in the new rural health center they have just established on the outskirts of Vellore. It is succeeding brilliantly in all the things we are trying to do here. But with its budget and staff, it can't help but do brilliant work. All the health education work in the village homes is done by graduate public health nurses — of whom only a handful exist in the whole country! Medical students and interns swarm all over the place, so that whole village populations can be surveyed, with complete physical examinations on each patient. We can't hope to duplicate that quality of work, of course. But with their research they are making invaluable discoveries, for example, about the details of the malnutrition picture resulting from the South Indian village diet which will be of tremendous help to the rest of us wrestling with these problems.

Help Is Needed

After a day and a half in that wonderland, I had to leave and plunge again into the hard realities of medical practice here. My leprosy foot ulcer cases can't stay off their feet for two weeks to give their sores a chance to heal, the way they do at Vellore. They promise they will do so in February, after the harvest is finished. But if they do not do their share of the field work now, they might not eat next year, and they would rather keep their foot ulcers than starve. A woman brought her year-old baby in, still weighing only eight pounds and looking pretty bad. She was worried and in tears because she had lost three of her six children in previous years from dysentery, but did not understand how that could be related to the dirty water and fly-covered food she was feeding her children. I now have a Village Health Guide who is supposed to be teaching these things. But when I visited a village three miles from here the other day I learned that they had had their epidemic of baby diarrhea with some deaths, two weeks before. They had not come in to tell me at the time, and neither my Village Guide nor I had gone out there on our routine visit then, because the roads were so muddy during the height of the rainy season that it was next to impossible to get there.

Transportation

Speaking of transportation, I now have an arrangement to borrow the jeep from Ramnad when necessary for my distant clinics, even when Dr. Martin is unable to come here. But of course the jeep is only able to come to a point seven miles from Kilanjunai. To make connections with it I have to cycle five miles thru the mud, and then cross a reservoir in a ferry boat that runs on a very erratic schedule. If I miss the last boat I have to spend the night on the other side and come back home the next morning.

Such minor troubles do not mean very much, of course, especially around Christmas time. The appreciation of the patients is always heartwarming, and the loyal service of the tiny Staff here. But what means the most is the flood of cards, letters, parcels, and money gifts from all of you at home that the postman has been bringing in, day after day thru the mud, at this Christmas Season. Vellore has a regular publicity department, with a periodical circular to "The Friends of Vellore". And I guess it must have a good many friends, judging by its income. But only our postman and we know the tremendous strength given to the work here by the "Friends of Kilanjunai", as a result of whose prayers and encouragement the work here is bound to grow and become more worthwhile. For all that you have sent we extend our heartfelt thanks.

Best regards,
Ed Riggs

* * *

Dear Friends,

This is the day after Christmas, and most of the excitement is over. Ed is off for a two-day trip thru rain and mud to see leprosy patients. It will be nice when he gets back. We can have a few singing sessions around the Christmas tree before New Year.

Christmas caused a lot of excitement. We had five parcels from a Church in America full of decorations and presents. Also we have had enough Christmases here so that all the children in the hospital compound know what to expect. The pastor's wife was giving a play in which most of the children in the village were involved — Hindu, Catholic, and Protestant alike. The Hindu children may not believe but they love to dramatize and sing and dance. The Indians do lots of religious dancing and almost never give a play that isn't musical. They always call in the most talented regardless of creed.

Sick At Christmas

Things were almost perfect for a jolly Christmas when, on Christmas Eve, our Joy came down with a very heavy bronchial infection. By Christmas morning she was so wheezy she didn't have the strength to open her own Christmas presents and I had to open them for her. Even tho' she had little fever she was a very sick little girl. We gave her the biggest of the dolls sent by the American Church, and she spent the entire day and next night with her arms around that doll, wheezing, sleeping, and slowly getting better. We told her the doll was her nurse. The doll Mary sent was her baby.

Christmas night I took Louis to the Christmas drama while Ed stayed with Joy and Martha. Joy was enough better so that we were able to relax and enjoy ourselves. The Christmas party that same morning was also a success, even tho' a bit subdued. A light rain was falling most of the day, so I wasn't able to take pictures, but I hope to get flash bulbs this week and get enough to send home.

Christmas Party

Next Sunday we will have the Christmas party for the village children. There will be singing and dancing again, and we hope Joy will be well enough to recite "The Night Before Christmas" which she has memorized, while Martha, Louis, and Daddy dramatize it.

We had hoped to take the children up to Kodai in January for a bit of American school, but Dr. Martin, the Indian doctor who comes out here every week, has been ill recently, and it looks as if we will have to cancel our plans. The children don't seem to mind very much. Without Dr. Martin the hospital would be terribly short of staff. Right now things are not too busy, because it is so hard to travel. But wherever you go it takes time and physical effort, so that even with a drop in business Ed still keeps trotting.

With Joy on the road to recovery and Ed having saved the mother in eclamptic convulsions and her baby on Christmas Eve, I had the feeling that our Christmas has been a truly rich one. Sometimes it is easy to lose the real meaning of Christmas in all the preparations.

This letter goes to all of you with our very best wishes for the New Year.

Cordially,
Fran Riggs

P. S. — Our latest talking filmstrip will be ready soon, and copies will be available to borrow from the Convention office at Elon College.

Dr. & Mrs. Riggs are located at
Kilanjunai P. O., via Salaigramam
Ramnad Dist., So. India

MORRISVILLE NEWS

Thelma Hilliard, Reporter

On Sunday evening, December 22, the young people gave the play "Christmas Began that Night." It was an inspiring program with all the characters acting their part wonderfully well.

Our pastor, Rev. Clifton Walker, led the devotions and introduced the play. The characters were Mark, Sidney Johnson; Titus, Charles Johnson; Mary, Bessie Olive; Salome, Julia Ann Robertson; Miriam, Beverly Cotten; Ruth, Susie McGhee; Anna, Betty Green; Judith, Betsy John Robertson; Abner, Larry Robertson.

These characters are members of the Christian Community that sprang up around the home of John the beloved. Jesus, while on the cross, gave his mother into the keeping of John the beloved. She lived with him the rest of her days.

Mark left his cloak in the hands of the Roman soldiers and fled from the Garden of Gethsemane. Judith and Ruth are sisters of John and daughters of Salome, and Miriam and Anna are their friends.

A movie "The Guiding Star" was shown by our Sunday School Supt. Mr. Johnnie Robertson.

The program was greatly enjoyed by all those present.

Bad Storms In Micronesia

Not only were relief grants of $3,000 made from special funds in Boston and New York to meet the need caused by the destructive typhoon in Ponape in October, but also the offering taken at the traditional American Board Christmas Carol Service added over $175.00 to the sum sent to Micronesia. Just as letters reached us telling of the gratitude of our missionaries for this prompt and generous response, came word of a second, and evidently equally or even more destructive storm than that of October. Morning Star VII was wrecked on a reef.

This second one was evidently of much wider spread than the first. Newspaper accounts report of deaths in the Marshall Islands at Jaluit where Miss Wilson lives and to which she had just returned after being in Ponape for a mission gathering.

It is over fifty years since such a storm has swept that part of the Pacific. In fact, Ponape is supposed to be outside of the typhoon area. Fortunately, needs of the moment are being met by Navy planes, flying in food, clothing and medical supplies. Thus, the immediate need will be cared for. It is the longer program of reconstruction and rehabilitation that will call for our concern and our help.

LONG'S CHAPEL PLANS TO BUILD

Mrs. H. L. Chandler

Long's Chapel Congregational Christian church building fund grows to more than $12,700.00.

The Ladies Fellowship has organized their annual fund raising campaign, dividing into four groups. Each group has a leader and a treasurer. The competition will be lively as the group which ends up with the lowest fund will have to entertain the other groups with a dinner. Their goal is $2,000.00.

The Men's Fellowship will conduct a similar campaign.

The Fall Festival will be the biggest campaign of all when the combined organizations of the church will serve their annual brunswick stew and barbecue dinner and supper. The various organizations are already planning for a bigger and better Bazar for this occasion.

The goal for 1958 is $8,000.00.

Report at Mid-Winter Meeting

World Mission Opportunities Growing

Alford Carleton,
American Board

Some people feel that the worse the world conditions are the less are the opportunities for the American Board abroad. Just the opposite is true. Never were there greater opportunities for education, medical work, and the building up of the indigenous church. This is true in every part of the world where we have work. It is becoming more and more important to send out trained, competent and dedicated missionaries to share their lives with the people of every land.

Every year the missionary boards decide upon one area for a special study and concern. Next year the choice falls on the Near East. This will, therefore, be an important year for the American Board since we are the only Board that operates in Turkey, and Turkey is an important element in the whole of the Near East. We recommend to all our churches a careful study of the material that will be prepared on the Near East. The Middle East is at the same time one of the most troubled parts in the world and also a field offering us our greatest opportunities.

The plan to carry through the raising of a special fund in the 1958-1960 biennial for the work of Christian higher education will mean much for the work of the American Board. All of our educational institutions on the field are much handicapped by lack of adequate buildings and equipment. The scale of tuition fees which must be charged, make it necessary to have considerable scholarship help if worthy and promising students can be admitted. The needs for providing trained leadership for the work of the indigenous churches calls for a large expansion in the work of theological training and in fellowship for study in this country and the area of Christian ministry to students in Government colleges has scarcely been entered. We hope that the raising of this special fund will be carried through successfully and at the same time without impairing the giving of churches and individuals for the support of the regular work.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS
1958 BUDGET

Income		
Churches		$1,204,476
Individuals		115,000
Legacies and Matured Conditional Gifts		120.000
General Permanent Endowment Fund		68,000
Separately Invested, Consolidated and General Investment Funds		205,000
Income from Funds Held By Others, Sundry Foundations, Associations, Organizations, Trusts, Etc.		191,600
Field Donations		116,108
Miscellaneous Income		9,000
Total Income		$2,029,184
Expenditures		
Support of Missionaries and Work on Field		$1,404,790
Foreign Field Servicing:		
Home-Field Liason	$55,899	
Candidate Procurement	18,904	
Medical Supervision	9,315	
Purchasing and Shipping	53,763	137,881
Promotion		295,971
General Administrative:		
General Executive	$54,258	
Treasury	75,287	
Prudential Committee	18,049	
General — Equipment, Insurance, Rent, Staff Pensions, etc	89,868	237,462
Library and History		14,372
Union Enterprises — General		33,605
Total Expenditures		$2,124,081
Additional Income needed to carry out work program outlined in Budget		$ 94,897

Harold B. Belcher, Treasurer
Carl H. Holdridge, Assistant Treasurer

ABBOTTS RETURNING TO AFRICA

Rev. and Mrs. Donald K. Abbott, Congregational Christian educational missionaries in Africa since 1950, return to Southern Rhodesia Thursday, January 30, after a year's leave of absence in this country. They will be accompanied by their 5-year-old son Jeffrey, who was born in Africa.

Mr. Abbott, who has been doing graduate work in education at Boston University during his furlough, will teach all first-year English classes at a new secondary school in Chikore. The school, with an enrollment of 150, was founded two years ago by the American Board of Commissioners for Foreign Missions, under which the Abbotts serve. Mrs. Abbott will be station treasurer.

Mr. Abbott, a native of Worcester, Massachusetts, is a graduate of Drew University and Union Theology Seminary. His wife, the former Geraldine Schachterle, also attended Drew.

Prior to his appointment by the American Board in 1950 as a career missionary, Mr. Abbott worked for three years as a Western Union telegraph operator and for two years as an assistant minister. He is a veteran of four years service in World War II in the Navy. Mrs. Abbott had worked in an insurance company, as a teacher and as a nurses' aid.

NEEDED
103
New Missionaries
In 1958

Many are short-term teachers. You may be just the one needed.

Report Of The President National Fellowship Of Congregational Christian Women

Mrs. W. B. Williams

In Mossie Wyker's book, CHURCH WOMEN IN THE SCHEME OF THINGS she writes: "American church women **have come a long way** since those first prayer meetings so long ago when they dared to **organize** and **venture out** into Christian service. Their world today is far more **baffling** than it was in the early eighteen hundreds, but the women are much **better equipped to** understand it."

"We should relinquish gladly the 'charm school approach' and step out into the realm of responsible service! It is a great privilege to be a church woman in today's world."

I, too, say to you "It is a great privilege to be a church woman in today's world." I have also found it a great privilege as well as a responsibility to serve as your president during the past year. I must confess that as I stood before you at the installation service last year I had many concerns regarding my obligations as your president. But, as I have moved among you during the past months you have been so gracious and cooperative that the concerns have seemed to vanish — even though the sense of the responsibility that goes with this office has seemed to increase.

You will note from our Executive Secretary's report how our work has grown practically by "leaps and bounds" in the past few years — how at last we are fully organized with the six National Departmental Chairman and the good work they are doing through correspondence and working in retreats, workshops and regular training sessions. You will learn from her report how for the first time we had a mid-year executive and other committee meetings in the Chicago area in September — struggling with some of the things that have been **baffling** us, how our Leadership Training Committee has been trying to make a survey of the needs of the various States and Conferences. You will learn from her report of the expected increase in the Woman's Gift for this biennium; of the all-time high subscription list of 9,001 for GUIDE POSTS; of the observance of National Women's Fellowship Sunday and of the increase in Friendly Service gifts, as well as many others things that make for progress in our National Fellowship.

I have appeared on twenty-four programs at various state, regional and district meetings. I have also represented you at meetings of the Joint Staff and Ad-Interim Committees of the Missions Council, the General Council Executive Committee, Joint Laity Committee, Board of Directors of the Women's Guild, Board of Managers United Church Women, Uniting Synod of the United Church of Christ, the Consultation of "The Laity" and "Cooperation of Men and Women in Church and Society" sponsored by these departments of the World Council of Churches at Yale Divinity School, the Conference on "Dimensions of Our Mission Today" sponsored by the American Board and held at Pembroke, New Hampshire. I was one of our 86 women who attended the Evangelical and Reformed Women's Guild Quadrennial, attended a meeting of the I. C. C. committee working on the women's program, presided over the executive committee meeting in September, and have written hundreds of letters in connection with my work. All of this has been a pleasure and a privilege.

I thing you will agree with me that our National Women's Fellowship **has come a long way.** We have dared to **organize further** and have **ventured out** into Christian service. Also, we are **better equipped** to **understand** and help do the work that needs to be done in order to support the program of Our Christian World Mission.

Now, for the coming months as we **step out** even further into the realms of **responsible Christian Service** there are several things we are looking toward in addition to our already charted course:

1. The meeting of the "distaff" side of the Joint Laity Committee, immediately following our meeting here.

2. The outcome of the meeting in Cleveland, February 13-15, when a part of the Joint Laity Committee will meet with the executives of our denominations to discuss further the place of the laity in our United Church of Christ.

3. We are looking toward the meeting of the General Council at Boston, June 23-30, under the theme, "The Nature of the Unity We Seek." We are anticipating a great pre-session for the Women's Fellowship, the presentation of the lay groups on Sunday evening and the Dedication of the Woman's Gift. We are looking forward to the part we will have in supporting the biennial emphasis on "Higher Education" which will be launched at this session of the General Council.

4. We are looking forward to a great and memorable meeting of the Eighth International Congregational Council which will convene at Hartford, Conn., July 2-10. "God Speaks to Our World" is the theme for this meeting. The I. C. C. meets only once in five years. This is a great opportunity for us in the United States to attend. Sessions, too, are being planned for the I. C. C. Women's Fellowship over which our own Mrs. Robert G. Williams, President, will preside.

We are looking with great anticipation to having some of the women of the other countries come to the U. S. A. as our guests and stay to visit in as many of our States and Conferences as possible.

5. The Eighth National Assembly of United Church Women will be held in Denver, Colorado, October 27-30. Many of our women will be present for this — many of them taking their places in responsible leadership.

6. In these next months there will come to us of the United Church of Christ a new awareness of the things we will want to discard and the things we will hope to conserve. We, the women, will be keenly aware of these things as we make plans to cooperate in the printing of program booklets and other pieces of literature.

These, along with our regular program of work, are some of the things that make us qualify in stepping out into responsible service — and make us mindful of the great privilege of being a church woman in today's world.

God bless each of you, and may our lives be so enriched in these days at Buck Hill Falls that we may go forth with renewed consecration and a deeper desire to witness for the Master. . . thereby. . .

> "cultivating the spirit of Christ, beginning with our lives and reaching out into home and community and the uttermost part of the earth."

World Day Of Prayer

LILLIAN S. GREGORY

Miss Gregory is executive secretary of the National Fellowship of Congregational Christian Women.

The first Friday in Lent (February 21, 1958) is observed annually as World Day of Prayer. Its purpose is twofold:

1. To unite all Christians in a band of prayer with others around the world and to witness to their belief that prayer has the power to bring the hearts of men into conformity with God's will;

2. In the United States, to make an offering for ecumenical missions projects.

Joint Observance

In 1947 the United Church Women accepted responsibility for planning and promoting the service. The observance, however, bgan long before that, for as early as 1887 Presbyterian women designated a day of prayer for home missions, followed by the Baptist women in 1889, who appointed a day of prayer for foreign missions. Canadian women joined the movement in 1920 and by 1927 a day of prayer was observed in many foreign lands. In 1957, 145 geographical areas abroad and over 20,000 communities in the United States participated.

Thus Christians around the world feel a sense of kinship and fellowship on this great day in a common service of prayer and praise to the Father of us all. Services begin on the Tonga Islands just west of the International Date Line, where Queen Salote leads her devout subjects in prayer, and continue throughout the day, closing with the observance on St. Lawrence Island, Alaska.

Each year the national World Day of Prayer Committee of United Church Women invites one or more women from some other country to write the service. The service for 1958 was composed by women of Australia, including aborigines. It came out of meetings of prayer and meditation together. The theme, "Bread of Life," is universal in material as well as spiritual emphasis and content.

Sixty thousand aborigines dwell in the Australian bush, native from time immemorial of the Down Under Continent.

Ancient Prayers

Living in their tribal society and clinging to some of their ancient customs, seemingly untouched by the space age, many are Christians, according to Elsie R. Sweeney, national chairman of the World Day of Prayer observance. Remarkably enough, among the prayers to be said around the world in many tongues on February 21 are some that these "first Australians" chanted in the old, old rhythms to the cadence of drums.

Speaking in sixty languages and more than 1,000 dialects, women around the earth will unite in a mighty affirmation chorus. Truly the "prayers of the saints" can yet "shake the earth." The words of Paul become a reality: "There is neither Jew nor Greek, bond nor free. . . male nor female; for ye are all one in Christ."

What are the visible results of such an observance? Being Americans we are activists, always seeking to measure life through tangibles. Through World Day of Prayer offerings, hard-pressed agricultural migrants and Indian Americans trying to adjust to city life are among those aided.

Christian Leadership

Contributions also help in the development of Christian leadership in newly awakened Africa and Asia. Reading materials for new literates are provided on several continents; the Mau Mau resettlement camps receive new light and life through a mobile unit; pilot projects for village children are set up as well as self-help and educational programs for refugees in the Near East.

Congregational Christian women have always played an active role in all ecumenical movements. Let this World Day of Prayer, February 21, be one of unusual significance to us. May it be a time of rededication and renewal as we consciously unite with women around the world in a service of praise and thanksgiving for one who himself was and continues to be the Bread of Life for us.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Turkey

February

9—**Mary Bliss** is serving Talas Clinic as nurse for a year while Isabel Hemingway is on furlough. For three years previously she was supt. of nurses and instructor in nursing at Admiral Bristol Hospital in Istanbul.

10—**Dr. and Mrs. Jack Brown** are doing language study in Izmir previous to his serving at Gaziantep hosptial where Dr. Dewey will soon be retiring. Both are graduates of Univ. of Washington, but met while they were participating in work camps of American Friends Service Committee in Europe.

11—**May Bryant, R.N.**, is serving for five years as a nurse at the Azariah Smith Memorial Hospital in Gaziantep. She has worked at Duke University Hospital. During the war she served 18 months as Army nurse in India.

12—**Mrs. Ruth Campbell** went to teach English for one year in American Academy for Girls at Uskudar (Scutari) in 1955 after retirement as principal of Greenwich Academy, Conn. She is such a valuable teacher she has agreed to prolong her service from one year to three.

13—**Esther Carhart** went in 1955 for three years of teaching English and science at American Collegiate Institute, Izmir. She has taught in the U. S. and for ten years (1936-46) at American School for Girls, Lovetch, Bulgaria.

14—**Olive Chase** went last year for a special one-year assignment at the Azariah Smith Memorial Hospital, Gaziantep. She graduated in 1953 from School of Practical Nursing, Westfield, Mass., after working for 16 years on secretarial staff of American Board in Boston.

15—**Hazel Mae Crain** is teaching Home Ec. at American Academy for Girls, Uskudar, for three years, after teaching in Illinois high schools and Colorado A. & M. College.

FROM THE SOCIAL ACTION COMMITTEE —

Christian Concern

— Lanson Granger, Chairman

THE CHRISTIAN AND MENTAL HEALTH

Christian people believe that the essence of the Gospel is to be found in a simple, four-letter word: Love. This word is inextricably bound up with the mental and emotional health of every individual: If he has enough of it, and of the right kind, he will become and will remain a normal, emotionally healthy person; if not, then he will become emotionally ill. On the other hand, if those of us who are still among the emotionally stable people have enough Christian love in our hearts, as much as we ought to have, then we will seek ways and means to help the mentally ill. It is as simple, and as difficult, as this.

Of the children now in grade school, one in every ten will become a victim of serious mental illness and will spend some portion of his life (providing there are adequate facilities available) in a mental hospital! A generation ago, the incidence of mental illness was not half this high. Today, any way we look at it, this is our number-one health problem in the United States: (1) Three-fourths of a million people are patients in our mental hospitals, more than are confined to all other hospitals put together! (2) Conservative estimates place the annual cost of patient care at between three and one-half and four billions of dollars, nearly a third of the amount we spend annually on all forms of education from kindergarten through the universities! (3) While the average per-patient stay in our general hospitals is only nine days, the average per-patient stay in mental hospitals is **eight years!** One could cite dozens of additional statistics to prove the seriousness of the situation, but the really sad facts are those indicating the degree of anguish, the jobs lost, the homes broken and the intense human suffering which, of course, can never be measured by statistical figures.

People who are aware of these facts and of their implications have come together at the local, state and national levels to take such positive action as will alleviate much of the mental illness there is at present and prevent it, wherever possible, in the future. Within our Southern Convention there are two state Associations For Mental Health, with the Virginia headquarters at 1105 West Franklin Street, Richmond, and the North Carolina office at Box 858, Greenville. Simply address the Virginia (or North Carolina) Association For Mental Health, Inc., at the respective address. Each state division is directly affiliated with the National Association For Mental Health, Inc., 10 Columbus Circle, New York 19, N. Y. Interested persons may secure a wealth of information and material from any of these offices, without charge.

At the local level (city, county, or several counties combined), people have formed individual chapters within the framework of the state organization. Such a chapter has been formed in eastern Virginia within the past three months including the counties of Nansemond, Southampton and Isle of Wight, and known as the Suffolk-Tri-County Chapter of the Virginia Association For Mental Health. Invaluable help was secured from the executive director of the state association and, beginning with only four local officers (plus one vice-president for each of the three counties) there are now twenty-two persons on the Board of Directors and more than 125 people, from all walks of life, who have attended the various organizational meetings. An extensive educational program is in the planning stage (to be launched during national Mental Health Week at the end of April) and, following the experience of several other chapters, will attempt to inform the public as to what mental health and illness really are, define the scope and seriousness of the problem and indicate those ways in which people, working together, can give vast and constructive help.

Ultimately, the Suffolk-Tri-County Chapter will establish a full-scale Mental Health Clinic, designed to meet the needs of some 50,000 persons in the area. With costs to be shared equally between the local community and the state and federal governments ($35,000 to $45,000 per year), the Clinic will employ, full-time, a psychiatrist-director, a psychologist and a psychiatric social worker. It will be the purpose of the Clinic (knowing that in emotional problems one ounce of prevention is worth many pounds of cure) to provide counsel and treatment for emotionally disturbed people well ahead of the time when, otherwise, they would have to begin the eight-year-average stay in some mental institution. But, as in so many worthwhile endeavors, education must come first!

George D. Alley, President
Suffolk-Tri-County Chapter
Virginia Association
For Mental Health

The Missions Council

The Council is composed of:

a. Voting Members.
  - (1) Prudential Committee of the American Board
  - (2) Directors, Board of Home Missions
  - (3) Members of the Council for Social Action
  - (4) Directors of the Service Committee

b. Corresponding Members.
  - (1) Superintendents' Conference
  - (2) Conference of Women State Presidents
  - (3) Directors of Laymen's Committee
  - (4) Secretaries of the Boards
  - (5) The National Committee on Our Christian World Mission
  - (6) Executive Committee of the General Council

Others attending associated meetings are usually invited to sit in as corresponding members.

The Functions of the Missions Council are Interpreted as:

a. Acting as official agency of each of its constituent groups for promotion and missionary education.
b. Keeping before all our churches our total task in OUR CHRISTIAN WORLD MISSION.
c. Increasing interest in the Church's Mission.
d. Enlarging annual contributions.
e. Securing legacies, conditional gifts, endowments, special gifts for our total denominational enterprise.

Actions adopted by the Missions Council are approved, here or subsequently, as their own by groups.

Danieley Is "Young Man Of The Year"

PRESIDENT DANIELEY HONORED BY JAYCEES

By Luther Byrd

Dr. J. Earl Danieley, President of Elon College, was named "Young Man of the Year" and presented with the Distinguished Service Award by the Burlington, N. C. Junior Chamber of Commerce at the annual bosses night program, January 27, 1958. DeRoy Fonville, Jr. made the presentation. He listed church and Laymen's Fellowship positions, community activities and service rendered in various positions at Elon College.

In accepting the honor, Dr. Danieley disclaimed personal credit stating that "I had the very good fortune of having honest, hardworking, Christian parents, conscientious and capable teachers and ministers an understanding and wonderful wife and a host of friends in the community, in my church, and at my work. With the assistance, encouragement, and prayers of these people, one cannot fail."

Two Elon Students Get Grants

From Burlington "Times-News"

The North Carolina Academy of Science has announced the awarding of five research grants to undergraduate and graduate students who are currently conducting research at Elon College, North Carolina State College, and Duke University.

Recipients are Alton Durham and Kenneth Price, Elon College; Robert F. Soots, Jr., Andrews J. Weber and John J. Fonderburg, North Carolina State College; and Richard Stone, Duke University.

The grants, which range from $25.00 to $150.00, are intended to provide needed supplies to carry on the research. The recipients and their special research fields are as follows:

Alton Durham: for the purchase of chemicals needed for study of stream pollution.

Kenneth Price: for study involving the synthesis of new chrominum and cobalt compounds and their crystals.

Richard Stone: for a study of the effect of some histones in the embryonic development of the mouse.

Soots and Weber: for promotion of a population and nesting census of the ringnecked pheasant at Cape Hatteras.

John J. Funderburg, a member of the N. C. Academy working out of State College: for field studies on the bird life of the Raleigh region for comparison with a study made there 50 years ago by the Brimley brothers.

THE CHRISTMAS FUND

The total mount received by the Christmas Fund for 1957 was $150,638.13. The amount is larger by $9,500 than the largest Christmas Fund previously received (1955). This is the fifth year that the Christmas Fund has exceeded $125,000.

Checks amounting to approximately $50,000 were sent out at Christmas time to over 800 ministers and widows of ministers. The Emergency Fund, constituted out of that part of the Christmas Fund not distributed in Christmas gifts, is actively at work and will be throughout the year.

The Ministerial Relief Division assures the donors to the Christmas Fund of its own gratitude and also that of our veterans.

Frank J. Scribner

In Memoriam

"Blessed are the dead who die in the Lord."

RAYMOND

The Reverend C. Rexford Raymond, D.D., retired Congregational Christian minister, died January 15th at the Cushing Hospital, Framingham, Mass., at the age of 85.

Dr. Raymond was born in Evans, New York, February 29, 1872. He was graduated from Oberlin Prep. Department in 1891, and in 1895 with an A.B. from Oberlin College. He was a student at Andover Theological School and received his B.D. degree from Oberlin Theological School in 1900. Berea College honored him with the Doctor of Divinity degree in 1914.

He was married to E. Rose Landon of Angola, New York, in June of 1900. She died in 1948 while living in South Carolina. In 1949 he married Mrs. Lillian B. Miles who lives in Southern Pines, North Carolina.

He began his work at Berea College, Berea, Kentucky, as Instructor of English and Greek. He was called back to this same institution to serve from 1918 to 1923 as Dean of Religious Education and College Preacher.

He became an ordained Congregational minister in 1900 at the Second Congregational Church of Oberlin, Ohio. He served as Pastor of the First Congregational Church, Bellevue, Ohio; First Congregational Church, Flushing, New York; South Congregational Church, Brooklyn, New York; Park Congregational Church, Greely, Colorado; Pilgrim Congregational Church, Chattanooga, Tennessee; Church of Wide Fellowship, Southern Pines, North Carolina. He then had Interim pastorates and worked for "The Debt of Honor" for the Annuity Fund for Congregational Ministers. His last church was The Circular Congregational Church in Charleston, South Carolina, where he retired in 1950 to live with his daughter Ruth, Mrs. Thomas E. Bailey, in Frederick, Maryland. For the past two years he has lived with his other daughter Dorothy, Mrs. Orville D. Ullom whose husband is the minister of the Union Congregational Church of Maynard, Massachusetts. He leaves besides his daughters, two grandchildren, and one great-granddaughter, all of Haverhill, Massachusetts. One sister, Miss Ellen R. Raymond of Evanston, Illinois, survives him.

The funeral service was held Saturday, January 18th, at the First Congregational Church, Angola, New York, with Rev. Hudson B. Phillips, the pastor, officiating. The burial was in the Forest Avenue Cemetery of Angola, New York.

HORTON

Our heavenly Father, who doeth all things well, saw fit, on October 9th, 1957, to call to her heavenly home our beloved co-worker, Mrs. Susie Russell Horton.

She was a woman of fine Christian character, a sweet and generous nature, and was loved by all who knew her. We shall always cherish her memory and try to emulate her fine example of living.

Therefore be it resolved:

1. That in her death we have lost a faithful and loyal member.
2. That we are grateful for what her life has meant to us as individuals, and also for what it has meant to those whom she loved and served.
3. That while we shall miss her presence among us, we will be consoled by the thought that our loss is her eternal gain.
4. That we extend our heartfelt sympathy to her devoted family who ministered to her so faithfully during her illness and pray God's blessings upon them.
5. That a copy of these resolutions be sent to the family, a copy to THE CHRISTIAN SUN for publication, and a copy placed on the records of Liberty Spring Congregational Christian Church.

Mrs. James C. Lynch
Mrs. E. F. O'Berry, Sr.
Mrs. Ferman Perry
Committee

Christian Orphanage
Elon College, N. C.

MEMORIAL GIFTS

Dear Dr. Truitt:

Please accept the enclosed $.......................... as a memorial gift to the Christian Orphanage in memory of:

....
(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....
(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

NIESWANDER

We, the members of the Antioch, Valley of Va., Congregational Christian Church, in tribute to our beloved member, Mrs. Minnie B. Nieswander, who passed away on November 13, 1957, do hereby resolve:

First, that we express our gratitude to God for this long life of faithfulness and usefulness;

Second, that we bow in humble submission to the will of Him who gives and takes life;

Third, that we extend to the family our sincere sympathy;

Fourth, that a copy of these resolutions be sent to the family: a copy be sent to THE CHRISTIAN SUN for publication; and that a copy be entered on the Church records.

Mrs. A. W. Andes
Mrs. E. F. Showalter
Committee

PUGH

We, the members of Morrisville Congregational Christian Church, wish to pay tribute to Miss Lessie Pugh, seventy-five, who passed to her eternal home January 15, 1958.

Miss Lessie, as she was affectionately called by those who knew her, was a life-long resident of Morrisville. She wsa a devoted and loyal member of the Christian Church for sixty-three years, treasurer for thirty-two years, and active in all church work, serving as organist for many years.

A devoted and loyal member, while we will miss her presence, we know her memory will live on. May we be permitted to say "Well done thou good and faithful servant, enter into the joy of the Lord."

Therefore, be it resolved:

First, that our sympathy be extended to her family.

Second, that we keep in our hearts the memory of her devotion and loyalty.

Third, that a copy of these resolutions be included in our church records, a copy sent to her family, and a copy sent to THE CHRISTIAN SUN for publication.

Mrs. W. A. Green
Mrs. G. J. Green
Mrs. W. L. Hilliard
Committee

SUNDAY SCHOOL LESSON

(Continued from Page 13)

which speaks eloquently thru what he says.

THE ULTIMATE GOAL OF TEACHING

"Because we trust in the living God, who is the Saviour of all men, specially of those who believe." Here is the ultimate goal of teaching — to develop in folks a simple, strong faith in the living God, and to help them to come to know Jesus Christ as a Saviour, able to save unto the uttermost those who come unto God by Him.

PROGRAM
MID-WINTER RALLY

The Laymen's Fellowship

of

The Southern Convention of Congregational Christian Churches

SUNDAY — FEBRUARY 16, 1958 — ON THE CAMPUS OF ELON COLLEGE

2:30 p.m.—Registration:
1958 Program Materials, "We Believe," May Be Secured at the Literature Table.

3:00 p.m.—Call to Worship and Invocation .... J. Earl Danieley
Song Service .... Led by W. H. Baker, Secretary
Eastern Virginia Conference Laymen
Welcome to Elon College .... H. H. Cunningham, Dean
Devotional Service .... Elon College Community Church Laymen's Fellowship
Recognition of Guests
The Elon College Choir .... Prof. John Westmoreland, Director
Prof. Fletcher Moore, Organist
Hallelujah Chorus (from Mt. of Olives) .... Beethoven
The Lord's Prayer .... Malotte
Swing Low Sweet Chariot .... Spiritual
Sit Down Servant .... Spiritual
Address: "The Layman and His Daily Vocation" .... William Bradford Smith
President National Laymen's Fellowship
Hymn — "Rise Up, O Men of God"
Business Session
Election of Officers — 1958-1960
Announcements
Closing Prayer

5:00 p.m.—Recess
Secure Laymen's Fellowship Program Materials at the Literature Table

6:00 p.m.—Fellowship Banquet — The McEwen Memorial Dining Hall
Invocation
Elon College Quartet
Address .... Dr. Reginald Helfferich
Executive Secretary, Church World Service
Benediction

OFFICERS OF THE SOUTHERN CONVENTION LAYMEN'S FELLOWSHIP

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Vice Chairman: P. D. Howell, Jr.
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Send 1958 Dues (of fifty cents per member) to P.O. Box 805, Elon College, North Carolina.

The Christian Sun

Miss Beatrice George
1207 Seaboard Ave.
12-1-58

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

THIS WEEK

Youth Week Reports

Articles by Young People

Laymen to Meet at Elon

Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.
Subscription office: Elon College, North Carolina.

VOLUME 110 FEBRUARY 11, 1958 NUMBER 6

REV. WILL B. O'NEILL, D.D.

January 31 Rev. Will B. O'Neill, pastor of the Congregational Christian Church in Sanford, North Carolina, for the past eight years, answered the call of the Master, laid down the temporal and entered into the spiritual.

Born in Bangor, a seaside resort in northern Ireland, he studied law and then prepared for the ministry. November 2, 1909, he married Sarah Holland, a native of Belfast, Ireland, and in 1910 they came to America, the land of opportunity. East Orange, N. J., was the first American home for the O'Neills. After receiving a degree from Drew Seminary he served Methodist churches in Broadway and Harmony, N. J., and Middletown, New York. Cooper's Town, North Dakota, was his first Congregational church. Then followed pastorates at Billings, Montana, Tryon, N. C., assistant superintendency in Florida, Mapleton Park in Brooklyn, South Church in Utica, N. Y., First Congregational in Moravia, N. Y., twelve years in Holland, Virginia, and then to Sanford, North Carolina, to complete seventy years of life filled with Christian character and service. King's College, Cambridge University, England, honored him with a Doctor of Divinity Degree.

Mrs. O'Neill will stay in the Sanford parsonage for a while; son Hugh is in Louisiana; brother Edd is in Ireland, brother Hugh is in Kingston, Ontario; sisters Lillian, Daisy, and Varonica are in Ireland, and sister Sarah is in England.

Here And There Among The Churches

Rev. Minor C. Miller, long-time executive secretary of the Virginia Council of Churches, was honored with a dinner in Richmond upon the occasion of his retirement. Dr. George D. Alley represented our churches at the banquet.

Mrs. Taylor Jackson Brown reviewed **The Kingdom Beyond Caste** at First, Portsmouth, February 2 in an evening service sponsored by the Women's Fellowship. Guests were members of Fellowship at Shelton Memorial, Portsmouth.

Liberty Spring church, near Suffolk, Virginia, will be host for Nansemond County churches on World Day of Prayer, February 21. Dr. George Alley will be the speaker.

Foundations For Faith is the subject for a study group at Suffolk Church, under the leadership of the pastor, Dr. George Alley. More than fifty attended the first session January 15, including guests from several other churches. The informal discussion group is planned for four sessions, the final one being February 19. Study books being used are: **A Short Primer for Protestants** and **Basic Religious Writings.**

George Matsumoto, eminent architce of Raleigh (pictures of modern homes designed by him have appeared in LIFE magazine), was the speaker for Race Relations Sunday evening service at our United Church, sponsored by the Peace and Service Committee. He told of his experiences as a Nisei. Special invitations were extended to Shaw and St. Augustine students and to members of First Congregational church.

The Annuals are ready and are in the process of delivery.

Boy Scouts of Troop No. 572 shared in the morning service at Pleasant Ridge church, near Asheboro, N. C. last Sunday.

Joint World Day of Prayer Service for Pleasant Ridge and Spoon's Chapel churches, near Asheboro, N. C., is announced for February 21 at the former. These churches have the same minister, Rev. Lynwood L. Hubbard.

At Pfafftown February 4, the minister, Rev. John Lackey, reviewed **The Kingdom Beyond Caste** for the women of that church and the other churches of the area. He gave the same review in Greensboro the next evening.

Dollars Unlimited was the name of the successful project in which 25 women of the Warwick church took one-dollar bills from the Fellowship treasury and with their time and talent made them "grow." Result: Dollar bills returned plus $185.06 for kitchen equipment for their new church.

Forest Hills Mission, joint project of E. and R. and C. C. Churches in Greensboro, N. C., is reported as making steady progress with a Sunday school enrollment of 60. Forty-seven attended church January 12. Property is in the process of being purchased and it is hoped a full-time minister will soon be secured.

Joseph Merchant, new Secretary for Inner-City Work for our denomination, will meet with members of First, Portsmouth, Monday, February 17 for a consideration of that church's future.

Church School Departments and Classes are invited to attend church in a group at Suffolk, beginning next Sunday. Schedule: February 16, Primary Department; February 23, Juniors; March 2, Junior and Senior High Departments; March 9, Young Adults; March 16, West Memorial Bible Class; 23, Philathea Class; March 30, Baraca Class.

Pastor's Classes for Church Membership are listed in recent church bulletins. Rev. Harvey Carnes, United, Chapel Hill, will meet with those above age ten each week from February 2 to March 23, with confirmation Palm Sunday. Rev. George Alley, Suffolk, plans ten sessions on Thursday afternoons for those twelve years and up. Twenty-five are enrolled thus far and will be received into church membership Maundy Thursday. Each Saturday morning during Lent, Rev. W. E. Wisseman, First, Greensboro, will hold a class for boys and girls expecting to join the church at Easter.

"The Program Of Our Church depends upon the prayerful concern of each member, upon the faithfulness of each one in attending its services and meetings, and upon the dependability of every person to perform to the best of his ability his appointed task," says Rev. A. L. Granger, Jr., in **The Church Messenger** of Warwick.

Volume 110 Number 6

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the **Southern** Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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SUPERINTENDENTS TO MEET

"There's nothing like getting your heads together once in a while," says the announcement to Sunday school superintendents of the Western North Carolina Conference. The annual meeting is scheduled for February 22 (6:30 P. M.) at the Town Hall in Ramseur.

Food, fellowship, and an inspiring program for all superintendents, assistant superintendents, and pastors is promised. Reservations should be sent to Elvin C. Cox at Ramseur by February 18, says the announcement.

Mrs. W. E. Wisseman presented the home mission study on "Christ, the Church, and Race" for the Burlington, First, Women's Fellowship February 3. Circles met separately in half hour business sessions and then jointly for the study.

Telling The Story is the theme for "Family Night" at First Church, Greensboro, which will take place next Sunday under the sponsorship of the Missions Committee.

A Panel Truck, donated by Dr. T. E. Powell, Jr., is a great blessing to our Home for Children. A bench built for each side makes it convenient for taking children to and from school on rainy days.

Miss Dorothy Hampton, consultant on race relations for our denomination and the E. and R. Church, was the speaker at the February meeting of the Warwick Women's Fellowship, February 5.

Miss Helen Kenyon, former moderator of our denomination who now lives in Eastern Virginia, presented the mission study on Japan for the Newport News Women's Fellowship last Sunday afternoon. Guests were members of the Warwick Fellowship.

Liberty (a rural church near South Boston, Virginia) has a busy schedule. According to the January 26 bulletin, the quarterly conference was to meet that morning, at which time building plans would be considered; the Board of Christian Education met that afternoon; young people were urged to go to P. F. Rally at Lebanon; Bible study of Psalms was to be held at the church Monday evening; choir practice on Wednesday; and the pastor, Rev. W. A. Rich, was speaking each afternoon that week over WHLF, South Boston.

Perfect Attendance Pins were given by Spoon's Chapel (R. 1, Asheboro, N. C.) church school, of which Ernest Scott is superintendent, January 19. Those with the longest recorded attendance (six years) were: Howard Cox, Jessie Hulin, Gillis Luck, and Mr. Scott. Nice to have the superintendent setting a good example for the pupils!

Sunday Morning Services at Third Avenue, Danville, are being broadcast over WBTM during February. **Willing Workers** of that church held a service at the city jail Sunday afternoon, February 2. The church is organizing a Brownie Scout Troop. Pastor is Rev. W. W. Hall, president of the North Carolina and Virginia Conference.

FANNY CROSBY HYMN FESTIVAL AT HENDERSON

Mrs. J. L. Lassiter, Jr.

On the evening of January 26 the choir of the First Congregational Christian Church, Henderson, North Carolina, presented "The Fanny Crosby Hymn Festival," directed by Mrs. W. Brooks Harris, organist.

The program featured specials by the Chapel Choir and the junior choir, a trio and quartet. The congregation joined in the singing of some old familiar songs by the most famous writer of hymns. The story of Fanny Crosby's inspiring and devoted life and the circumstances behind the writing of many songs were narrated by the pastor, Rev. J. F. Apple.

Some excerpts from the program:

"Although physically blind, Fanny Crosby turned the eyes of her soul toward God and constantly wrote of hope and courage for a world in darkness. One remarkable story tells how she desperately needed five dollars, so she simply prayed for it. Several hours later she had a visitor who left a five-dollar bill in her hand. This inspired Fanny to write 'All the Way My Saviour Leads Me.'

"Another example of her wonderful faith is how 'The Blind Hymnwriter' insisted on writing of seeing or beholding the Lord and His mercies, in such songs as 'Saved by Grace' in which she proclaims 'Then I shall see Him face to face!' "

Fanny J. Crosby wrote more than 6,000 hymns. Some of the best known are "Blessed Assurance," "Rescue the Perishing," "Pass Me Not, O Gentle Savior," and "Jesus, Keep Me Near the Cross."

RULES FOR SPIRITUAL GROWTH

In a recent sermon, Dr. Dwight M. Chalmers, guest preacher for our First, Richmond, church, gave the following rules for an individual's spiritual growth, as quoted in the church **Courier:**

1. Pray for five minutes each morning and each evening.
2. Meditate on some passage in the Bible fifteen minutes each week.
3. Do some other kind of spiritual reading at least once a week.
4. Worship God in church and participate in at least one other way in the life of your church.

Mrs. Mattie Spratley Hart of Dendron, Virginia, died January 19 at the age of 88. Survivors include two daughters, Mrs. B. A. Savedge, Richmond and Mrs. Mae S. Purcell, Baltimore; one son, Garland W. Spratley, Dendron; a sister, Mrs. Eva Anderson, Richmond; a brother, E. T. Atkinson, Dendron; two granddaughters and four great-grandchildren. Sympathy is extended to the family by the SUN.

Friends of Clayton Pugh, Winchester, Virginia, will be sorry to learn that he underwent serious surgery in John Hopkins Hospital, Baltimore, January 28. His situation was reported as satisfactory in letters to the editor from Mrs. Harry Nelson and Mrs. R. A. Whitten. THE SUN expresses best wishes to Mr. Pugh for a complete recovery soon.

The Rev. H. Raymond Phelts, pastor of Liberty Springs Christian Church was elected president of the Suffolk-Nansemond Ministerial Association for the year 1958. Other officers elected were: Vice-President, Rev. Mahlon H. Elliott, pastor of Oxford Methodist Church; Secretary, Rev. C. Bailey Jones, pastor of West End Baptist Church; Treasurer, Lt. Harold Brinson, head of the Salvation Army in Suffolk.

Rev. Rufus Ansley of First, Richmond, is sufficiently recovered from his long illness to send a letter to his people, expressing thanks for their loyalty and devotion, and especially for that of the Church Staff. He expresses the hope that within the next few weeks he will be back at full-time work. THE SUN sends best wishes for his complete recovery.

"Gathering Home"

When news came that Will B. O'Neill had died there arose from the depths of memory words of a song learned in childhood: "God's children are gathering home." Not long ago it was Marvin Pollard whose name was listed among the deceased ministers of the Southern Convention. Before that it was Wofford Timmons. Within a year it was J. M. Roberts. Recently it was Rex Raymond. The list lengthens as the years pass. Men of the ministry lay down their responsibilities, cease the joyous tasks of the servants of God, and quietly "steal away home."

It is reported that when Jesus had his last long talk with those he loved, the night they ate together in an upper room, he told them that he was going to prepare a place for them and would return to receive them. "In my father's house," he said, "are many dwelling places." The furnished rooms are prepared at intervals, and the call comes for the members of the family to come home.

Will O'Neill was one of God's faithful children. He loved the Father with sustaining loyalty. From Ireland and preparation for the law and the ministry he came to America where from New York to North Dakota, Florida, Virginia and North Carolina he followed the leadings of the Lord, served churches, made friends, and led many into the "worship (of) the Lord in the beauty of holiness." Unattractive buildings in which people worshiped were often turned into places of loveliness and beauty, with an altar at the center, under his leadership. Worship was the center of his life, and the churches he served.

The passing of Will O'Neill gives another tug at the heart-strings of the people who knew him, especially the ministers with whom he was a brother held in high esteem. We are reminded that players move from the stage of life, that ministers vacate their pulpits, that "God's children are gathering home."

Sacrifice In Lent

Lent, if one need to be reminded, is the period of forty days, not counting Sundays, leading up to Easter. This year it begins on February 19, Ash Wednesday, the day in which our ancient forebears sprinkled ashes upon themselves as a symbol of humility and purification. Someone has said (as quoted in the Calendar of Activities prepared by our Missions Council), "The Gospel should be preached on the first Sunday of Lent so as to call the congregation to sentry duty at the crossroads of history, standing where Jesus himself once stood."

During Lent we study again the sufferings of our Savior. Our normal response is to want to enter into his sufferings with him. How can we do that? For some it means only thinking of him. Others seek to make martyrs of themselves by doing things that will cause persecution. Still others try to enter into his experience by denying themselves something they ordinarily have. This may mean fasting at intervals, say one day or even one meal each week. It may mean giving up cold drinks, desserts, or paid recreation. Money saved is not transferred to some other luxury, or even necessity, but is given to the church.

Those who try such denial find that it has real value in helping them to remember the Master, and in giving more for his cause. It may even benefit health. Windsor church tried it last year to their profit. It may be that many other churches will enter into this sort of sacred experience in this good year when we need to clear our thinking and to give much more largely for the program of our churches.

Evangelism

When Christmas with its "Joy to the earth, the Lord is come," turns toward Easter and we prepare to sing the Hallelujah chorus because of the resurrection of that same Lord, the Church begins to wonder about the new life within itself. Who are the people who have been raised from death to life because of the work of the Church, which is the Body of the Lord? How many have come into the church during the past year? What have we done to win the lost to a saving knowledge of Christ?

Such questions faced frankly stir to the depths of the soul. Ministers bestir themselves and search for those who have not yet tasted of the bread of life. Deacons wonder if their only job is to see that the members attend church and give bits of money for its support, or whether they should do visitation in the interest of those who are not yet members but who would be much happier if they were. Sunday school teachers know that the Johnnies and Susies in the class ought to be confessing faith in the One about whom they have learned. Members with no particular responsibility as officials are restless and begin to think that perhaps they could win someone for Christ and the Church. When we look at the life of Jesus, and especially that centered around Easter, we all feel that something more should be done to win our neighbors and friends to confession and faith in the Master.

This process of activity we have called evangelism. The work may be done through public services or in private conversations. If the big word evangelism frightens anyone, it is simple enough to reduce the idea to sharing the Christian experience which we have with those who do not have it. If we have something that makes us happy, we share it with others so they may be happy, too. That is what we call evangelism, and the time for its great emphasis is from now until Easter.

Church Builders Clubs

Conferences in Carolina have started what they call Church Builders Clubs. The idea is simple enough. Those who wish to share in building new churches become members of the Club by signing a pledge saying that when called on to assist in building a new church they will give ten dollars, provided that not more than two calls are made each year.

To illustrate: A new church is in the process of organizing at Northview, just north of Sanford. It is in the Western N. C. Conference area. When the church is ready to build, a call will go to members of the Club, and the members will respond with the ten dollars each. If the Club had a thousand members, the gift would really help the new church. It is hoped that each Club will be large enough to make a real difference in getting new churches started in our Southern Convention.

Right now the important thing is for people to join the Clubs. Ministers have cards for their members. Members can easily get into this new fraternity of Church Builders, and it will be a thrilling experience to share in starting new churches where they are needed. Please get a card and sign at once so leaders will know that the six churches contemplated this year can really begin.

Youth Week Activities

LEE'S CHAPEL

Peggy Gray

As January 26-February 2 was National Youth Week, we, the Youth Fellowship of Lee's Chapel Church, near Sanford, N. C. decided to observe Sunday, January 26, for our special part during the week.

We took charge of Sunday School and the Worship Service.

Carolyn Lanier was the superintendent during Sunday School. Gaynelle Gunter was song leader and Shelby Gunter was the pianist. All prayers were by members of the Fellowship. The Youth Fellowship choir sang **He Keeps Me Singing** during the Sunday School hour. Each class was taught by a young person. Kindergarten, Gaynelle Gunter and Jean Watson; Juniors and Seniors, Carolyn Lanier; Young Adults, Shelby Gunter; Adults, Peggy Gray.

During the Worship Service everything was planned by the group with our counselors' guidance. Waylon Underwood, our minister for the service, read the call to Worship. After the opening hymn, Rev. Thomas Madren, our regular minister, had prayer. Waylon then led the responsive reading. Joseph Gunter and Tommy Windham served as ushers. The choir sang **Open My Eyes, That I May See** and then Waylon rendered his morning message on "Family Relationship." After Waylon's message, our pastor gave a short talk and the benediction.

The group donated flowers for the worship service after which they were sent to a sick member, Mrs. Addie Womble.

The older people of our church really sat up and took notice of what the Young People were doing.

Eastern Virginia Pilgrim Fellowship meets March 2 at Bethlehem church, near Suffolk, Virginia, with Tom Murphy presiding.

Youth Sunday at Burlington, First was observed last Sunday with the Boy Scout Troop members and troop committee sitting in a body, Dr. Robinson preaching on "David, Man of Valor," and special music furnished by the young people for the morning worship service. The Junior and Intermediate departments of the church school had charge of the Sunday school assembly.

YOUTH LEAD AT LIBERTY SPRING

Emily Harrell Lynch

Youth Sunday was observed at Liberty Spring Christian Church February 2, 1958, with the young people in charge of the morning worship service. The theme was — "Lord. . . Help Our Unbelief." Emory Nichols, president of the Youth Fellowship presided. Scripture Lesson was read by Presley Duke, Jr. Youth Week Statement by Hazel Bradshaw. Anthems — I Love To Sing About My Saviour — by Sue Harrell, Frank Perry, and the Youth Choir accompanied by Dorothy Anne Wilkins, Organist. Sermon by James M. Pierce, Ministerial Student at Elon College, N. C.

A Japanese Festival at Presbyterian Church of the Covenant, Greensboro, was attended by twenty-five Senior High Pilgrim Fellowship members from our First Church, Greensboro, February 1.

BEULAH AND NEW HOPE

Mrs. R. E. Tally

We are happy to report that the young people in both our churches (Beulah and New Hope, near Louisburg, North Carolina) had charge of the entire morning worship services February 2, with the exception of the sermons. Service at Beulah is at 9:45 and at New Hope at 11:00.

At Beulah Ervin Watkins directed the choir and Phyllis Tally served as pianist and gave the invocation. Announcements were by H. E. Edwards, Jr., responsive reading was led by Geraldine Watkins, prayer by Frankline Barham, scripture reading by Betty Ann Watkins, and the benediction by Sonny Boy Johnson. The youth choir provided special music and Lena Mae Watkins had the offertory. Sermon topic of the pastor, Rev. R. E. Tally, was "Some Important Questions and the Answers."

At New Hope Mr. Tally used "The Meaning of Choice" as his subject. Glen Perry served as choir director and Peggy Arnold as pianist. The invocation was by Alice Ann Faulkner, announcements by Phyllis Tally, the responsive reading was led by Jimmy Jones, prayer by Linda Chamblee, offertory by Donald Harris, scripture read by Bobby May and the benediction by C. G. Perry.

WINCHESTER

Mrs. Robert A. Whitten

A very inspiring service was presented by the young people of the Congregational Christian Church, Winchester, Virginia, January 23. The speakers were three girls: Donna Ploss, eighth grade; Brenda Triplett, sophomore; Martha Rose Whitten, junior.

Following the morning service the church served turkey dinner in the social Hall to the workers (youth and adult) who went out on a religious census that afternoon, cooperating with the other churches of the community in a united effort preceding a Visitation Evangelism campaign and Lenten services.

That evening the Fellowship Commission of the Pilgrim Fellowship, Martha Rose Whitten, chairman, led the evening worship service. State Patrolman J. H. Smith, a member of our church, then presented two very fine films on driving: "A Day in Court" and "All of A Sudden." Following the films an hour of fellowship was enjoyed. The youth groups from the Winchester Evangelical and Reformed Church and the Timber Ridge Congregational Christian were guests of the Winchester P. F. for this service.

Handley High School cooperated with the churches in the observance of Youth Week. Diane Dunlap and Sara Conner of our church were readers for the service there on Tuesday, and Mr. Whitten was the guest speaker at chapel on Wednesday.

Sunday evening, February 2, the Winchester Christian Youth held their final service of the week in our church. A social hour followed.

Mt. Carmel Young People conducted the opening service of the Sunday school on last Sunday and also gave a short program following Sunday school. They were hosts to young people from Antioch, and other nearby churches, at a party at the Walters Community House, February 3.

RALEIGH

"Christian Youth on Trial" is the theme of a presentation by the United Christian Youth Movement of Raleigh, in which the United Church Youth Fellowship members and advisors (the Olsens) have had an active part. It was presented Sunday afternoon, February 2, at Meredith College auditorium. Judge Doub, lawyers MacMillan and Blanchard presided and various witnesses were called.

Raleigh, United Church Letter

Things Young People Said At Winchester

Lord . . . Help Our Unbelief

(By Brenda Triplett, Sophomore, Handley High)

The theme for National Youth Week this year is "Lord. . . help our Unbelief."

Webster's definition of belief is "conviction or feeling of the truth as reality."

A Christian has this feeling of the truth. He believes in God and His Son, Jesus Christ. He knows that if the belief in his heart is strong it will bring happiness and a better way of life to him.

Some people say and think they are Christians because they have studied the Bible and they understand the gospel teachings. Some say, "I'm a Christian because I go to church." This understanding is in one sense a belief, but Christian faith must go further than this intellectual understanding.

A true Christian knows that Christian faith is a conviction, a trust and an assurance. You must feel this belief in your heart. It is a transforming power. When you have found it you will feel like a changed person — a Christian. A Christian must accept and welcome the change within him. A person who wants to find the Christian faith can do so through prayer to God.

You can tell a Christian from a person who doesn't believe. You can tell by his attitudes, his motives; and he can tell by the deep feeling inside. A Christian thinks different from a non-Christian. An example from this would be:

Each of two men puts a ten dollar bill on the collection plate when the offering is taken. It looks as if both did the same thing. But one man might be Christian in the way he feels about it, in the attitude in which he does it, in his motive. The other might be unchristian. The Christian was worried about children in his own neighborhood and also in India. He wanted them to be taught the Christian religion through the church school and the missionary program of the church. He gave to help children to be Christian.

But the other person gave because he wanted other people to think he was generous. He knew that some of his neighbors would see him put the bill on the plate. Besides, it didn't cost him much. He would deduct this and other gifts when he made out his income tax report and the less he had to pay the government, the happier he would be. This person's understanding would be a sort of a faith that is not Christian. A person can ask God's help in achieving Christian faith.

On the back of your bulletin this morning there is a picture of a boy. As you can see he is disturbed. He is thinking about Christianity. This boy knows that he has some faith, but he wants more. He is anxious to get help from God. His plea should be your plea:

"I already understand and believe some things about Christianity and now dedicate all my God-given powers to study and thought, to discover more. And, Lord, I have already felt some stirring of Thy transformaing power within me. Give me the further help that I must have if Christian faith is to be mine."

Paul, An Example Of A Living Faith

(By Donna Ploss, 8th Grade Handley School)

Paul is said to have had one of the greatest and strongest faiths of all time. How did Paul obtain such a strong and purposeful living faith? The answer is: Paul did not have this faith from the beginning; that is, he was not born with this faith by nature. He had to be shown by God how to develop and use his faith that was but a small flame in a secluded corner of his heart. Paul did not even realize its existence until the incident on the read to Damascus. To show how God started the small flame of faith, creeping out of the depths of Paul's heart until it became a strongly burning, living faith. The happening on the road to Damascus will serve as my example.

Of all the enemies of the Christians Saul was the worst. He was a highly educated man and a Pharisee who hated the followers of Jesus and wanted to make havoc of the church. Having done his worst in Jerusalem, he decided to follow those who had left the city and were preaching about Jesus in other parts of the country.

Saul arrived in Dabascus, not as he had planned, striding proudly at the head of a group of men sworn to stamp out the Christian Faith, but stumbling forward, humble and penitent to learn the will of Jesus and serve Him faithfully forever.

When Saul became humble in the Lord's sight he also humbled his personality by changing his name from the grand title of Saul to the humble one of Paul which meant "little one". For now Saul saw himself through different eyes — as Paul whose work would be only a small portion of the vast work to be done by God's disciples.

After he had been accepted in the Lord's sight his supreme passion and greatest desire was: "I long to share in Christ's sufferings." We today could probably understand him better if his desire was to have fame, honor, or to have his memory kept sacred. We might think his longing to share Christ's suffering is strange and even mad — but did he really enjoy the sorrows, anguish and trials of his missions. Did he enjoy the many prisons and dungeons, and finally his imprisonment in Rome?

No, I do not think so, but he did it out of the great love for Jesus which had grown deep into the depths of his heart, and the very belief that God was always near to help him cope with any situation that might arise.

Through Paul's missions he started many churches and converted many followers to the way of Christ, even though the road he traveled was rocky and he encountered many trials and tribulations.

Even after Paul had completed his missionary journeys and was imprisoned in Rome he continued serving Christ by writing letters of encouragement and guidance to the churches he and his followers had established, and to talk with anyone who would visit him.

This showed that Paul had not only a living faith based on his great love for Jesus but a faith that would never die but would forever burn.

A Twentieth Century Faith

(Talk by Martha Rose Whitten, Junior, Handley High School)

You and I are living in a new age, an atomic era. We call it the most advanced time in the history of the world. America — the world's foremost nation. We have the highest living standards of any nation in the world today, more money per capita, and a storehouse of scientific knowledge. We run a hopeless race for power against the other nations of the world. We cringe from wars and totalitarianism, afraid of the destruction, death, and desolation they will bring. And what will this power bring? It will bring more wars, fighting, and unhappiness. Worldly power is a temporal, vain thing and you and I know it.

We rush, searching for a force above any man-made or atomic power, and yet we seem unable to find it. Where will we find this force we seek? Sure we believe in Jesus, the Bible, and God, and we go to church on Sundays. "But what does that have to do with it?" you ask. And I say, "It has a lot to do with it." God is our strength and our salvation. He is our Father. God is the only answer to the turmoil of the present day. Our God is a strong God: He sends thunder and lightning and earthquakes. Our God is a gentle God: He heals the sick, he is the song of a bird, the ripple of a stream. But most of all, our God is a personal God. He is our Father and he cares for each of us. He wants us to be happy and successful. But. . . our God is not a forward God. I mean that he does not push himself into our hearts. He will come only when we invite him. That we must do, and most of us have.

But there is more to it. We must have faith, a living faith. For only when we have a true faith, a living faith, will we find an answer. Faith is a deep thing, perhaps the deepest thing we will have to cope with in our lives. Only a real Christian can have a true faith. This means that we put our whole trust in God, that we will do no other than God's will, that when God says, "No", we accept His answer as the best. Look at Paul. If only we could have a true faith like his! Then we would be able to meet our problems, overcome our petty fears, and face the world with a new attitude, with an ultimate goal for our lives.

Already we know what we believe, but it is only with a firm faith that we will be able to stand up for our convictions. How do we attain a living faith? First, we can pray. God doesn't want a long prayer with big words, He wants a simple, sincere prayer. And he will help us. Have you ever known God to fail? I haven't, not in sixteen years. He hasn't failed for me. No problem is too big, no burden too heavy to take to God. God does answer our prayers, not in a mad rush, but he answers them. We must listen, listen for God's voice and we will hear. Look for God, and we will find him. God is always here, "an ever-present help."

So God answers our prayers. Not for me," you might say. Well, we must remember that this thing of Christian faith is a two-fold thing, half God and half us. God does his part, but what about us? Too often we push aside the cross for personal popularity with the crowd, or to take a couple drinks, or to play "chicken" on the highway. Here is where we lose our faith. Is it too great a sacrifice to turn down our personal goals for Christ? After all, His are the lasting, not ours. Ours last for a moment's pleasure, yes; but a faith in God will last an eternity. It will pull us through sadness, through wars, and will stay by us until death. And if we have the right kind of faith in God, we won't want to turn aside from his will. We will want to live by his word, and keep our lives in dedicated service to him. And, let me tell you, Christianity isn't half as boring or stuffy a thing as you might think! It is alive, exciting, and the only way to success and happiness. For if we set our lives by Jesus' example and do God's will, we will be unselfish, quick to help others, glad to be alive, and honored to be of service to the King.

So we don't get to go along with the gang all the time! They'll respect us for standing up for our convictions, and believe me, it won't be long before they'll come to church with us, read our Bible, and pray to our God. A firm faith is like this—it makes sacrifices but it wins in the end.

You know it only takes one person to start this. It catches fire, it spreads like lightning. Try it and you'll see. If we could try this in Winchester, if each of us had this true faith in God, we would have a new kind of world before long. Wouldn't it be a wonderful world if everybody worshipped the true God and loved his neighbors and could live in harmony? Yes, it would be a wonderful world, but it will be that way only when we make it so.

UNION, VIRGILINA

Mrs. Ralph O. Murray

In observance of National Youth Week, January 26-February 2, the young people of Union Church, Virgilina, Virginia, participated in many activities.

Sunday, January 26, seventeen members of the Junior High and Senior High Pilgrim Fellowships attended the area youth rally at Lebanon. That evening the Junior Pilgrim Fellowship held its regular meeting and installed new officers. Friday evening, January 21, the Junior group had a party honoring their counselors, Mrs. Russell Campbell and Mrs. J. W. Hill.

Sunday morning, February 2, the young people ably led the activities of the church. Some participated during the Sunday school hour and others during the worship service. That evening the parents of the Senior group of young people honored them with a progressive supper at three different homes.

SUFFOLK

Sunday, January 26, was the occasion for our observance of Youth Sunday, at which time the Junior and Senior High young people conducted the regular morning worship service. John King, presided, assisted by Judy Stone, president of the Junior High Pilgrim Fellowship, and Judy Blackley. The speaker for the occasion was Tom Woodward. Patricia Jones was soloist for the anthem, Tommy Murphy sang a solo for the offertory and the combined Youth and Chapel Choirs provided the other music for this service. Those assisting as ushers were Billy Felton, Charles Smith, Steve Ward, Alphine Barrett, Jr., Jack Holland, James Rountree and David Parker.

Suffolk News Letter

LAYMEN TO MEET AT

Important Speakers

New President Of Laymen

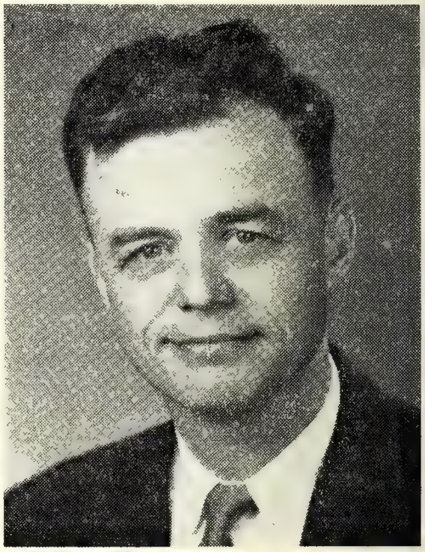
When the Southern Convention laymen gather at Elon College next Sunday, it will be their privilege to get acquainted with the new president of the National Laymen's Fellowship, William Bradford Smith, a young lawyer of Madison, Wisconsin.

Mr. Smith graduated from the University of Wisconsin in 1940 with a major in economics. Two years later he received his law degree. Then came three years of service in the U. S. army air force, where he rose from a private to a first lieutenant. Back home in Madison, he began the general practice of law. But in 1957 he became assistant professor of law and agricultural economics, and associate coordinator of extension services in law at his Alma Mater.

For twenty-seven years he has been a member of the First Congregational Church of Madison, where he has served as chairman of the Board of Education and of the Trustees. He has served as moderator of his association and as moderator of the Wisconsin Conference. He was a delegate to the General Councils of 1950, 1952 and 1956, and to the 1957 Uniting Synod of the United Church of Christ.

Since 1952 he has been a member of the Board of Directors of the National Laymen's Fellowship, served as its vice chairman last year, and became chairman last December upon the resignation of Lynn Sheldon.

A "churchman" in every sense of the word, he should give the men of our Convention much to think about as he talks to them concerning "The Layman and His Daily Vocation."



WILLIAM B. SMITH

What Parents Should Expect From Their Teen-Agers is the subject for discussion when the Burlington, First, Laymen's Fellowship meets Thursday evening for supper and program. Four parents will speak briefly on: Use of the Family Car, What Teen-Agers Should Tell Their Parents, Dating, and Choice of Companions. Then four young people will talk on the same topics. This will be followed by open discussion. Sounds very interesting!

Hussein Nasser of Cairo, Egypt, was the announced speaker for the Laymen's Fellowship at Chapel Hill last Sunday. He is an exchange student from the University of Cairo, and his topic was "An Egyptian Looks at U. S. Foreign Policy." The appearance was being sponsored by the National Student Association in cooperation with the U.N.C. Student Government. The meeting was held in the fellowship hall where refreshments were served to members and guests.

E. And R. Leader To Speak

Every denomination needs someone to stir people to the depths, to bring tears out of stony hearts, to squeeze money out of the thickest-skinned member. The Evangelical and Reform Church has such a person in the Reverend Reginald Helfferich, Executive Secretary of the Commission on World Service. When he speaks to our laymen next Sunday evening at Elon College they will hear a message they will not soon forget — and a personality who will win them to a consciousness of the needs of the world.

His background? Well, he is the fifth Helfferich son in line of direct descent in the ministry of the Reformed Church in the United States — preceded by ancestors in the ministry in Europe. After graduating from Ursinus College, he took his theological work at the University of Chicago, was licensed to preach by the Congregational Church and later ordained by the Reformed Church of his forefathers.

His record of service? He served as a local minister for eighteen years. When his church was asked for $1200 for war relief in 1946, he decided to go abroad to investigate if such were needed. For three years he paid his own expenses as a volunteer worker.

In the past twelve years he has been in sixty-four countries, working in thirty-eight of them. He has held conferences with President Syngman Rhee, Prime Minister Nehru, President Prasad and cabinet ministers of countries all over the world.

His offices are many: He is a treasurer of Heifer Project, Inc., vice president of Meals for Millions Foundation, Inc., a member of the Board of directors of Agricultural Missions, Inc., United Board of Christian Higher Education in Asia, and other cooperative relief agencies. He has served under the World Council in Europe and Asia, as an officer of Church World Service, as chairman of the planning committee of "One Great Hour of Sharing."

His home is on a farm in Connecticut with his four children. Great sadness came into their lives with the death of Mrs. Helfferich last fall. But he carries on.

I, SUNDAY, FEBRUARY 16

rge Crowd Expected

REGINALD HELFFERICH

STUDY COURSE FOR LAYMEN

Claude C. Ward

The Laymen's Fellowship of First Christian Church, Burlington, North Carolina, is sponsoring a second study course based on "I Believe" by Nevin C. Harner.

John Williams and Dan Hall are co-chairmen of the committee for this series, which is to last for four weeks. The first session was held Sunday evening, February 2, at seven-thirty. Our minister, Dr. Henry E. Robinson, is the leader.

A similar study was help in December and we had good response from our group as well as from other churches. We had an average attendance of 25, with Dr. Robinson ably leading the group.

Halifax Area Laymen met at Center Church, South Boston, Virginia, Friday, February 7, at seven o'clock.

South Norfolk Laymens Fellowship met in the Social Hall last Thursday for a special supper prepared and served by the men. The church bulletin announcing it says, "Oh Boy, good fellowship — fun — and inspiration!"

LAYMEN MEET AT VIRGILINA

Mrs. Ralph O. Murray

The Laymen's Fellowship of Union Church, Virgilina, Virginia, held its first dinner meeting of the year January 24 in the Fellowship Hall of the church with thirty-one present. The meeting was called to order by the president, S. Reams Long, after which Woodrow Murray gave the invocation. A most delicious meal, provided by President Long, was prepared and served by the ladies of the church.

Mr. Long spoke to the group concerning the organization itself, projects of the Fellowship for the betterment of our church, and concerning Sunday school and church attendance. It was decided to have four meetings this year, with the next one on April 25. A vote of thanks was given Mr. Long for the fine meal. F. M. Bailey pronounced the benediction.

Officers of the Laymen's Fellowship this year in addition to Mr. Long are: vice president, Woodrow Murray; secretary-treasurer, Russel Campbell.

BURLINGTON DISTRICT LAYMEN MEET

Claude C. Ward

Approximately one hundred laymen were present at First Christian Church, Burlington, North Carolina, for the Burlington District Laymen's Rally, January 30. Guest speaker was Jack Lucke, engineer at Western Electric, who used the topic, "Christian Apathy."

New officers elected were: president, J. Robert Walker, Union Ridge; vice president, Howard Edgerton, Elon College Community; secretary-treasurer, Claude E. Ward, First, Burlington. Project committee is composed of Jim Faulkner, George D. Colclough and Raymond Tatum.

The next meeting for the Burlington District is scheduled for April 17 at Bethel church.

The Little Man Who Was There

(Excerpts from an article in "Yankee" magazine, May, 1957)

In the past ten years Reginald Helfferich, D. D., has visited more than sixty countries, bossing the job of distributing food, medicines, breeding stock, tools and seeds to the impoverished peoples of the world. "Are you a minister or a farmer?" someone asked him. Reggie couldn't stop long enough to reply.

In the last five years he has made four world trips. On each one he loses 20 lbs., but gets back to normal weight and bounce between trips on his 300-acre farm near Amston, Connecticut.

If the old farmhouse (the "new wing was built in 1786) doesn't echo to his quick tread for more than a few weeks a year, a hut outside Rangoon, a clinic in Dakar, a leper village in India, or a farm in Iran know him well. In the Golden Valley of Burma a man prostrates himself on the ground in front of the American, who, he is told, "brings powdered milk for your child." In Tawian, wearing another hat, that of Treasurer of Heifer Project, Inc., he is shown with pride by a local farmer the Angora milch goats sent by a church in America. When he visits Dr. Albert Schweitzer in French Equatorial Africa, he sees another of his pet projects in operation — Multi-Purpose Food. In Bali he is known as the "Bee Man." Bees, sent to this tiny island by Sunday schools in America under Helfferich's "Operation Buzz Buzz" whereby children paste a bee on a poster for each 10c contributed, are helping to raise the economic standards of the country. In Egypt it is "Operation Peep Peep" — the importation of baby chicks to help poor farmers get a start. "Airlift Peter Rabbit" translates into American rabbits being flown to Korea to provide meat and fur. **To help people help themselves** is the underlying theme of all these projects.

Report To American Board

Margaret Blemker

THE NEAR EAST

SYRIA

Our work goes on fairly normally despite newspaper headlines about unrest at the Turkish-Syrian border. In Syria constant reiteration of the "big lie" does it damage in convincing some. Communism doesn't seem to be prominent in the picture, but rather Arab nationalism, political opportunism, and Russian imperialism. A steady American foreign policy which might solve the Palestinian refugee problem might still dramatically reverse the whole trend in Syria.

Amid uncertainty our representatives at Aleppo College, Aleppo, Syria continue steady work, convinced more than ever of the need for the liberal education offered by the only American school now in Syria. Enrollment is the highest ever — 524 boys, and 249 girls. Nationalism evidences itself in many ways, one of which is the new insistence that all Muslim pupils be taught Islam. Christian students study the Bible.

TURKEY

Swelling inflation, a "great debate" on the meaning of democracy, and more open expression of Islam are three major trends evident in Turkey in 1957. Islamic lessons were introduced in Turkey in junior high schools in 1956 after a generation of a strictly secular government. The lessons coming once a week are of limited value, not to be considered equal with the influence of our day-to-day training of the young people. A positive gain is that students of this generation, brought up to regard religion as less than intellectual, now see that it is not a superstitious by-product, but deserves the same prestige and respect that other academic subjects do. Our representatives feel they have new opportunity to work toward instilling a deepened sense of religious and spiritual values, and that any search after truth can but carry the inquirer nearer to religious validity.

Most of our schools are strengthening social service activities by their pupils in ways which confront Near Eastern students with a whole dimension of life. In Izmir the students support and conduct a traveling rural library (Bookmobile) and work in an orphanage. In Tarsus in the first week-end work camp the students landscaped the grounds of a village elementary school. Here also as teachers in out-of-school hours teach English to 110 adults, the townsfolk inside the gate have had dissipated the idea that the school is "foreign." The first issue of an alumni newsletter to 400 Tarsusites in nine different countries is a good beginning toward maintaining active alumni support.

GREECE

Impressive are new figures about the Pierce College (Athens) alumnae association with over a thousand members in Greece and several hundred abroad. This makes the association the largest women's organization in Greece, and it is an active one in raising scholarship funds. The president of the alumnae has just been in the U. S. on a State Department Leadership Grant, investigating ways in which alumnae associations here aid the colleges.

Dr. Raymond Blakney in his first year as president of Pierce College meets the airport problem which has been uncertain for years. The Athens airport evidently will remain where it is and that is too close to the school. Any extension will bring too many large planes swooping down too close too many time during an hour.

Interesting People in our United Church, Raleigh, include Mrs. Lois Suiter, who has recently been elected president of 17-county district of Elementary Education Department of N.C.E.A. and Joe Tom Stevens, who spoke at that district meeting; Mrs. K. O. Beatty, who has recently been elected to the YMCA board; M. R. Rowland, who is on building committee for State P.T.A. office building; Rosemary Carter, who is on the State P.T.A. Council; Cyrus King, who was cited in **Saturday Review of Literature** as a book-buyer who broadens the reading of engineers at State College; and Susan Beatty who is one of six North Carolina students competing in the National Science Talent Search for a Westinghouse scholarship.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Turkey

February

16—**Dr. and Mrs. Albert Warner Dewey, M.D.**, retire this year. He has served in the Near East since 1919 and in charge of Azariah Smith Memorial Hospital, Gaziantep, since 1929.

17—**Mrs. Gertrude G. Drury** retired in 1956 after forty years with the St. Louis public library system. She volunteered her experienced services as Librarian at the American Collegiate Institute, Izmir. With the girls of the school, she has introduced a bookmobile service to nearby villages.

18—**William A. Edmonds** is acting director of the Boys' School at Talas while the director is on furlough. He teaches English, Algebra and Art and Mrs. Edmonds also teaches. He graduated from Yale in 1949 and served a three-year term at Talas. He returned to America and got M.A. in Islamics from McGill, returning in 1954 for five-year term. She had also served three years in Turkey. They were married in 1953.

19—**Naomi Foster** is associate director of American Collegiate Institute, Izmir, teaches mathematics and is librarian. A graduate of Mt. Holyoke, she has her M.A. degree in Religious Education from Hartford and her B.D. and S.T.M. from Hartford Seminary. She taught for five years in North Carolina, then for a three-year term in Izmir, and then signed up for "life."

20—**Mrs. Samuel N. Glass** teaches science in American Collegiate Institute, Izmir. She decided to complete her three-year term, even though her husband was called into the U. S. Army almost immediately after their arrival.

21—**The World Day of Prayer** — Let us remember in our prayers the whole family of God, men, women and children of all lands and all races, yearning and struggling for a better, more abundant life.

22—**Merrilann Glass, R.N.**, is school nurse and teacher of biology and hygiene at American Collegiate Institute, Izmir. She was engaged when her brother (see above) was drafted and had to leave.

The Preaching Ministry Of The Church

Background Scripture: Romans 10:14-17; I Cor. 1:18-31; Ephesians 3:7-19.
Devotional Reading: Mark 1:14-20.
Memory Selection: **So then faith cometh by hearing, and hearing by the word of God.** Romans 10:17.

THE IMPORTANCE OF PREACHING

Preaching is important business, very important business. The fact that **Jesus came preaching** is evidence of this fact. He depended upon the power of the spoken word — He left no written records of His words. He had faith in the truth spoken by the Spirit of God, and in the moral capacity of man to respond to it. To be sure, He had no illusions about its reception. In an unforgettable story which He told (the story of the "Sower and the Soils") He frankly admitted that much of the seed which was sown would never come to fruition. But He went on sowing the seed, preaching the gospel, knowing that there would be a harvest.

And He sent His disciples out to preach. "As ye go, preach," He said. They were to proclaim "the good news," they were to preach the Word. The Early Church was a preaching Church. When the Holy Spirit came upon it at Pentecost, Peter stood up to preach. When the disciples were scattered by the persecutions, "they went everywhere preaching the word." They had a sense of the importance and the urgency of preaching.

Paul emphasizes the fact in today's lesson that Christ called him to preach the gospel. It was his special assignment to "preach among the Gentiles the unsearchable riches of Christ." He felt a sense of constraint and compulsion concerning this matter of preaching. "Woe to me if I preach not the gospel" he cried.

If any layman is skeptical about the place and power of preaching, and if any minister is discouraged in preaching, let him read carefully today's lesson and he will see what an important place preaching has in the Protestant Church. Preaching may seem like foolishness, but it has pleased God by the "foolishness of preaching" to save them that believe.

THE FUNCTION OF PREACHING

The purpose or function of preaching is to have all men to come to the knowledge of the truth and to know Jesus Christ as Saviour. It is the supreme responsibility of the preacher to have men fall in love with Jesus Christ, and "to be filled with all the fulness of God." How can men believe on Him of whom they have not heard? How can they call on Him whom they do not know? How can they know him if they have not heard about Him? And how can they hear about Him without a preacher? Faith comes by hearing, and hearing comes by the word of God. That puts a heavy responsibility on the preacher. He has the message from God that, once preached, can and often does lead to faith and salvation. That is what gives preaching its beauty and its power. If men do not hear about the Name that is above every name, their souls languish and die. Because of its importance, preaching is serious business. A true minister is haunted by the thought that God has put so much responsibility upon him. There is no place for foolishness in preaching. But what Paul calls "the foolishness of preaching" has supreme place in the life of the Protestant Church.

THE CONTENT OF PREACHING

Many years ago, a young Methodist minister finished his training for the ministry and went West to begin his work in the gold-booming city of San Francisco. To his surprise and to his dismay, he found no church there. Nor did he find anybody there that seemed to care about religion or what he had to say. But in that city there were hundreds of people who needed the gospel message and that was all that young man needed to start his work. So on a Sunday morning, he would mount an empty barrel, placed at a busy street corner of that bustling city, and in a loud voice he would call out "What's the news today?" When curious people stopped or turned aside to see what this strange fellow was up to, he would say **"I have some good news for you today!"** Whereupon he would proceed to preach the gospel. That young fellow had a true instinct concerning the gospel — it is "good news." The word literally means just that, "good news." As someone has said the minister is not like a magazine salesman going from door to door trying to sell subscriptions to magazines, but like a newsboy standing on the street corner crying out "Extra, extra, **good news, good news! !"** The gospel is not good advice, although it is good advice; it is good news.

SUNDAY SCHOOL LESSON

February 16, 1958

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

It is the good news of the grace of God made known in Jesus Christ — the good news that God loves, men, all men; that God wants men to be reconciled to Him, to receive His forgiveness, to enjoy His fellowship; that men have been made for God and can become like God; that God has sent His only begotten Son into the world to make known to men His love and His saving grace and power; that God is able to save unto the uttermost those who come unto Him by Christ; that the life that now is has dignity and worth and meaning, and that the life to come has reality and continuity and conscious existence; that every soul has a supreme worth and infinite capacities; that wrong ultimately cannot win, and that righteousness ultimately shall prevail; that of the increase of His government and of peace there shall be no end, and that He shall rule forever and ever. To be sure, a preacher must preach on many themes and subjects, but essentially he is a proclaimer of "good news." Even when he must reprove and rebuke, he should do it against the background of God's grace. Preachers are heralds of "good news," bearers of "glad tidings" of great joy to all peoples. Every minister ought to thank God again and again that God has accounted him worthy in that He hath called him unto the gospel ministry.

THE GOAL OF PREACHING

"That Christ may dwell in your hearts by faith, being rooted and grounded in love. . . and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Here is the goal of preaching — to help men to come to know Christ, to have sturdy moral and spiritual foundations of character, to be filled with His love, and to express His spirit in all the relationships of life. Preaching is designed to producing Christian character and stimulating Christian conduct. Someone has put it in a striking way as

(Continued on **Page 15**)

Given at Women's Fellowship, January 28

History Of The First Christian Church Richmond, Virginia

Mrs. F. S. Gardner

In the fall of the year 1919 nine people met with Dr. J. O. Atkinson of the Southern Convention Mission Board at the Hotel Jefferson to talk about the possibility of organizing a Christian Church in Richmond, Virginia. Those present were Dr. Kernodle, D. J. Kelley, D. W. Darden, Mrs. A. E. Pierce, J. W. Price, F. S. Gardner, Mrs. F. S. Gardner, Emily Gardner and John Carr.

For some time prior to this meeting Mr. Carr had been interceding as to the possibility of organizing a church in Richmond. It was decided to organize a Sunday School which was opened on the first Sunday in January 1920 in William Fox School, with D. J. Kelley, Superintendent; Inez Woodward, Pianist; Mildren Atkinson, Secretary-Treasurer.

On April 4, 1920 the church was organized with seventeen members listed as follows: Dr. Kernodle, D. J. Kelley, Walter Kelley, Mr. Sykes, Mr. J. W. Price, Mrs. J. W. Price, Inez Woodward, J. H. Newman, A. E. Pierce, Janie Pierce, Edgar Pierce, D. W. Darden and John Carr. Dr. W. T. Walters was our first minister.

We continued to worship in William Fox School until our present Church was completed. The site of the church was purchased and paid for with the assistance of the Mission Board of the Southern Christian Convention. A building committee was selected and Mr. A. E. Pierce was named chairman. He lived to see the plans for the church building completed, but passed away before construction on the building was begun. Two other members of the committee died after the building was completed, J. W. English and P. J. Carlton. The only member now living and identified with the church is J. T. Kernodle, who was Vice-Chairman. The church building was completed and the opening service was held on September 30, 1923. Dr. Roy Helfenstein preached the first sermon. The cost of the building and lot was approximately $100,000.00.

The Educational Building was erected several years later at a cost of about $42,000.00.

In 1931 coincident to the merging of Congregational and Christian churches, the church became known as the First Congregational Christian Church. In 1944 all indebtedness was paid off with a dedication service and burning of the mortgage with two of our former ministers present. Dr. W. T. Walters and Dr. C. C. Ryan.

During our 38 years we have had six ministers — Dr. W. T. Walters, Dr. C. C. Ryan, Rev. J. H. McCauley, Rev. R. L. House, Dr. Roy Helfenstein and our present minister, Rev. Rufus Ansley. Only five of the seventeen original members are living at this time, January, 1958.

June 30, 1957 the Congregational Christian Churches merged with the Evangelical and Reformed Church, selecting the name of United Church of Christ.

Winston-Salem bulletin announced a leadership training school to be held at the Memorial Reformed Church February 23-27 in which members of the Congregational Christian Church were to share. Five courses are being offered for those who wish to grow. Plans for a new building are in the making.

Elon Student Appointed Missionary

Mr. Louis B. Wilkins, a senior at Elon College and a native of Lennig, Virginia, received his appointment last week by the American Board as a short-term missionary to the Near East. Louis has made an excellent record at Elon. This year he is serving as President of the Student Christian Association on the campus and Pastor's Assistant at the Elon College Community Church. Louis plans to attend a briefing session of the American Board in the summer and sail for the Near East in the early fall.

Lenten Devotions for Young People, a daily devotional guide for Lent, is now available from The Pilgrim Press, 14 Beacon St., Boston, 8, Mass. This year's booklet was written by the Rev. Lawrence L. Gruman, minister of the First Congregational Church, Fairport, N. Y. There is a Bible passage, main thought and prayer for each day during this period. These booklets are 10c each or 6c each in orders of 25 or more. A good suggestion would be for each Youth Group to order enough copies for each person in their group.

Pastor Reports Member Going As

Missionary To Ghana

Harvey L. Carnes

Miss Margaret Darrow, a member of the United Congregational Christian Church, Chapel Hill, North Carolina, has been appointed as a missionary medical technician in the new African nation of Ghana. At present she is enrolled in Kennedy School of Missions, Hartford, Connecticut, studying African linguistics, cultural anthropology, and related subjects. One of her instructors is from the African Zulu tribe.

Miss Darrow, known to her friends as "Meg," made her home in Chapel Hill with Mrs. Luther Williams, Sr., 306 Briarbridge Valley, and was employed as a medical technician at Memorial Hospital. She was a member of the choir at United Church, and regularly attended the United Student Fellowship.

The choir and the United Student Fellowship honored "Meg" at a supper meeting in the upstairs dining room of Lenoir Hall at the University of North Carolina January 19.

Miss Darrow was born June 6, 1933, in Hartford, Conn., and attended Hamden High School. She was graduated from Guilford College (N.C.) in 1955. She completed her medical technical training at St. Luke's hospital, Kansas City, Missouri. Both her parents are physicians.

Miss Darrow expects to begin her work in Ghana by the late summer of 1958, under the auspices of the United Church of Christ, whose American Board for Foreign Missions is the oldest foreign mission board in America.

Until June, Miss Darrow may be addressed at the Kennedy School of Missions, 55 Elizabeth St., Hartford, Connecticut.

FROM THE SOCIAL ACTION COMMITTEE —

Christian Concern

— Lanson Granger, Chairman

BOOK REVIEW

Boothe, Wm. R., **From Isolation to Acceptance,** A Handbook for Helping Alcoholics. Durham: Religion & Health Press, 1956. Box 4802, Duke Station, $1.00.

Dr. Russell L. Dicks, Duke Divinity School, writes in the first chapter of this booklet:

"The alcoholic feels isolated and lonely, rejected and condemned. . . he has a low self-esteem; I prefer to say he has lost his sense of dignity. Both these statements seem mild and inadequate in view of the desperation of the alcoholic. . . without treatment there are only two ways out of this condition: insanity or death.

"The alcoholic has been rejected by his fellowmen. His behavior is so irritating, his failure so complete, his sense of responsibility so lacking, that he has seemed to place himself outside the pale of human fellowship, to be pitied, to be treated with condescension, to be ignored. Like other people, he has been held responsible for his acts, and when he failed to accept such responsibility the non-alcoholic knew nothing more to do than to break off social relationship with him, to condemn him. In spite of such treatment, the number of persons who could not keep from drinking and who could not stop once they had started has increased steadily until they now number 4,500,000 in the United States. Every person and every family is touched in one way or another by this problem, as a fact or as a threat." (p. 1)

Here is the setting — four and one half million alcoholics. Alcoholism is related by some authorities as the third health problem of the nation, behind only heart disease and cancer. And, as Dr. Dicks points out, every person and every family is touched.

Why will the persons, at the risk of losing family, friends, jobs — everything — continue to drink? The late Rev. A. I. Drake, who was chaplain of Keeley Institute, Greensboro, writes: "This is an experience common to all alcoholics. In the beginning they drank because they **wanted** to drink; later, they drank because they **needed** to drink; finally they drank because they **had** to drink." (p. 5) He further states, "Alcoholism cannot be cured. It can be arrested, but the only safe course for the alcoholic is that of total abstinence for life." (p. 6)

Rev. Drake also gives us an answer as to the church's role in helping the alcoholic:

"The primary concern of the church must be with the sick alcoholic. He is a soul for whom Christ died. He is a person — a sick one to be sure — but not some kind of a freak. He needs the steadying influence of a rule of life. He needs the grace of the sacraments. He doesn't want, nor does he require, 'special treatment' from the other members of the parish. They should accept him as he is, and where he is. It appears that the recovered alcoholic makes a much better person in many ways. Perhaps it is because he has suffered; has been through the valley of a living death, and now has awakened to a new and wonderfully happy life. That is what many of my alcoholic friends tell me, and I know that is true from my own experience." (p. 9)

This handbook, in its chapters, stresses the team approach in ministering to the alcoholic — minister, doctor, psychiatrist, family, friend. All of these have very important roles in helping the alcoholic. And, of course, the alcoholic himself plays a major role, for he must want help and must co-operate with those offering assistance.

The 56 pages of this booklet are filled with the wisdom of training and experience. The editor is director of the Keeley Institute, Greensboro, and the contributors include a psychiatrist, a physician, a pastor, a chaplain, a counselor, and two directors of Keeley Institutes.

Max Vestal

Frontiers Of Faith—NBC-TV

"The Massacre," written by Gene Hurley, is the third in a series of twelve dramas dealing with people whose convictions have contributed to our progress toward social justice and a free society. It will be aired on NBC's FRONTIERS OF FAITH Sunday, February 16 at 1:30 p.m. ET.

"The Massacre" fits in superbly with the current popularity of Westerns on television. For it is a "Western" in every sense of the word replete with heroes and villians, galloping horses and determined riders, and plenty of gun play. But it is a "Western" with a difference: it is not fiction. It is the true story of how Henry B. Whipple, Bishop of the Minnesota Diocese of the Episcopal Church in 1862, met a challenge and mastered it and in so doing brought to the conscience of America a new idea of how the Indian should be treated.

Action begins with the ambush killing of a carpenter engaged in building a new mission church and school. Little Crow, the killer, appears and we learn that the Sioux are on the warpath because of the government's failure to pay the Sioux for the land they had taken. Toapi, a Christian Indian, and Bishop Whipple find themselves in trouble with both Indians and whites.

Captain Wilkins from the fort at St. Peters, calls on Bishop Whipple at his headquarters in Faribault to get him to call all the men he can get together and send them to the fort to fight, but warns him that he himself is not to be in the party because the people will not tolerate him; they hate him for being an Indian lover.

Bishop Whipple disregards that advice and goes with the Faribault contingent where a major battle ensues.

The insurrection is put down and 300 of the Sioux leaders are captured and condemned to death.

Bishop Whipple goes to Washington to see President Lincoln and gets a promise that something will surely be done to right Indian wrongs. Lincoln asks if the church will support his effort.

Bishop Whipple presents a paper to the General Convention of the Episcopal Church in the U.S.A. petitioning immediate charges in Government and Indian affairs to bring about justice and better relations and gets unanimous approval.

Full equity, full justice for the American Indian has not yet been achieved, but Bishop Whipple's courageous action paved the way for the great progress that had been made.

AT OUR CHURCH HOME FOR CHILDREN

Good Grades

John G. Truitt, Superintendent

Dear Friends:

Betty Jane Rowland's grades for the fall term are on my desk. She is a seventh grade pupil. Like all the other grades that is a very important one. Betty Jean: Reading B, Language B, Spelling B, Writing A, Social Studies A, Health B, Physical Education B, Elementary Science A, Arithmetic A, Music B, Art B, Glee Club A, Aibilty to use library materials A, and Reading Interests A. This is good.

Mike Wise is in the sixth grade. These, by the way, are the first two cards on the stack of 76. Mike's are: Reading A, Language B, Spelling A, Writing A, Geography B, Citizenship B, Health B, Physical Education B, Elementary Science A, Arithmetic A, Music B, and Art. B.

Do you want to see a really good term report? Try Sandra Ferrell: Language Arts A, Spelling A, Writing A, Social Studies A, Citizenship A, Arithmetic A, Elementary Science A, Glee Club A. Sandra is in the seventh grade.

We have several boys and girls who are making good grades in school. I am calling your attention to these school grades to emphasize the fact that we are thinking here of the time these children will be grown. We are constantly asking ourselves, "What sort of a person will each individual one of them be?" To us here they are individuals — lovely boys and girls with their future ahead of them. The way they re-act to life now, their joys, their successes, their ideals — these are 78 concerns. It takes time, patience, self-control and a genuine interest in each child.

These little folks and the growing boys and girls cannot be ignored. They force themselves upon your heart, and demand your attention. You cannot handle them in bunches like bananas. A child is all fixed up today and tomorrow he is un-fixed! The attention has to be given daily. But there is no crop just like children. The possibilities for a harvest is inevitable. The question is: What will that harvest be?

Your help, prayers and interest in this work has an effect far greater than anyone of us can realize. Thank you for your help.

REPORT FOR FEBRUARY 3, 1958

MONTHLY OFFERINGS

Amount brought forward			$11,388.55
Eastern North Carolina Conference			
Bethel	$ 7.50		
Mt. Auburn, S.S.	5.72		
Mt. Gilead	5.00	$ 18.22	
Eastern Virginia Conference			
Liberty Spring, S.S.	2.50		
Mt. Carmel, S.S.	21.19		
Oak Grove	8.00		
Suffolk	150.00	181.69	
North Carolina and Virginia Conference			
Hines Chapel	9.58		
Mebane	5.00		
Pleasant Grove	20.00		
Union (Va.), S.S.	5.00		
Lynchburg	3.00	42.58	
Western North Carolina Conference			
Grace's Chapel	70.75	70.75	
Virginia Valley Conference			
Bethlehem, S.S.	19.00		
Newport, S.S.	16.12		
Winchester, S.S.	10.00	45.12	
Total			$ 358.36
Grand Total			$11,746.91

SPECIAL OFFERINGS

Amount brought forward		$20,212.81
Mrs. Mary P. Brantley, Elon College, N. C.	$ 10.00	
New Hope Christian Church, Roanoke, Ala.	5.00	
Adult Bible Class, Clayton Christian Church	5.00	
East Cong. Church, Milton, Mass., (Friendly Service)	25.00	
Junior Baraca Philathea Class, Holy Neck Church	6.35	
Ladies' Bible Class, Henderson Church	25.00	
Women's Fellowship, Cong. Church, Little Falls, Minn. (Friendly Service Gift)	5.00	
Mrs. David B. Eddy, Wadley, Ala.	5.00	
First Cong. Church, Eau Claire, Wis. (Friendly Service)	20.00	
Mr. & Mrs. D. M. McLelland, Elon College, N. C.	10.00	
Union Cong. S.S., Elcho, Wis.	26.25	
Women's Fellowship, Eutaw Comm. Church, Fayetteville, N. C.	20.00	
Mr. & Mrs. Joseph J. Bird, Burlington, N. C.	25.00	
Carolina Power & Light Co. (dividend)	1.65	
In Memory of Mrs. J. M. Jones	10.00	
In Memory of Dr. C. E. Newman	5.00	
In Memory of Adrian M. Carroll	5.00	
In Memory of Adrian M. Carroll	10.00	
In Memory of Adrian M. Carroll	5.00	
Special Gifts	373.53	
Total		$ 597.78
Grand Total		$20,810.59
Total for the Week		$ 956.14
Total for the Year		$32,557.50

Our Oregon Conference has voted to invite Evangelical and Reformed ministers and laity in that state to attend all meetings with all rights and privileges except that of voting. They will even be eligible to serve on Congregational Christian committees, according to Rev. Paul A. Davies, our Conference Superintendent.

Western North Carolina Conference
OF
Congregational Christian Churches

Mid-Year Session

FEBRUARY 27, 1958

ASHEBORO CONGREGATIONAL CHRISTIAN CHURCH

PROGRAM

10:00 A.M. Called to order by President Clyde Fields
Hymn and Prayer . . . . Rev. Robert Hultman
Registration and Recognition of Visitors
1015 A.M. Church Extension
"The Need for New Churches" . . . Rev. Fred Register
Dr. W. T. Scott
Report of Mission Committee . . Rev. Collie Seymour
Report from Northview . . . . . Rev. Bill Simmons
Rev. Max Vestal
Application for Membership . Northview Church
Discussion of Mission Committee Report and Adoption
11:15 A.M. Our Christian Home for Children
Presented by Dr. John G. Truitt and Mr. Clyde Rudd
12:00 A.M. Business Session
Observations from the Minister at Large
Rev. L. M. Presnell
Report of Executive Committee
Other matters as necessary
12:30 P.M. Lunch
1:30 P.M. Devotional Moment . . . . The President
1:40 P.M. Evangelism . . . . "A Week of Christian Witness"
Rev. Fred Register and Rev. Winfred Bray
2:00 P.M. The Role of the Christian College
Dr. J. Earl Danieley, President of Elon College
2:45 P.M. Minute Reports of Church Progress
Local Churches Report of Progress
The Voice of The Christian Sun
Address by Editor F. C. Lester
3:15 P.M. Devotional Moment
Scripture Reading and Prayer . . Rev. Bill Joyner

GREENSBORO, FIRST

Youth Week Banquet was held at First Church, Greensboro, Tuesday, January 28. Both Junior High and Senior High groups were honored by their church in this manner. Speaker was Miss Anne Dalton, an exchange teacher from England.

The two groups meet regularly at five o'clock for a joint program of recreation under the direction of Mr. and Mrs. Calvin Hooker, Miss Blanche Warren and Miss Eunice Rush. Supper for 25c is served under the direction of the church hostess, Mrs. C. W. York, at six. Later the groups separate for programs of inspiration, information and participation.

Greensboro News Letter

CHAPEL HILL

Pilgrim Fellowship Sunday was observed January 26 at United Church, Chapel Hill, North Carolina, with the sermon given by John M. Walters and the children's sermon by Judy Ferguson. Others sharing in the service were Ruth Logan, Charles Norwood, Kathy Whitt, Virginia Ray, Robert Larsh, and the counselors, Mrs. Priscilla Jenkins and Mrs. Martha Peoples. Anthems were sung by the Cherub Choir and the Junior Choir. The Rhythmic Choir gave an interpretation of "Jesus Shall Reign Where'er the Sun."

According to the bulletin, "The Pilgrim Fellowship is an integral part of the program of Christian nurture provided by the Church, and is under the guidance of the Christian Education Committee, Rev. Samuel Magill, Chairman. The Pilgrim Fellowship Counselors are Mrs. Peoples and Mrs. Jenkins. Mrs. Edgar Alexander is counselor for the Junior Pilgrim Fellowship, and director of the Rhythmic Choir.

"The Cherub and Junior Choirs are sponsored by the Music Committee, Mrs. Edgar Alden, Chairman. Mrs. W. P. Lloyd is Choir Mother for the Juniors; Mrs. James Huskey and Mrs. Preston Wicker are the Cherub Choir Mothers."

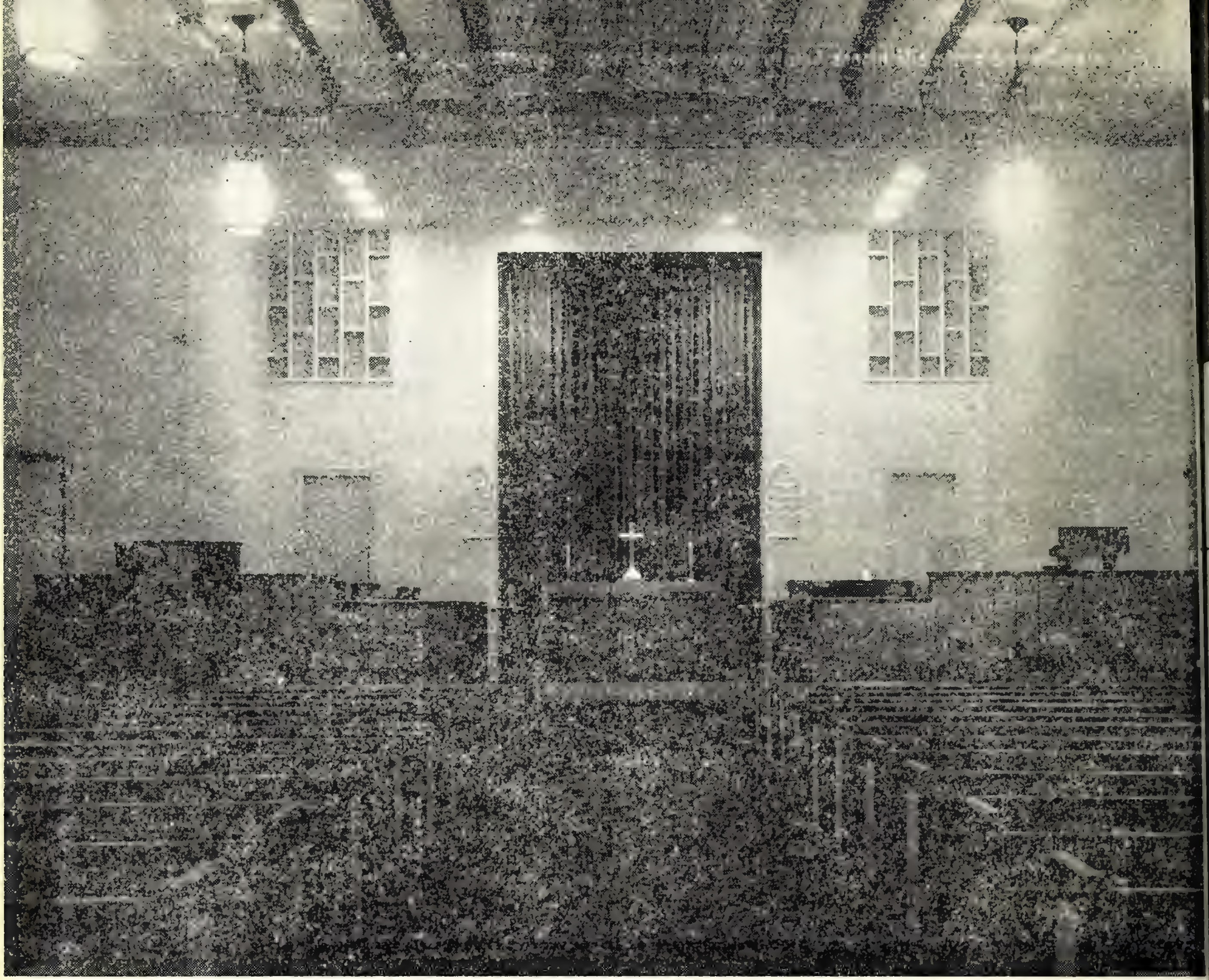
SUNDAY SCHOOL LESSON

(Continued from Page 11)

follows: "Good sermons lead people to praise the preacher; good preaching leads people to praise the Saviour."

Some years ago a distinguished Frenchman visited America and later wrote a book about America. In it he said "I sought for the greatness and genius of America in her commodious harbors and in her ample rivers, and it was not there; in the fertile fields and boundless prairies, and it was not there: in her rich mines and her vast world commerce, and it was not there. Not until I went into the churches of America and heard her pulpits aflame with righteousness, did I understand the secret of her genius and her power. America is great because she is good, and if America ever ceases to be good, America will cease to be great."

It is better to be despised for the right than praised for the wrong.



Renovated Sanctuary Of Newport News Church

Worship the Lord in the beauty of holiness,
Bow down before him, his glory proclaim;
With gold of obedience and incense of lowliness,
Kneel and adore him, — the Lord is his name.

The second pastorate of Dr. Jesse H. Dollar at First Congregational Christian Church, Newport News, Virginia, has resulted in an extensive building program. The beautiful sanctuary pictured above shows what $40,000 can do in the way of changing the interior of a building. Other improvements included a new roof and a new heating system. The church has also recently completed a new six-room parsonage costing $19,000.

Last fall this church entertained the Executive Committee of the General Council, of which its pastor is a member. Mrs. W. B. Williams, president of the National Women's Fellowship of our denomination, is one of its long-time and faithful members.

The Christian Sun

Miss Beatrice George
1207 Seaboard Ave.
12-1-58

VOLUME 110 F . 18, 1958 NUMBER 7

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

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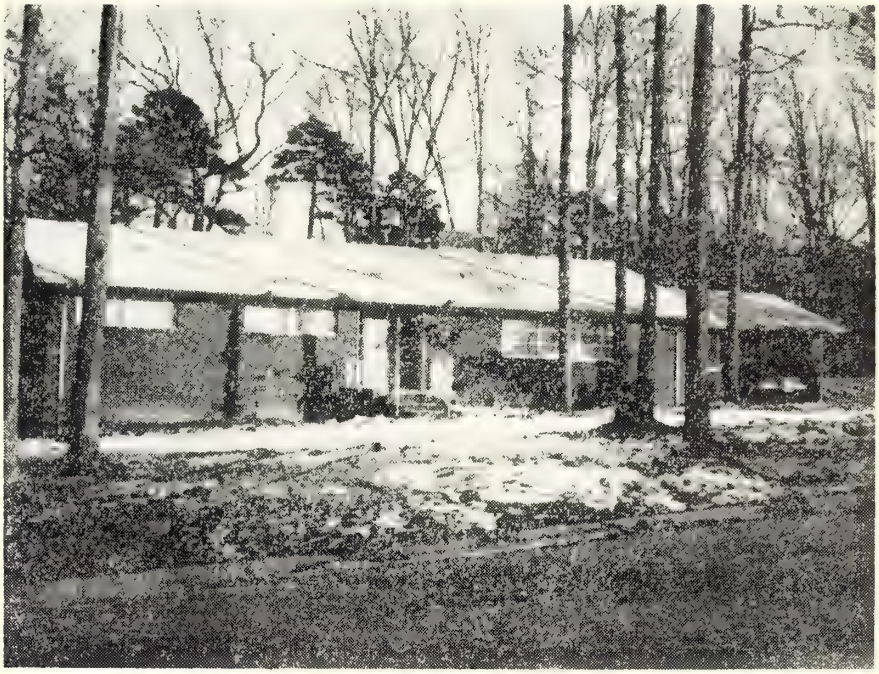

"Open House" will be held at the new parsonage of the Asheboro Congregational Christian Church, 737 Lee Street, Asheboro, North Carolina, on next Sunday afternoon from three to five o'clock. The Women's Fellowship, under the leadership of Mrs. Street Morgan, is planning for the event, to which friends from nearby churches are cordially invited.

The new house cost $21,000 and is a brick, ranch-style home on a wooded lot. It contains six rooms, two baths, a large basement, screened porch and carport. The kitchen stove, oven and refrigerator are built in. The entrance hall and living room are carpeted wall to wall, while the den and kitchen have inlaid tile floors. Drapes have been furnished for all the windows. Reverend and Mrs. Clyde Fields moved into their new home on the former's birthday, Jan. 8.

Here And There Among The Churches

Pastor's Class is being held each Sunday from now until Easter, during the church school hour, by Dr. Jesse H. Dollar for ten and eleven year old groups in the Newport News church.

Charter for Cub Pack 20 was presented to the Haw River church February 9, when members of the pack and members of Scout Troop 20, sponsored by the Haw River Kiwanis Club, were guests of our church.

Mrs. W. E. Wisseman was the guest speaker for the Women's Fellowship of the Elon College Community Church February 10, using as her subject "Christ, the Church and Race."

Slides Showing Work of Dr. and Mrs. Ed Riggs in India were shown at the Pilgrim Fellowship of Apple's Chapel church Sunday evening, February 9. These are available from the Southern Convention Office, Elon College, North Carolina.

Dedication Service for the $10,000 educational building at Union Grove church, near Asheboro, N. C., was held during the morning worship service February 9 by the pastor, Rev. Avery Brown. The new building includes a fellowship hall, three classrooms and two rest rooms and in constructed of block and brick with concrete floors.

Senior Class Members of the Haw River high schoolbasketball team will be guests of the Men's Club of our Haw River church next Friday evening for supper in the Elon College Dining Hall. Other guests will include President Earl Danieley and Dean H. H. Cunningham. After the supper meeting, the group will attend the East Carolina-Elon basketball game.

Dr. John G. Truitt, superintendent of our Home for Children, was the guest speaker at High Point church on last Sunday.

The Living Word In Japan, a sound motion picture in color, was shown by the Adult Department of the Newport News church school at the opening worship February 9. This film was produced by the American Bible Society.

Jesus Faced A World Of Color — And So Do We! was the intriguing topic of Rev. W. J. Andes at Elon College Community Church February 9. Boy Scouts and members of college fraternities and sororities and their pledges were special guests. The Junior choir assisted the College Choir in presenting music.

Leather Binder for Historical Data has been purchased by the Warwick Women's Fellowship in honor of three of its officers who have moved away during the year: Nather Gray, vice president; Edna Tyson, treasurer; and Gertrude Worthington, friendly service chairman. This binder will keep records of the Fellowship in the History Room at Elon College.

Preparatory Class for Adults began last Sunday evening at Warwick church, with the pastor, Rev. A. L. Granger, Jr., leading the group. This will meet at eight o'clock for four sessions to discuss "What it means to be a Christian, and a member of the Congregational Christian Church." Beginning next Sunday evening at 6:30, Mr. Granger will conduct a membership class for juniors and junior high young people.

Pastor's Class for pupils of the sixth grade or above is being held by Dr. Henry E. Robinson, First Church Burlington, each Friday afternoon until Easter.

Valentine Greetings were sent by the Asheboro Pilgrim Fellowship to all aged and shut-in members of the church.

Rev. Charles M. Jones, pastor of the Community Church, Chapel Hill, and a minister of our denomination, was the speaker for the Laymen's Fellowship of the First, Burlington, church last Friday.

Chairman of The Official Board of First, Richmond, Mr. Dennis Cofer, and his wife were guests of Dr. Arthur Newell, pastor of St. John's Evangelical and Reformed Church, Richmond, for the Annual Meeting of the latter. A new joint project is in the offing in Richmond, with St. John's church purchasing the land for the proposed new church.

The Annual Report of Rev. J. Howard Smith, and a bulletin for February 2 from Grand Avenue Congregational Church, New Haven, Connecticut, where he is the pastor, have recently come to the editor. The nursery, kindergarten and primary children have church school during the morning worship, while juniors, intermediates, seniors and young people meet at 9:45. One item not found in church programs in this area: Two mornings a week at 8:30 is listed "Released time Religious Education Classes." Mr. Smith was formerly pastor of churches in the Southern Convention.

Volume 110 Number 7

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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AT NORTHVIEW

New Church To Be Organized

Max Vestal

A new church of the Congregational Christian faith and order will be organized under the name of Northview Community Church next Sunday (February 23). The organizational service will be held in the Shallow Well church, Jonesboro Heights, Sanford, at seven-thirty p.m.

It is planned to receive the thirty-seven charter members, install officers, and celebrate Holy Communion. Members of nearby Congregational Christian churches are urged to attend, thus welcoming this newest member of our Southern Convention family.

Rev. Bill Simmons and Rev. Max Vestal have been holding services in homes in the Northview community in recent months. The group decided to organize when they reached a charter membership of thirty.

Officers elected include:

Clerk, Mrs. W. D. Norwood; Assistant Clerk, Mrs. Foister Cole; Treasurer, Mrs. Sam Johnson; Pianist, Mrs. W. D. Norwood; Choir Director, Mrs. Annie R. Milliken.

Deacons: Chairman, Berl Spitler, C. M. Wicker, W. D. Norwood, L. C. Wicker. Trustees: Chairman, John Cotten, Sam Johnson, J. B. Clifton, H. S. Clark. Deaconesses: Chairman, Mrs. H. S. Clark, Mrs. Berl Spitler, Mrs. J. B. Clifton, Mrs. L. C. Wicker.

Finance Committee: Chairman, Mrs. Annie Ruth Milliken, Mrs. C. M. Wicker, Mrs. John Cotten, Mrs. W. A. Rogers, John Clark, Foister Cole. Membership Committee: Chairman, Mrs. C. M. Wicker, Mrs. Ralph Perkinson, Mrs. W. D. Norwood, Mrs. L. C. Wicker, Mrs. J. B. Clifton, Mrs. Foister Cole. Nursery Committee: Chairman, Mrs. John Clark, Miss Judy Clifton, Miss Sandra Clifton, Miss Phyllis Rogers, Miss Brenda Perkinson.

Ushers: Jimmy Clifton, Roger Milliken, Wayne Spitler, Leslie Wicker. Delegates: Mrs. H. S. Clark, Mrs. Sam Johnson. Alternate Delegates: Mrs. W. D. Norwood, Mrs. L. C. Wicker.

Breakfast For Men (cooked by men!) was the order of the day last Sunday at Elon College Community church parish house. Immediately after the meal Bill Smith, president of the National Laymen's Fellowship challenged the men with the topic, "Is Your Job Christian?" At 9:15 the men returned home to bring their families to Sunday school, and at 9:45 the men met in the parish house again to discuss the questions Mr. Smith had raised. Jim McDonald led the hymn sing in connection with this.

And What About The Women of the Elon church? Why, while the men were having the program described above, the women met at the parsonage to hear the Sunday school lesson taught by Mrs. Marjorie Hereford, dean of women at Elon College.

WESTERN N. C. LAYMEN MEET

Winfred Bray

Approximately one hundred laymen from the churches in the Western North Carolina Conference met at First Congregational Christian church, Albemarle, Saturday evening, January 25. Dinner was served by the ladies of the host church at six-thirty.

Following supper, the group assembled in the church sanctuary for the worship service conducted by the men of the Randleman church. The guest speaker was Rev. J. I. Memory of Randleman, who spoke on "The Work of Alcoholics Anonymous." Very active in the work of Alcoholics Anonymous for many years, Mr. Memory recommended that the Church could help the alcoholic by showing him more love and understanding and by extending a helping hand to him.

The business session was led by the president of the Western N. C. Laymen's Fellowship, Harold Myers of Randleman. His local group supported him with their presence, for the Randleman Fellowship won the trophy with one hundred percent attendance and two visitors. Local Fellowship president Ed Jarrett accepted the trophy for the Randleman group.

The next meeting will be held in the church hut at Hank's Chapel, Pittsboro, March 29 at six-thirty p.m.

Mayor George B. Herndon of Fayetteville was guest speaker for the Men's Fellowship of Eutaw Community church February 11. Wives were invited as special guests.

Missions Committee of Shallow Well church, Sanford, planned a special program for Sunday school opening service February 9. Mr. Bobby Faulk told of his trip to Japan.

STUDENT TO PREACH AT MT. ZION

Lillian Sharpe, Secretary

Reverend Thomas D. Sutton resigned January 12 from Mt. Zion church (near Mebane), as he had done the preceding Sunday at Bethel, to become effective March 20. This news saddened our hearts, but we pray that God will be with his new undertaking at Palm Street Church, Greensboro. We feel that it was Palm Street's gain and our loss.

However, we are looking forward to securing a full-time pastor, if we can locate one. We have already made plans to go full-time. It will be a great undertaking, but we feel sure that it can be done and will be a step that will make our church grow.

At our quarterly business meeting in January we voted to let John Coble, ministerial student at Elon College from our church, hold services on the first Sunday of each month until such time as we get a full-time pastor. He has already spoken on several occasions at mid-week prayer services. We think this new opportunity will give him a chance to get some experience. His father, R. H. Coble, is one of our Sunday school teachers and has led our prayer meetings. Our prayers are with John and we wish for him success.

PILGRIM FELLOWSHIP MEETING POSTPONED

Because of a conflict with the Laymen's Fellowship meeting at Elon College last Sunday, the Eastern Virginia Pilgrim Fellowship meeting scheduled for that date will be held Sunday afternoon, March 2, at three o'clock at Bethlehem church, Suffolk, Virginia. Dr. George D. Alley will speak on "Boy and Girl Relationships." It is hoped that every church in Eastern Virginia will be representted by young people and their counselors.

Participating in Service on Boy Scout Sunday, February 9, at Pleasant Ridge (R. 1, Ramseur) were Ronie and David Pencava, William and Joseph Beane, Gene Joyce, Doyle Allred, Mr. S. H. Pell, Mr. Hilton Beane and Mr. Earl Lowdermilk. The sermon was entitled "There Is A Lad Here." Ushers were the following Scouts: William Brown, Billy Jo Allen, T. J. Chaney, Larry Fesmire, Ray Henson, Loyd and Willie Dee Cox, Jerry Trotter, Wayne Hubbard, Keith Lowdermilk. Sammie Williams was responsible for the exhibit table.

Sunday

It is Sunday afternoon as this item is written. The sun shines brightly outside, and cars pass along the street as neighbors go for a refreshing ride or to visit with family or friends. There is not much wind, but the atmosphere is cold on this February day. While others relax, rest, visit, or enjoy the views of nature in Carolina winter, an editor must seek seclusion and some message that will fill a page in his favorite paper.

It was good to be a minister this morning. Some people, not enough. were in church. At the right time they turned their faces toward the pulpit and listened, perhaps for words of wisdom and inspiration that they did not hear. But they listened wistfully to the story of Jesus preaching in his home synagogue, and mayhap wished that they had a young minister of their own to return home to preach in their church. The message of Jesus that day was just the kind that still makes people unhappy. He told of the forgotten people, the prisoners of war and of habits, the minority groups who find unequal advantages in society, and the strangers and foreigners who receive God's blessings while the household of faith (the chosen people who have become frozen in their habits) are so faithless that no mighty works can be done among them. The people of the synagogue became furiously mad that day when Jesus preached in Nazareth. No one left the house or clamored for the death of the speaker today when race problems that loom so large at this time were discussed. It can even be hoped that Christians seriously sought a Christian solution to this increasingly pressing problem.

Isn't it wonderful to have a Sunday each week? Most of us can do more work than we want to do during the other six days. Then comes Sunday when regular work can be laid aside, we can think of the Master who arose from the grave on Sunday, and we can meet with those who love him for worship, meditation, the straightening of our thoughts and emotions, and — sometimes — a glimpse of the Master himself. Sunday is a wonderful day! Without it the calendar would be ruined, and so would much of life that is highest and best.

Have Faith In People

Jesus said he could do no great works in his home community because the people did not believe in him. That was a tragedy. It hurt little Nazareth.

Just what faith is and what it does is difficult to define in detail. The writer of Hebrews said "faith is the substance of things hoped for, the evidence of things unseen." That definition may need defining. What "substance" is there to things that are still just a hope? And what evidence can there be to things unseen?

Answers to such questions are illusive, but an illustration may help. Here is a minister, pastor of a church. He has dedicated his life to the Lord, and he works hard to make the church live and grow. He does not have all the talents known to man, and he sometimes uses bad judgment. But he is honest, sincere, and devout. Give him the confidence of his people, those in his church and his fellow-workers in larger circles, and he is a success. But let the faith of the people disappear, and he is defeated.

There appears to be some unseen source of power that can be released or cut off by others than the person concerned. The evidence of things hoped for is dependent more than we sometimes think on the faith of others. If this be true, and it certainly seems to be so according to the teachings of our Bible and the life of people as we know them, if this is true, and our belief in prayer is closely related to it, then we should certainly try to maintain faith in those who work for Christ and the Church. Without us they cannot be made perfect, they cannot do their best, they cannot succeed.

One wonders if this may be the cause of so many failures of ministers and churches. Does it answer the query concerning slow growth in local churches and larger groups of churches? It is easy to criticize; but if the slightest criticism reduces the chance of success for someone other than ourselves, we better be slow to speak. If a word of faith makes one take heart and renew the struggle, as it so often does, then let the word go forth: "I believe in that person." That simple statement of faith may pull the cord to release some unseen spiritual power that will mean success to the one in whom we believe.

What Will You Do With Lent?

Lent begins Wednesday of this week, Friday is the World Day of Prayer sponsored by church women around the world. The six weeks from now until Easter can help us to be ready for that great festival of Spring when we find renewal in the resurrected Christ.

During Lent farmers plan their programs for the year and prepare their grounds for planting. When Easter comes some of the crops will be well under way. But farmers know that other things are important. They know that the minds of boys and girls need to be prepared for the Gospel of Jesus, the Good News that God came into our world to redeem it, that Jesus both died and rose again. The fertile fields of human minds must be made ready to receive the planting of the Word. Farmers know, also, there is a time for harvest.

Lent is the time for serious preparation and planting in the realm of religion. Easter is harvest time in the Church. Those who have fresh in their minds the story of the life of our Lord, of his death and resurrection, are most likely to want to join in his praise at Easter. This gives the Church its best opportunity to harvest, to receive into membership those who are being saved.

The Southern Convention committee on evangelism is asking all churches to use the Lenten period for each conference to assist all ministers and churches in planning their work. Now comes the time for the churches to respond to this leadership. If prospect lists are properly prepared, visitors are properly trained, and those who themselves believe in the saving grace of Jesus will really spend some time in talking with their friends about becoming Christian and members of the Church, it is reasonable to expect that our churches will grow, that new members will be added to the churches.

The suggested goal of 2,000 new members by Easter depends quite largely upon how we spend the Lenten Season. If we make it a time of prayer, fasting, dedication, and serious work, the goal can be reached. But if we fail to redeem the time, to fill these weeks with definite plans and efforts, then Easter will be just another time for a parade, a show of clothing, the annual pilgrimage to church. Of course we are hoping for the best. Then let the work be in keeping with the wish.

About * * *

THE CHINESE NEW YEAR

New Year in the United States and its festivities are in the past, but the people of China are looking forward to their New Year as their most important annual event. In contrast is that while many people in this country increased their financial obligations during the Christmas and New Year seasons, the Chinese are making their annual struggle to pay off their debts as a symbol of honesty before their New Year begins. Creation of a new debt to satisfy an old one is an accepted custom. Another ages-old Chinese custom is that each inhabitant automatically becomes one year older on New Year's Day. Remembering birthdays in China is not a problem.

New Year's Day comes twice a year in China. Out of courtesy to that newcomer from the West, the sun-calendar, which guides the government in dating its bonds and documents, government offices and schools observe a New Year's holiday on January 1. For most of China's millions, however, the real Chinese New Year's Day for 1958 will come on February 18, and the "day" will last two weeks.

Time was when China celebrated New Year's Day by suspending all activities for one month. It was found, however, the farmers and many others could not attend to their affairs with so much loss of active time. There is no such thing in China as some working while others celebrate the New Year.

The Chinese lunar calendar begins on a variable date which, like Easter, meanders back and forth through three months, according to the fickle moon. The year's first thin silver crescent may appear at any time from January to March, but always it is welcomed with the Feast of Three Beginnings — of the year, the month, and the day.

During the New Year season, houses are festooned with colored paper scrolls, inscribed with texts from the classics. Crimson lanterns in carved black frames, shaped like flowers, butterflies, birds and animals, swing from doorposts.

During the last four weeks of the old year, which are called pepper month, the business merry-go-round is speeded up by almost universal payment of debts. Since the man who does not exchange all his debts on New Year's Day can hope for no credit during the ensuing year, every effort is made to obtain money.

Feasts include many varieties of sweets as well as more substantial stews. Macaroni in strands several yards long is eagerly devoured to insure long life. Tables are covered with generous bowls of fruits and sweets, and all callers are invited to partake.

During the gay New Year's fortnight, the Chinese give lanterns to all their friends like people of the United States exchange greeting cards and gifts, and at its close comes the Feast of Lanterns. Parades are often led by elaborate lantern structures in the shapes of huge dragons attended by cranes, doves, tiger heads, and numerous other animals and flowers.

C. B. Riddle

BOOK REVIEW AT PFAFFTOWN

Mrs. T. S. Scott

Pfafftown has had another opportunity to use its new Fellowship Hall. On February 3 the Women's Fellowship entertained the women's groups from Winston-Salem, Belew's Creek and Salem Chapel in the Fellowship Hall for a potluck supper and book review.

The Reverend John R. Lackey reviewed the book, "The Kingdom Beyond Caste." Even though this proved to be one of our coldest nights, everyone seemed to enjoy the supper and book review. It was indeed a heartwarming experience for the forty-seven who were present.

Goals For Pleasant Ridge (R) for this year: 200 or more present for Sunday school; average of 100 or more for prayer service; increase of 30-35 in membership; completing the Fellowship Hall; all bills paid in full.

Frontiers Of Faith — NBC-TV

"A Time to Fight" is the fourth in the series of twelve dramas presented on NBC's program FRONTIERS OF FAITH in cooperation with the National Council of Churches. The entire series is based on the lives of people whose convictions have contributed to our progress toward social justice and a free society.

"A Time to Fight," written by Robert B. Schall, will be presented Sunday, February 23, 1958 at 1:30 p.m. ET.

This program has a special significance coming as it does during the celebration of the anniversary of the birth of George Washington. For just as Washington fought to establish our geographical frontiers, John Peter Gabriel Muhlenberg, a Lutheran minister in Woodstock, Virginia, fought for every man's freedom to worship God as he saw fit.

Peter Muhlenberg, like many another pastor of other communions in Virginia, had been compelled by the laws of the Crown to go to England and accept ordination by the Anglican Church before he could legally serve his Lutheran congregation in Virginia. But when, in the wake of the Boston Tea Party, severe penalties were meted out to the colony of Massachusetts, he saw the implication for all the colonies. Boldly he read a resolution declaring a day of prayer and fasting in sympathy for Massachusetts and pledging that all the other colonies would contribute food. He also read a second resolution addressed to the King which was a declaration of man's right to worship according to his own desire. Both resolutions received ardent congregational approval. But the reading of them resulted in Muhlenberg's being called on the carpet by the governor, Lord Dunmore and the dissolution of the Virginia Assembly.

"A TIME TO FIGHT"

As every school boy knows, this action brought about the convening of a voluntary assembly headed by George Washington and Patrick Henry.

When they asked Muhlenberg to form and lead a contingent of revolutionary troops, he said yes.

Preaching his final sermon to his flock a short time after, he took his text from the 3rd chapter of Ecclesiastes, "To everything there is a reason and a time to every purpose under heaven."

When the service was over, he asked the congregation to stay a moment to hear what he had to say, not as their pastor, but simply man to man. He told them that the time had come to fight. He threw off his pastoral robes and stood before them in the uniform of an officer in the Continental Army. He walked out of the church with 300 volunteers behind him.

This is a story to stir thoughtful pride in the souls of every viewer.

World Day Of Prayer — Friday, February 21

A chain of prayer around the world began in early morn,
Out on some far Pacific Island hours before our dawn.
The first prayer was the first link, then more were added on
As the day moved from the islands on to and past Japan.
New links, by prayer, were forged in many Asian lands —
Thus grew the chain in length and breadth as more people joined the band.
No matter what the skin color, the nation, race or creed,
'Tis a day of brotherhood, of which we're much in need.

The earth turned on and continents of people saw the day
And joined the chain as thousands went to church to pray.
The sun shone down on land and sea; moved on to our own shore;
And in the Americas, Christians prayed more and more,
Until the chain of prayer came to its first beginning.
The day's last prayer formed the link that made a never-ending
Circle, enclosing all the world — a day when Christians everywhere
Linked heart and hand and soul in a World Day of Prayer.

—Elizabeth F. Caviness
Pleasant Grove Church

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Turkey

February

23—**Thomas Day Goodrich**, a grandson of American Board missionary to China, served in Talas 1953-56 and then returned to teach in U.S. He is helping out for one year as teacher of English and Science at Boys' School there.

24—**Isabel Hemingway, R.N.**, is a nurse at the Talas Clinic and Boys' School at Talas, transferring there after serving in North China since 1936. She is a fourth generation missionary who was born in China where her father was a doctor. **She will speak at our women's rallies this spring.**

25—**Barbara Holbrook** went for three-year term in 1956. She teaches Home Ec. at the American Collegiate Institute, Izmir, and is dormitory resident head.

26—**Rev. and Mrs. Merrill Isely** have been stationed in Gaziantep since 1920. He is business manager of Azariah Smith Hospital and she serves as dietition. He has worked on many projects with Turkish friends and currently has persuaded the government to start a tree-growing reforestation project in Gaziantep.

27—**Mrs. Gladys W. Jensen** serves in the business office in Istanbul. She was an active church worker in Colwell, Iowa, when her husband died in 1956. Her three sons were grown. She took a business course and went the next year for a five-year term in Turkey.

28—**Mr. and Mrs. James Alfred Johnson** are in Talas for a five-year term. He teaches English and health at the Boys' School and she teaches English and music. Graduates of the College of Wooster, they were cottage parents at Franklin County Children's Home in Ohio two years in lieu of his military service.

March

1—**Lois Jones** graduated from the University of Vermont in 1957 and went that year on a three-year term as teacher of home ec. at the American Academy for Girls, Iskudar.

A CALL TO PRAYER

Ho, every one who thirsts, come to the waters; and he who has no money, come, buy and eat! Come, buy wine and milk without money and without price.

— Isaiah 55:1 (RSV)

"Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths." For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. He shall judge between the nations, and shall decide for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

— Isaiah 2:2-3 (RSV)

This unfulfilled prophecy, the desire of all nations, we may help to realize. While we are praying for peace, let us not forget that the promise of peace depends upon co-operation with God through worship and prayer, extended into daily living. The World Day of Prayer invites all nations to go up to the house of the Lord to learn of his ways and pray for his guidance. Will you accept this invitation? In a world threatened by death and destruction, let us share the Bread of Life!

PRAYERS

"Most High Father God, may your love go into all parts of the earth, and may the people of all nations learn to know your great truths and goodness through Jesus Christ, and so be able to teach their children that only through him can the people of the world have true happiness and lasting peace."

Mondalmi of Goulburn River

"You know, O God, that a very small leaf on the ground can mean that big roots are underneath. So we pray that even a little light from you, touching the heart, will mean that men and women will know of a very great love coming from you for them. We pray that this light and love will grow everywhere until everyone will have heard the story of your way."

**Nalanbana and Mijamajawui
of Milingimbi**

Report To American Board

Margaret Blemker

THE NEAR EAST

MISSION STUDY

We realize anew, we Christians cannot overcome the barriers of the centuries, and especially those of the Crusades, until we know more about Islam. And this can better interpret our religion. Very meaningful therefore, for the Mission, was a ten-day seminar in July with Dr. Kenneth Cragg on the general theme of "The Faith of Our Lives in the Land of Our Adoption." Study of the New Testament on New Testament territory and the study of Islam gave rich hours, as did open evening sessions on Faith and Life Today.

Such study would make Christianity more meaningful also for us here in the United States, and much profit can be gained if church groups read seriously the materials prepared for 1958-59, the year when all denominations join in the study of the Near East by the Commission on Missionary Education.

In the hope that a selected group in our churches might study work first-hand the Near East Mission has asked Everett Blake to conduct a tour of the work in Turkey soon after Easter in 1958. This must be a selected group of eleven people who can stand travel in the interior and who will be ready to speak about the Near East in our churches. Write the American Board of Foreign Missions for details.

MISSIONARIES NEEDED

Our Candidate Department would have a huge job easily done if thirty ministers would carefully recommend thirty teachers to go to the Near East for short terms of three years to teach English, Math, Science, Home Economics, Physical Education, Commercial Subjects, and work in the Library. Such an experience proves a most enriching one for individuals and for churches.

JAPAN STUDIED AT LIBERTY (VANCE)

The Women's Fellowship of Liberty (Vance) church held their foreign mission study on Japan January 21 in the church annex with a supper meeting.

The menu consisted of Japanese foods fixed American ways — Tuna casserole, tossed salad, rice delight, bread and tea. The tables were decorated with Japanese fans, pine (representing long life), and rice heads.

Mrs. Nelson Falkner gave the invocation. Mrs. Don Joyner presented the study, using a map, and was assisted by other members in carrying out different phases of the Japanese customs. Mrs. John Grissom, Mrs. George Grissom and Mrs. Bobby Kittrell dressed in Japanese costumes and carried out the ceremonial tea that Japanese have when they entertain visitors. Mrs. Nelson Falkner told of the religions in Japan and Mrs. Hodge Smith told of the place cards used on the tables. Mrs. B. M. Newman told about a Japanese flower arrangement she had fixed, explaining the tallest flower reached to heaven, the flower turned down represented earth, and the base was symbolic of man.

Approximately thirty members and four visitors attended the supper and program. Mrs. Calvin Ayscue, Fellowship president, dismissed the meeting with prayer.

NEWPORT STUDIES BASIC BELIEFS

Hazel Foltz

During the past ten weeks, members of our Newport United Church of Christ (Congregational Christian) have been studying the basic principles and sentiments of the Church and denomination. For our basic subjects we used the following: "God," "Jesus Christ," "Holy Spirit," "Bible," "Man," "Prayer," "Universal Church," "My Relationship to the Local Church, the Denomination, the United Church of Christ."

We believe that these mid-week prayer services and Bible studies have given us a deeper understanding and appreciation of our denomination and church. These discussion sessions were led by our pastor, Rev. Rosser L. Clapp, with members of the church participating. Our average attendance was fifty-one for these Wednesday evening services.

Plan Ahead For One Great Hour Observance

ONE GREAT HOUR OF SHARING is the special appeal made in most of our churches each spring in behalf of the Relief program of the Congregational Christian Service Committee. Last year One Great Hour gifts supplied more than one-third of the Service Committee's undesignated receipts for the year. The suggested time for observing One Great Hour this year is March 16.

This will be the tenth annual observance of One Great Hour of Sharing, in which we join with many Protestant and Eastern Orthodox churches in America. Your contributions insure our participation in the large interdenominational program which includes providing emergency food, clothing, medicines and other supplies; for health and nutrition programs; for rehabilitation of refugees; and other ministrations. One Great Hour gifts also support the Service Committee's own projects in Korea, Taiwan, Lebanon, Greece, Italy, France, Germany and the United States.

Sample packets of One Great Hour promotional material have already been mailed to all of our ministers. These materials, available from the Missions Council, include posters, a glossy photograph for publicity use, special envelopes and offering boxes, a folder describing filmstrips on relief and reconstruction work, a distributive folder and a colorful cartoon story for children entitled "The Wait-A-Minute-Man." Order from Missions Council, 287 Fourth Avenue, New York 10, New York.

Featured in the One Great Hour packet is the new printed folder entitled **Ministering in His Name**, which is available in quantity for distribution in your church. Pictures and brief notes tell a vivid story of the work of your Service Committee in many lands.

The Constraint Of Love

Frank J. Scribner

A sermon preached at the Midwinter Meeting of the Missions Council, Buck Hill Falls, Pennsylvania — January 26, 1958

PRAYER

O God, open our hearts to receive thy love.
Possess our hearts to respond to thy love.
Enlarge our hearts to express thy love in love to thy children.

Forgive our unloving thoughts and words and deeds:
Our petty insistence upon our dignity;
Our petty deflation of the dignity of others;
Our mean silence when love has called for forthright utterance;
Our mean utterance when love has counselled silence;
Our sloth; our self-indulgence;
Our vanity; our insincerity.

Rebuke us. Forgive us. Enlist us anew to walk in the light of thy love as expressed in thy Son. Amen.

II Corinthians 5:14. The love of Christ constraineth us.

That is not the word that we would expect. We think of love as a liberating, broadening force. "Constrain" is a narrowing, limiting word. We would say that the more a man loves and is loved the broader his life becomes. Paul says the opposite. We might paraphrase "the love of Christ restricts us," or "the love of Christ narrows us."

Incidentally, the word has proved too severe for most translators of the New Testament. Even the Revised Standard Version gives a softer rendering — "the love of Christ controls us." I have not found a single recent version of the New Testament in English which keeps the King James word. But as I study the Greek word in its other occurences in the New Testament it seems to me that "constrain" is the exact rendering of what Paul said.

Christ looking ahead to his crucifixion: "I have a baptism to be baptized with, and how am I **straitened** till it be accomplished." The same word.

Paul: "I am in a **strait** betwixt two." The same word.

Christ describing the coming siege of Jerusalem: "Thine enemies shall **keep thee in** on every side." The same word.

Peter to Christ as they push through the crowd on their way to the home of Jairus: "The multitudes **press** thee and throng thee." The same word.

It is a hampering word, an inhibiting word. And Paul applies it to the love of Christ.

This is as far from our popular thinking as anything could well be. There is no charge that we resent more than that of being narrow-minded. We are particularly sensitive to implications that this is characteristic of our Christian faith. Paul seems to include himself among those who would make the charge. When Paul does not agree with us he usually merits attention. Let us think this morning about THE CONSTRAINT OF LOVE.

I.

The first thing to say is obvious. It would be too obvious to say except that it is so easy to forget. Constraint is essential to effectiveness, whether in mechanics, or in art, or in human life.

Pour a teaspoonful of gunpowder on a flat rock, touch a match to it, and it goes Whoosh! Put the same spoonful of gunpowder in a metallic cartridge, put the cartridge in a chamber of a rifle and it will drive a jacketed bullet through a steel plate (if the steel plate isn't too thick). It is the constraint of the gun barrel that gives the bullet its penetrating power. It is the constraint of the hose nozzle that gives the stream of water its shattering force. It is the constraint of the engine boiler that makes the steam drive the piston. It is the constraint of the river bank that makes the difference between a rapid and a swamp.

And so it is of life. There is no character more pitiful than the slave of impulse. There is no life more tragic than one which might have made success in any one of half a dozen directions, but which has scattered itself and wasted itself. Nothing can be gained without surrendering other things. Character is not possible without discipline, and discipline means constraint. You cannot say "yes" to anything without saying "no" to a whole flock of other things.

It is perfectly simple. You have an evening with the radio. You can listen to the basketball game or to the symphony. You can't listen to both. You wake up on a spring morning an hour before your usual time. You can spend that hour in bed or in the garden. Not both places. You order dinner at a restaurant. You can eat roast beef or corned beef and cabbage. Not both.

And so of character. You can be honest or slippery. Clean or sensual. Brave or a coward. Life must be narrowed or thrown away. It must be river narrow or swamp broad. If we are to save our souls something must constrain us.

That is the first half of this sermon. It didn't take many minutes, for it said nothing that we all didn't know already.

II.

And this is the second half. **The most powerful, the most inescapable of all constraining forces is LOVE.**

You can violate regulations, and most of us do. You can break laws, even the Ten Commandments. You can rebel against authority and get a kick out of it. You cannot escape the **compulsion** that comes from being loved.

It is so in the family. We hear a good deal nowadays about the decline in parental authority. Probably it has declined, but not much has been lost. The old-time idea never did produce much more than the excitement of finding ways to disobey and get away with it. But if parental authority has declined, parental **influence** is as strong as ever. Today, as always, many a boy or girl is kept true by the knowledge that a course of conduct would hurt a father or a mother who loves and sacrifices and cares.

"I mustn't do that. Dad has forbidden it." Not many teen agers say that to themselves. Perhaps not many ever did. But, "I couldn't do that. It would break Dad's heart." Young people say that to themselves as much as they ever did. Oh, it is annoying, many times, and some of the things that it prevents are harmless things, but it is inescapable — and it has kept many a life true.

It is so of the love between man and woman. There has been a good deal of silly talk about the omission or retention of the word "obey" in the marriage ceremony. It never did mean anything — at least in the memory of any living man. But the love which the marriage ceremony symbolizes has a compulsion which no formal statement can express. There is no more compelling criterion of the difference between clean fun and rotten fun; no more imperative indication of what to do with one's time, one's money, one's self; no more striking definition of the difference between work that gets by and work that gets ahead than is supplied by the knowledge that one is loved.

Tennyson put it truly a hundred years ago.

For indeed I know
Of no more subtle master under
heaven
Than is the maiden passion for a
maid;
Not only to keep down the base in
man,
But teach high thoughts and amiable
words
And courtliness and the desire of fame
And love of truth and all that makes
a man.

There are times when a normal man or woman resents it. Let's admit it. But there it is, and we can't escape it.

And it is so wherever love enters human life. I pity the student who has not known at least one teacher whom he **cannot** let down, or the man or woman who hasn't had at least one friend whose opinion of him is such that he **has** to live up to it, or the boy or girl who hasn't known some older friend (scout master, camp counsellor, church school teacher) who **compels** him to set high standards for himself. Oh, we rebel against it! Life would be so much simpler without it. But we can't forget it, and well for us that we can't.

But Paul is talking about the love of Christ. **And that is the central force of the Christian religion.** God so loved the world that he gave his only begotten Son. And he who is conscious of the love of God revealed in Christ cannot escape its constraint.

Paul knew laws. He was trained in them. He knew that they were good, and he knew how they worked. "If it had not been for the law I should not have known sin. I should not have known what it is to covet, if the law had not said 'You shall not covet;' but sin finding opportunity in the commandment wrought in me all kinds of covetousness." The very fact of the law invited rebellion.

But, what the law could not do, God did, sending his own Son. It is a mystery past escaping as it is past explaining. Christ gave himself to an agonizing and shameful death for the sake of mankind, of which we are a part, and the love revealed in his death on the cross still yearns over us, reaches out to us, compels us to respond.

Yes, **compels** us. There are times a plenty when we would avoid it if we could. It would be so much simpler to be without obligations, to be captains of our souls, to live our own lives. But he is there — on the cross — speaking of the extent to which God loves us — saying, as Browning's Karshish heard him say "Thou **must** love me who have died for thee" — constraining us, as nothing else can, to give our lives to him, to walk, in so far as our human nature will let us, in his way.

I say **as nothing else can.** The Ten Commandments? They are "holy and righteous and good" as Paul said. But they only tell us what we ought to do. They do not make us do it. The sanctions of religion? "Visiting the iniquities of the fathers upon the children." How much of a deterrent do we find there in actual times of stress? "That thy days may be long." Who cares? The fear of hell? I doubt it. But the love of Christ. That is different.

When Father George Tyrrell was fighting his long, losing battle within the Catholic Church he wrote once to a friend, "I have often been tempted to give up the struggle, but always the figure of that strange man on a cross has called me back." The figure of that strange man on a cross has done for millions what the law could not do.

There is a poem which is by no means new, but which is perhaps unfamiliar enough to justify quoting it at some length. It was written by Dorothy Sayers, the same Dorothy Sayers whose mystery stories have delighted many of us. It puts as poignantly as any expression I know our reluctance to submit to the constraint of Christ's love and our inability to escape it. She entitles it "Pantas Elkuso" — "I Will Draw All Men."

Go, bitter Christ, grim Christ! haul if Thou wilt
Thy bloody cross to Thine own bleak Calvary!
When did I bid Thee suffer for my guilt
To blind intolerance claims on me?
I loathe Thy sacrifice; I am sick of Thee.

They say Thou reignest from the cross, Thou dost,
And like a tyrant. Thou dost rule by tears,
Thou womanish Son of woman. Cease to thrust
Thy sordid tale of sorrows in my ears,
Jarring the music of my few short years.

I am battered and broken and weary and out of heart,
I will not hear talk of heroic things,
But be content to play some simple part,
Freed from preposterous wild imaginings . . .
Men were not meant to walk as priests and kings.

Thou liest, Christ, Thou liest; take it hence,
That mirror of strange glories; I am I:
What wouldst Thou make of me? O cruel pretense,
Drive me not mad with the mockery
Of that most lovely, unattainable lie!

O King, O Captain, wasted, wan with scourging,
Strong beyond strength, and wonderful with woe,
Whither, relentless, will Thou still be urging
Thy maimed and halt that have not strength to go?
Peace, peace, I follow. Why must we love Thee so?

Youth Week Activities

YOUTH SUNDAY AT LIBERTY

Youth Sunday was observed at Liberty (Vance) church, near Henderson, N. C., January 26, with young people of the church taking part in the morning worship service and the Junior choir presenting the music.

Young people participating were Nelson Falkner, Jr., leading the responsive reading; Dan Foster, reading the scripture lesson, I Thessalonians 5:1-25; Ford Journigan led the offertory prayer; Miss Diane Journigan led the morning prayer; and Miss Joyce Duke gave the benediction.

The Junior choir chose for their special selection "Follow the Gleam." Members are: Janice Grissom, Verlie Mabry, Terry and Linda Stokes, Judy Journigan, Patsy Lassiter, Delores Falkner and Sheila Latta. Mrs. Nelson Falkner and Mrs. Ronald Renn are the directors.

The pastor, Rev. Lowell Smoot, used as his topic for the morning message, "God is the Beginning."

SOUTH NORFOLK

Beatrice George

With emphasis on Youth Week in the South Norfolk Congregational Christian Church Sunday, February 2, 1958, the pastor, Rev. O. D. Poythress, chose as his morning sermon topic "Begin with God" or "God's Plan for My Life."

The evening service was conducted by the young people with guest speaker, Walter Mathis, a student of Norfolk. The program was centered around the theme "Lord, I Believe," with Irving Jones presiding.

The Scripture response, "Christian Life and Service," was led by Linda Treadway. Brenda Harris sang a solo, "Hold Thou My Hand, Dear Lord," accompanied at the piano by her mother, Mrs. Clarence Harris. The Scripture lesson, Psalm 25, was read by Connie Trueblood. The evening prayer was given by the pastor, Rev. O. D. Poythress.

Walter Mathis chose as his topic — "Lord. . . Help Our Unbelief," taken from Mark 9:14-24. Referring to the scripture and the father's faith whose son needed physical healing, he stated that youth were always seeking something greater than themselves—their finite minds versus the infinite mind of God. Any comparative stages bring about some degree of unbelief. The monster of unbelief even dares to penetrate prayers, thereby separating up from the presence of the Holy Spirit. A church is spiritually paralyzed by its unbelief and lack of faith. Genuine faith is when you see a grandmother who is old and grey, yet who kneels in prayer and asks God to bless her children; or a child's simple prayer depending implicitly on God — That is Faith. Youth has possibilities for tomorrow to save and lead the world into a great and wonderful future. The element of faith means more than anything in the world. Youth is looking for something strong and powerful. All youth are not juvenile delinquents. There are many youth leading devotionals, in their churches, testifying for their Lord. The life of youth changes rapidly. Responsibilities come all too soon. The church could not survive if it were not for their youth of today. The life of adults would not be worthwhile in their homes without the youth. There rests a great challenge in the hands of our youth as we look toward the future.

The closing hymn was "Give Me Thy Heart" with the pastor conducting a dedication service.

THE HAMPTON ROADS YOUTH GROUP

Joy Ann Akin, Recording Secretary

The Hampton Roads Youth Group met on Sunday, November 24, at the Plymouth Park Community Church, South Norfolk. The service of worship was given by the young people of the host church under the direction of Mrs. Kenneth E. Moore, Jr., wife of the pastor. The roll call of churches showed that 110 were present—Rosemont leading with 22. The group then adjourned to the social hall for three skits on teen-age problems under the general direction of Rev. Julius Rice of the Bayside church. The group was then divided according to their birthday months and put on songs and stunts. Refreshments were served by the host church.

The December meeting was held December 22 at the Christian Temple, Norfolk. A service of worship and a Christmas drama "The Inn at Bethlehem" were presented by the young people of the Temple. After the service a social hour was enjoyed by the large group present. Sandwiches, cookies and punch were served by the host church.

There was no regular meeting in January, but the young people of all the churches were invited to attend the Youth Night Service of the Preaching Mission, January 30.

The February meeting will be held at First Church, Portsmouth, Sunday afternoon, February 23 at three o'clock.

HIGH POINT

Members of the newly organized Junior and Junior High Pilgrim Fellowship groups at High Point shared in the service of worship January 26 (Youth Sunday) when their pastor, Rev. F. C. Lester, was attending denominational meetings in Pennsylvania.

Juniors gave Bible verses as the call to worship. Judy Bodiford read the Scripture and Sue Ellen Smith led the responsive reading. Talks on "Things Young People Believe" were given by Becky Woodell, Lionel Sledge, and Ronnie Gardner. Nancy Woodell led in prayer. Special music was in the form of a duet by Becky and Nancy Woodell. Lonnie Sledge presided over the service.

YOUTH SERVICE AT APPLE'S CHAPEL

Youth Sunday was observed at Apple's Chapel, near Gibsonville, N. C., last Sunday. Talks were given as follows: Christ Shall Reign Through Me — Peggy Pritchett; Christ Reigns by Example — Garrett Chrismon; Christ Reigns by Love — Shelby Hardy; Christ Reigns by Service — Norma Brooks; Christ Reigns Through Teaching — Carolyn Apple; Christ Can Reign Now — Betty Brooks.

The call to worship was given by Gary Summers, hymns were announced by Betty Apple, announcements made by Monty Busick, scripture read by Wayne Brown, prayer led by Shirley Faye Brown, offertory sentence by Mike Apple, offertory prayer by Rodney Smith, and a poem, "Salutation to Jesus Christ," read by Sara Ellen Summers.

Japanese Slides were shown to the Eutaw (Fayetteville) youth fellowship groups February 9 by Chaplain and Mrs. James Morrill, Mr. Morrill is a Congregational Christian chaplain at Ft. Bragg. This church has two youth groups at present, but the director of religious education is seeking leaders for a third group. **Boy Scout Troop** sponsored by the church was honored at the service February 9.

FROM THE SOCIAL ACTION COMMITTEE —

Christian Concern

— Lanson Granger, Chairman

LET ME INTRODUCE TO YOU

One reason for the Church can be put simply: The Church exists to create communion; or better, to be the means through which communion is created — communion of man with God, and man with man. Essential to communion, however is communication. There can be no communion except as lines of communication between persons are kept open. "Do two walk together, unless they have made an appointment?", says the prophet Amos. Appointments are primary, and altogether necessary, if communion is to be established — and maintained.

Every person can wax eloquent today about the obvious decline in human relations — about the way in which communications have broken down in one area of life after another.

But this sad side of the story, thank God, is not all there is. Here and there in the relations between persons and groups, communications are being established — when they have broken down or where they never really existed — and a new kind of communion is the result.

Here in the Southern Convention, it is good to know that two Consultants in the area of improving relations between the races have been at work among us for a year now. And their labors have been bearing fruit. Because many of our churches may still not be acquainted with them, I want to take this opportunity to introduce them to you again. I hope also that many more of our churches will become personally acquainted with them and what they are doing.

The Consultants are Miss Dorothy Hampton, Raleigh, North Carolina, and Mrs. Pauline Puryear of Petersburg, Virginia.

Miss Hampton was born and reared in Winston-Salem. She was graduated from Meredith College in Raleigh and has served on the editorial staff of the National Council of Churches.

Mrs. Puryear was born and reared in Georgia, the daughter of a well-known and beloved Congregational Christian pastor. Her husband is at present a teacher at Virginia State College.

Each of them is a mature Christian person, and each brings to her task a rich background of experience in human relations and a deep-seated devotion to the Christian faith.

The project and the two Consultants are sponsored by the Council for Christian Social Action of the United Church of Christ in consultation and cooperation with the Southern and Potomac Synods and the Convention of the South and the Southern Convention.

What do the Consultants do? They do not come to a local church except by invitation.

1. A Minister's Association may wish to invite one or both to meet with them.

2. An Official Board, Church Council, or Board of Deacons may invite one or the other to one of their meetings.

3. The Women's Fellowship, Men's Fellowship, Pilgrim Fellowship or Student Fellowship may wish to have one of the consultants meet with them.

4. A group of interested persons in a church who are ready to meet with representatives from another racial group or church may want to ask one of the consultants to come.

All these are ways that have been tried in some of our churches. You may wish "to go and do likewise" in your church.

Certainly God is saying to us today in unmistakeable terms: "we must learn to love one another." In every possible way we can help to do what we are really praying, "Thy kingdom come; they will be done. . . on earth."

(I shall be glad to have any church write me about the consultants or they may be contacted as follows:

Miss Dorothy Hampton, 1503 Benehan Street, Raleigh, N. C.; Mrs. Pauline Puryear, 31 South Little Church Street, Petersburg, Virginia).

Lanson Granger

"Christian, Look At Race Relations"

Mary H. Booth

"Christian, look at race relations" is the way I would emphasize your theme, "Christian Look at Race Relations", said Dorothy Hampton, Race Relations Consultant for the Southern Convention, as she began speaking to the Women's Fellowship of the Congregational Christian Church in Warwick on February 5.

Just adding that comma after Christian and putting the thought in the imperative mood does make a big difference, does it not? Try reading it both ways and let the difference get through to you. You will have to FEEL it to make it meaningful for you.

I am wondering if we could find a large part of the answer to the "insoluble" problem — as one of the women called it in the discussion period — if we would take that imperative sentence and direct it to our own self and take a searching look.

First of all to get a better understanding of the situation, let us put ourselves "in the other fellow's shoes." Then let us say, how would I like to be treated under this condition or how could I expect to be treated under that condition?

You know the problems you hear talked about — state them to yourself one at the time, then repeat the imperative sentence, "Christian, look at race relations." Then in the light of Jesus teachings, look until you feel that you know what God would have YOU do as a Christian.

You know those teachings: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets." (Matthew 7:12) "Thou shalt love thy neighbor as thyself." (Read Matthew 22:37-40)

So many groups wish to avoid any discussion of this matter, as they are afraid to stir up conflict of opinions. All through the ages Christians have been called upon to seek the Truth and to stand for Right.

What is involved in the general theme for our year's work, "For the Living of these Days"? Does it bring you around to say: "Christian, look at race relations?"

ELON COLLEGE INVITES YOU TO JOIN

Latin America Study Tour

A wonderful opportunity for travel and study is available this summer through a study tour led by Professor and Mrs. W. W. Sloan of Elon College to Latin America. The trip by Panagra and Pan American World Airways will last from July 26 to August 23 and will cost $1,121. .

Countries to be visited are Panama, Columbia, Ecuador, Peru, Bolivia, Chile, Argentina, Uruguay, Brazil, Venezuela, Trinidad, and that part of the United States to be included in the interdenominational mission study next year, Puerto Rico. In each country, Dr. Sloan will hold at least one seminar on the land and its people, culture, history and contemporary developments, frequently with the participation of local scholars.

Properly qualified persons may enroll at Elon College for six semester-hours of academic credit in connection with this trip. Registrants interested in earning graduate credit should consult Dr. Sloan when they book the tour. Credit enrollees will pay $93 tuition and college fees in addition to the tour cost. Upon request, the Registrar of Elon College will send a transcript of the credits earned to any school or school system indicated by the enrollee; in the case of public school teachers this will satisfy the recertification requirements of most school systems.

Dr. and Mrs. W. W. Sloan

Dr. and Mrs. Sloan are well known to our people in the Southern Convention. He has made eleven trips abroad before and is considered an authority on Latin America. Mrs. Sloan, who is assistant professor of Spanish at Elon College, will be a big help to those whose knowledge of the Spanish language is limited.

NORTH CAROLINA AND VIRGINIA SUPERINTENDENTS TO MEET

The Superintendent's meeting of the North Carolina and Virginia Conference will be held at Union Ridge Congregational Christian Church, Burlington, N. C. Thursday evening, February 20, at 7:00 o'clock. Theme for the meeting will be "Evangelism In The Church School." Rev. Fred Register will speak on "Evangelism Through Organization." Rev. John Graves will present "Evangelism Through Teaching." Mr. Van Barker, layman from Center Church, South Boston, will speak on "Personal Witness In The Church School." These talks will be followed by discussion. Church School Literature will be on exhibit.

— Kenneth D. Register

Sympathy is extended to the family of Henry Hampton Bray of Pleasant Grove church, Bennett, N. C., who died suddenly February 14. Survivors include a son, Rev. Winfred Bray, pastor of our Randleman church, who was in Florida attending the Social Action Institute of the denomination at the time.

The Gilbert and Ellice Islands are the only territory in the world to straddle both the international date line and the equator.

Elon College Apportionment Giving

Nov. 15, 1957—Dec. 31, 1957

Eastern North Carolina Conference

Fayetteville	$ 22.33
Good Hope	2.31
Hope Mills	3.75
Mt. Auburn SS	6.17
New Elam	10.00
	$44.56

Eastern Virginia Conference

Damascus	$ 46.00
Holland	104.50
Holy Neck	81.00
Liberty Springs SS	20.00
	111.00
Mt. Carmel	5.00
Norfolk, First	15.00
Rosemont	87.00
Oakland SS	30.00
Windsor	132.00
South Norfolk Community	19.00
	$650.50

North Carolina and Virginia Conference

Apple's Chapel	$ 68.00
Burlington, First	130.00
Greensboro, First	106.10
Ingram	50.00
Pfafftown	14.41
Rocky Ford	3.00
Shallow Ford	30.00
Hendersonville	8.00
South Boston	23.70
Lynchburg	14.00
	$447.21

Western North Carolina Conference

Albemarle	$ 2.00
Bailey's Grove	21.00
Mt. Pleasant	24.00
Pleasant Union	46.33
Sophia	13.00
Zion	30.00
	$136.33

Virginia Valley Conference

Antioch	$ 30.00
New Hope SS	6.00
Winchester SS	20.00
	$56.00
Total All Conferences	**$1,334.60**

APPORTIONMENT GIVING 1957

January	$ 1,553.77
February	2,911.27
March	3,158.64
April	1,122.83
May	1,852.01
June	1,302.33
July	2,131.49
August	4,329.72
September	5,636.03
October	6,380.05
November	1,141.37
December	1,106.55
	$32,626.06

The Church At Worship

Background Scripture: Matt. 18:19,20; John 4:23, 24; Acts 1:12-14, Col. 3:16-17
Devotional Reading: Psalm 100.
Memory Selection: **And he said unto them, "It is written, my house shall be called a house of prayer."** Matthew 21:13.

The climax of the week for the Church of Christ, is its service of worship. It has many other functions and responsibilities, but if it fails here, it is not likely to succeed elsewhere. For although religion must be concerned with mechanics — ways of doing things, it is primarily concerned with dynamics — power to do them. And worship is the source of spiritual power, both in the life of the individual and of the church.

SOME FACTORS IN WORSHIP

What is worship? There are many factors or elements in worship. But a great artist, Lerolle, in his familiar painting of "The Arrival of the Shepherds" on the morning of the Nativity may give us a hint. The attitudes of three of the shepherds may well portray certain qualities of worship. One shepherd has dropped on his knees in ADORATION, lost in wonder, his feeling of unworthiness speaking from his whole body. The second shepherd is standing on tip-toe, gazing timidly over the shoulder of the kneeling figure in front of him, watching with wistful, inquiring eyes, seeking the answer to the riddle of life in the face of Mary and the Child at her breast. There is INQUIRY. The third shepherd, apparently the oldest and most thoughtful of the three, has lifted his hand as if swearing allegiance to the vision that he has vowed to serve and obey. There is ALLEGIANCE. To come into the presence of the Living God, to fall down before him, to adore him, to praise Him, to feel a sense of unworthiness before him, to confess one's sins to him — this is one aspect of worship. To bring to a service of worship the spirit of inquiry, a desire to know more about God and God's way and will for one's life, to bring an open mind and an eager, expectant heart — this is another important aspect of worship. And to dedicate one's self to the cause of Christ, to renew one's allegiance to Christ, to resolve to translate the worship of Christ into work for Christ — this is the function of worship. To be sure there are other elements in worship, but these three are basic — Adoration, Inquiry, Allegiance.

THOSE PRESENT, AND THE PRESENCE, IN WORSHIP

Numbers are desirable in worship, but not at all necessary. Our Lord Jesus Christ said that where even two or three — more than one — were gathered together IN HIS NAME, that he would be in the midst of them. He thus emphasizes two important facts. In the first place, he emphasizes the importance of CORPORATE WORSHIP. It is not enough simply to worship in private; one should worship in company with his fellow-believers. From the beginning, the Church has emphasized the public worship of God. Jesus was simply saying that people ought to be in a place of worship together.

In the second place, Jesus was emphasizing the fact that when people were present, in his name, he was there in their midst. His PRESENCE gave meaning to their presence. One often hears a minister or a leader of a service, say something like this "O God, please come and be with us." God is already there. We do not have to pray for His presence. We had better pray something like this: "O God help us to become conscious of Thy presence; help us to realize that Thou are already here." Crowds do engender warmth and enthusiasm. But even a few people may be sure that the spirit of the living God is with them if they gather in his name to worship.

THE SEEKERS AND THE SEEKER

God is a Spirit, and those who worship him must worship him in spirit and in truth. No mere formality will suffice — there must be sincerity and simplicity if one would worship God effectively and acceptably. It does not make any difference whether we are in a fine church or not, if our heart and minds are far from him. Worship is primarily a spiritual enterprise, a spiritual adventure, a spiritual quest.

But Jesus adds a strange and startling word at this point. "For the Father seeketh such to worship him". Even while, and even before, we seek God, God is seeking us. He really wants men to worship him in spirit and in truth in order that he can give them the spiritual blessings he yearns to give them. And he seeks them even before they seek him. Indeed their search for him comes from him. As we draw nigh unto him, it is he that draweth us to him. And God is always seeking his children and yearning for them to worship him.

SUNDAY SCHOOL LESSON

February 23, 1958

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

THE EARLY CHURCH AT WORSHIP

One section of today's lesson shows the early Church at worship. In fact, it was not a Church at all — it was simply a group of one hundred twenty people meeting in a large upper room for prayer and supplication. They were there in one accord in prayer and supplication. These people were not there in uniformity — they were a crowd of rugged individualists. But they were there in unity and in accord. And God honored their sincerity by sending the Holy Spirit upon them and thus the Church was born. Even though Peter and John saw all too clearly the inadequacy of the Jewish system, "they went up to the Temple to pray." And again and again in the Acts of the Apostles we read that the Church met together for prayer and for worship. The early Church was a worshipping Church. It knew full well where the source of its power lay.

MUSIC AND WORSHIP

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." **Teaching in psalms and hymns and spiritual songs! ! !** It is likely that folks get more of their theology from hymns and songs than from the preaching and teaching of their leaders. Great hymns and songs can be used for teaching religion. Paul emphasizes "spiritual songs." He would not be very enthusiastic about a lot of the stuff that we sing in some of our churches. There is all too much doggerel and cheap music in our services of worship. The people of many congregations do not know the great hymns of the Church, and are not familiar with the great wealth of devotional material that is at hand for use in worship. A service of worship can be dignified and still not be dull. **We are to sing and make melody in our hearts unto the Lord.** And then, having entered to worship, we are to leave to serve, doing whatever we do in word or deed in the name of the Lord Jesus, giving thanks unto God by him.

AT OUR CHURCH HOME FOR CHILDREN

Many Gifts Are Appreciated

John G. Truitt, Superintendent

Dear Friends;

Thank you for this good report. Twenty-one churches remembered us this week. Add Asheville and Hendersonville, found in the second section of the report, and you have twenty-three. That is fine and very much appreciated.

It is real interesting to see funds from Michigan, Connecticut, Florida, Wisconsin and Massachusetts listed in that second section. Packages and coupons also have been received from several of those out-of-this-section states.

Also as I look at the report I see six memorial gifts. These are greatly appreciated. Then there are four gifts of cash for the purchase of hay for our cattle, since we lost our hay in a fire, as you recall. Several hundred bales of hay have been brought in to us.

I am quite certain if one followed these reports each week in THE CHRISTIAN SUN they would get quite an insight into the work of this Home. But I know that a good many people who read THE SUN do not read this report. You understand I am not blaming them for not reading it.

The winter here is getting to be long, just like it is where you are, and it is extremely cold and very wet. Here we are all so glad to have the hard surfaced streets, because if we had had the old streets with the rain and freezing and thawing and raining and freezing all over and over again it would have been hard to get around.

We need your help and encouragement as the winter heads toward spring. We are appreciative of the good health in our large group, and very appreciative of your generous interest.

Man And Woman Of The Year were chosen at Eutaw Community, Fayetteville recently. The Men's Fellowship chose Mrs. Elizabeth Stout for this honor, and the Women's Fellowship chose Mr. A. E. Cox. This is the second year the outstanding man and woman have been so honored.

REPORT FOR FEBRUARY 10, 1958

MONTHLY OFFERINGS

Amount brought forward			$11,746.91
Eastern North Carolina Conference			
Amelia	33.00		
Christian Light	10 00		
Hope Mills	3.00		
Pleasant Union	25.00	$ 71.00	
Eastern Virginia Conference			
Antioch	6.00		
Berea (Nans.)	59.00		
Damscus	19.25		
Christian Temple	10.00		
Oakland, S.S.	46.00		
Windsor, S.S.	10.00		
Warwick	12.54	162.79	
North Carolina and Virginia Conference			
Apple's Chapel	12.00		
Greensboro, First — special	3.02		
Greensboro, First	65.54		
Reidsville — special	109.49	190.05	
Western North Carolina Conference			
High Point, First	19.00		
Ramseur, S.S.	18.00		
Randleman	15.00		
Smithwood	20.00		
Union Grove	20.00		
Zion	30.00	122.00	
Total			$ 545.84
Grand Total			$12,292.75

SPECIAL OFFERINGS

Amount brought forward		$20,810.59
For hay:		
George Woody, Snow Camp, N. C.	$ 5.00	
Raymond Thompson, Mebane, N. C.	10.00	
John Crutchfield, Graham, N. C.	5.00	
Creekside Farm, Cedar Grove, N. C.	20.00	
Women's Fellowship, Cong. Church, Imlay City, Mich. (Friendly Service Gift)	11.00	
Women's Christian Fellowship, Hendersonville Church	5.00	
The Exchange Club of Elon College N. C.	45.00	
First Cong. Church, Asheville, N. C.	75.00	
Mary Sue Brittle S.S. Class, Bethlehem (Nans) Church	5.00	
Women's Fellowship, Whitneyville Cong. Church, Hamden, Conn. (Friendly Service Gift)	15.00	
Wachovia Bank & Trust Co. (dividend)	54.00	
First Cong. Church, St. Petersburg, Florida	150.00	
The Ergonites, Union Cong. Church Green Bay, Wisconsin (Friendly Service Gift)	25.00	
Women's Guild, Melrose Highlands Cong. Church, Melrose, Mass. (Friendly Service Gift)	43.00	
In Memory of Adrian M. Carroll	10.00	
In Memory of Adrian M. Carroll	5.00	
In Memory of Adrian M. Carroll	6.00	
In Memory of Adrian M. Carroll	20.00	
In Memory of Adrian M. Carroll	5.00	
In Memory of William L. Burke, Jr.	25.00	
Special Gifts	270.56	
Total		$ 809.56
Grand Total		$21,620.15
Total for the Week		$ 1,355.40
Total for the Year		$33,912.90

Mrs. Wisseman Teaches Race Relations

Mrs. M. Z. Rhodes

Did you by any chance pass the First Congregational Christian Church, of Burlington, N. C., on the cold night of February 3rd, and wonder what was going on inside? The answer? Inside, the Women's Fellowship and their guests, the Methodist women, were gathered together to study the home mission book, "Christ, the Church and Race." Their inspirational teacher was Mrs. W. E. Wisseman of Greensboro.

The service was opened with a prelude by Mrs. R. W. Brannock, organist. Dr. Henry E. Robinson, pastor of the church gave the devotional, using Acts 17:24-29. Following this Miss Nellie Mae Holt introduced Mrs. Wisseman.

In speaking of the mission study, Mrs. Wisseman brought out the fact that race prejudice is a world problem, with perhaps the "hot spots" being South Africa and Southern United States. With deep understanding, respect and appreciation of the "minority race" and of our own problems here in the South, Mrs. Wisseman moved her audience to take the way of Christ, who knew no barriers. The fact was brought out that the church was lagging behind science, sports and the arts in breaking down the barriers of race prejudice and that segregation was contrary to the gospel of Christ. "A person's worth," stated Mrs. Wisseman, "is not to be determined by the color of his skin." The women were urged to read about and study the race problem.

At the close of the study, Mrs. Ed Lynch sang "Let Us Break Bread Together."

Following the closing prayer, the women were invited to the Social Room, which was decorated with palms and flower arrangements of white and red carnations. Here from a beautifully appointed table carrying out the valentine motif, they were served coffee, punch, cookies nuts and mints. Mrs. Brannock furnished music during the social hour.

The Women's Fellowship expresses deep appreciation to Mrs. Wisseman for sharing her time and for her splendid review of "Christ, the Church and Race."

Appreciation is also expressed to Mrs. Russell Clem, and all who assisted Circle No. 5 in making the social hour a pleasant one.

In Memoriam

CARROLL

Adrian M. Carroll, Sr., passed on January 28, 1958, at the age of 59. He was a long time resident of Burlington, North Carolina, where he was prominent in the profession of law. He had served as county judge and as chairman of the Alamance County Democratic Executive Committee. He is survived by his wife, two sons, Adrian, Jr., and Charles, and sisters Mrs. Ella Rea Trollinger and Mrs. Edith C. Brown.

The Carroll family has long been prominent in civic affairs and in the life of the First Christian Church.

Funeral services were held in the sanctuary on Friday morning, January 31, with the pastor, Dr. Henry E. Robinson officiating, assisted by Dr. Chester Alexander of the First Presbyterian Church. Attorneys of the area sat as honorary pall bearers. Burial took place in Pine Hill Cemetery at Burlington.

A Pastor's Point Of View

Today is Race Relations Sunday. It is a subject that all of us wish to avoid and yet it is a subject in which all of us have a vital interest. Of the important issues of our day, race relations stands near the top.

Reference is made to an editorial in the recent issue of THE CHRISTIAN SUN. It is hoped that all will read it. In part the editorial reads, "— at least once each year the membership can face frankly just what the situation is, and try to find methods for improvement. There are things wrong in human relations, and some of them have to do with race. They should be considered on their merit, and a solution sought in Christian Grace."

On this Communion Sunday it is hoped that all will think seriously of the problem of race relations. May the Spirit of Christ aid us in finding a solution "in Christian Grace."

— William A. Rich
Ingram Church Bulletin

HENDERSON PF PARTICIPATES IN UCYM

Mrs. Hubert Lester, Adult Counselor

In observance of Youth Week, the Pilgrim Fellowship of the First Congregational Christian Church of Henderson, North Carolina, participated in a series of programs arranged and sponsored by the United Christian Youth Movement. This organization is made up of the young people's groups from the five Protestant Churches of Henderson. The following is the week's schedule using the theme "Lord, Help Our Unbelief":

Prayer meeting was held at the First Methodist Church each morning before school with various young people in charge of devotions; approximately 200 teenagers attended each session.

After the ballgame on Friday night, open house was held at the First Presbyterian Church.

On Saturday night, Holy Communion was observed at the First Presbyterian Church. Four ministers from the participating churches — including our own Rev. J. Frank Apple — took part in the service.

On Sunday Afternoon, the young people conducted a worship service at the First Baptist Church. Very inspiring talks were given by several young people and the youth choir offered special selections. Judy Seaman and Vann Langston were on this program; they are also our church's representatives on the general council of the UCYM. The public was invited to this program which concluded the activities of this Youth Week.

Since our PF group is very small, their work during youth week with others their age has been very interesting and inspiring to them. The youth council, the counselors and everyone connected with the UCYM is proud of the response to this series of events. After seeing what they are really capable of, we can appreciate what these sincere youngsters are trying to do to promote Christianity in our town.

Twelve Year Attendance Pins were given to Colbert Allen, Velma Allen, Dewitt Cox, and Theodore Cox at Pleasant Ridge (R). The latter is the Sunday school superintendent. Enrollment for the past quarter was 189 with average attendance of 152.

Travel With A Purpose In 1958

VISIT THE WORLD CHURCH AT HOME AND ABROAD

The American Board of Commissioners for Foreign Missions, The Board of Home Missions, The Council for Christian Social Action, the International Board of Missions of the E. and R. Church, the Missions Council, and United Church Women are planning a wide variety of "Tours With a Purpose" for 1958.

Friendly visits, seminars, lectures, reading and sightseeing will combine to give Congregational Christian, Evangelical and Reformed Church members, and others an opportunity to become acquainted with fellow-Christians at home and abroad. Government officials, college presidents, religious leaders will be interviewed. Political problems, social tensions, economic inequalities and religious responsibilities will be hotly debated. A carefully planed and conducted tour has many advantages over traveling alone or in small groups.

Select from this list the "Tour With a Purpose" which appeals to you. Write to the person named for detailed information on points of departure, places to be visited, and means of registration.

PROPOSED TOURS FOR 1958

SOUTHERN TOUR—Eastern Section (April 7-19)

Sponsored by the Missions Council
Method of travel: By Greyhound Coach
Cost: $165-$175. Size of Party—22
Rev. Ralph R. Shrader
14 Beacon St., Boston 8, Mass.

SOUTHERN TOUR—Midwest Section (April 7-22)

Sponsored by the Missions Council
Method of Travel: By Greyhound Coach
Cost: $165-$175. Size of Party—22
Miss Lucille D. Frost
19 S. LaSalle St., Chicago 3, Ill.

CARIBBEAN TOUR (April 12-26)

Sponsored by United Church Women
Method of Travel: By air
Cost: $405. Size of Party—25
Mrs. James M. Evans
175 Fifth Ave., New York 10, N. Y.

NEAR EAST TOUR (Spring 1958)

Sponsored by the American Board of Commissioners for Foreign Missions
Method of Travel: By air
Cost: Est. $1 650. Size of Party—11
Miss Margaret R. Blemker
14 Beacon St., Boston 8, Mass.

MID-AMERICA TOUR (May 5-17)

Method of Travel: By Greyhound Coach
Sponsored by the Missions Council
Cost: $150. Size of Party—22
Dr. Walter C. Giersbach
287 Fourth Ave., New York 10, N. Y.

EUROPEAN SEMINAR (July 2-August 10)

Spnosored by The Council for Christian Social Action
Method of Travel: By air
Cost: $1,550. Size of Party—25
Rev. Galen R. Weaver
287 Fourth Ave., New York 10, N. Y.

MEXICAN SEMINAR (August 8-27)

Sponsored by The Council for Christian Social Action
Method of Travel: By air
Cost: $250 from Mexico City, and return
Size of Party—25
Rev. Huber F. Klemme
2969 West 25th St., Cleveland 13, Ohio

AFRICAN TOUR (September 1-November 12) (Tentative)

Sponsored by the Churchmen's Brotherhood E. and R. Church
Method of Travel: By air
Cost: $2,500. Size of Party—16
Mr. Stanley H. Wilke
1720 Chouteau Ave., St. Louis 3, Mo.

For general information on any of the above tours write to

REV. RALPH R. SHRADER
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The Christian Sun

VOLUME 110 FEBRUARY 25, NUMBER 8

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

A WEEK OF WITNESSING

March 2 - 7

All Laymen Are Asked to Share in Personal Evangelism

WORK TO WIN 2,000 BY EASTER

Organ of the Southern Con-
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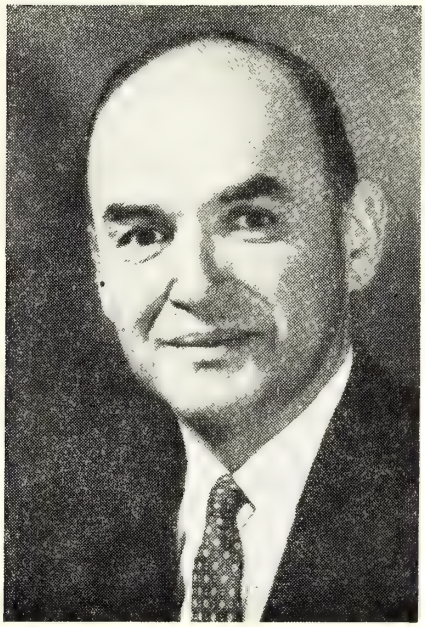

REV. NATHANAEL M. GUPTILL

New Associate Secretary and Minister of the General Council is the Reverend Nathanael M. Guptill, who succeeds Rev. Fred S. Buschmeyer. In this position, Mr. Guptill will be responsible for the Department of the Ministry of our denomination. For additional information concerning this newest member of our official family, see story inside.

Here And There Among The Churches

Mt. Carmel Church, Walters, Virginia, was host to Antioch and Windsor churches and Collossee Baptist church for the World Day of Prayer service last Friday evening.

Young People At Third Avenue, Danville led the evening service February 9. Participating were Wayne Hanks, Grant Hall, and the Willis Trio, with Garland Moorefield serving as speaker.

Children's World Day Of Prayer program is announced for Busick School on the Apple's Chapel bulletin, as well as the regular service at the church.

This I Believe is the theme for the series of Lenten sermons being preached by Dr. Jesse H. Dollar, at First, Newport News. In them he is treating the great doctrines of the Church.

Service Cancelled at Center Church, South Boston, February 2, because of no heat, but the offering handed to the Financial Secretary amounted to $457.97. Imagine some other churches would omit a service if they could do as well!

R. H. Fitzhugh is the author of the poem printed in the January 14 issue of the SUN and accredited to "An Unknown Confederate Soldier," according to alert Dr. Henry E. Robinson, who says it is so designated in the pastor's class booklet, "The Christian's Commitment." It was issued as the Christmas greeting of the North Carolina Society for Crippled Children and Adults in the form printed in the SUN. Thanks, Dr. Robinson!

Danville World Day Of Prayer service was held in the Y.W.C.A. at eleven in the morning, February 21.

Carl H. Holdridge of Boston has been elected as treasurer of the American Board, replacing Dr. Harold B. Belcher, who will serve as assistant treasurer until the end of the year.

Lenten Services at Center Church, South Boston, where Rev. Mark Andes is pastor, will be held each Sunday evening at 6:30 from March 2-30. Theme: Our Christian World Mission — locally, in the Convention, nationally, and internationally.

Attendance At Warwick For Worship Service February 9 — 216. The Deer Park Scout Pack and the den mothers were in attendance. Also, the Jesse H. Dollar Class of the Newport News church made a surprise visit. Following church the class had dinner at Hotel Warwick with the Granger family as their guests.

Southern Union Day took place last Wednesday when twenty carloads of students and faculty visited Alabama high schools to interest high school students in the opportunities of higher education and to tell of the special advantages available at junior colleges comparable to Southern Union.

Preaching Themes During Lent announced by Rev. Carl Wallace, Church of Wide Fellowship, Southern Pines are: The Reconciling Process, The Two Great Battles for Life, Supporting Characters of the Trial, Pilate's Problem, No Cross! No Crown, A Public Declaration, and Joy to the World, the Lord is Here.

Congratulations to Rev. and Mrs. Max Vestal of Sanford, N. C. on the birth, February 20, of an eight pound son.

George Fidler was ordained to the ministry of the Evangelical and Reformed Church in his home church First Burlington, February 2. He is a graduate of Catawba College and Duke Divinity School. He is pastor-elect of Mt. Tabor church, Lexington, N. C.

Rowland Lewis delivered the morning message at Mt. Carmel, Walters, Virginia, February 16, in order that the minister, Rev. G. C. Crutchfield could accompany a group of laymen to Elon College for the Convention Laymen's Rally. A group of ladies from Mt. Carmel planned to visit the orphanage while the men were meeting.

Friends Of Mrs. J. S. Carden will be sorry to learn of her death Ferbuary 14. She was the widow of Rev. J. S. Carden, who served churches in the Eastern North Carolina Conference. Service was conducted Sunday, February 16, by Rev. William T. Scott, Jr., minister of First Church, Durham.

Congratulations And Best Wishes to Rev. and Mrs. William Thomas Joyner, who were married at First Congregational Christian Church, Greensboro, N. C., February 14, by Dr. W. E. Wisseman. Mrs. Joyner is the former Bouneva Farlow of Sophia, who taught two years in Ceylon in Uduvil Girls' School. Mr. Joyner is a ministerial student at Elon College, where he is a junior, and is pastor of Pleasant Union church, near Asheboro. The newlyweds are living at 404 Blandwood Avenue, Greensboro.

Volume 110 Number 8

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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At The Southeast Regional Institute

Sixteen people from the Southern Convention were seen shivering around at the Southeast Regional Meeting and Social Action Institute at Avon Park, Florida, February 11-13. To get there they travelled in four automobiles. When the meetings were over two of the cars (driven by Bray and Lester) headed to Miami in search of beauty, knowledge, sunshine, and rest.

Listed in groups as they travelled they were Rev. F. C. Lester with Rev. and Mrs. Robert A. Whitten, Rev. and Mrs. Melvin Dollar with Rev. Lanson A. Granger, Jr., and Rev. and Mrs. Julius Rice, Rev. and Mrs. John Lackey with Rev. and Mrs. Carl Wallace, and Rev. and Mrs. Winfred Bray (and their two year old son) with Rev. and Mrs. L. M. Presnell.

Some of these people not only heard the discussions by the leaders but went far into the night doing their own discussions. They were eager to find the real truth of our world conditions and ways to make the needed changes. Philosophy and theology were important subjects for discussion. Leaders who leaned heavily on manuscripts for their presentations matched wits with these more amature theologs and philosophers in the give and take of mid-night discussions.

It is easy to believe that many of the ministers, at least, returned home with a new sense of direction in their thinking. With the new insights they will meet their congregations. And it is entirely possible that they would be willing to share with other ministers and churches who were not permitted to share in this enlightening institute. If you would like to know what they learned, invite them to come and tell you.

Since the Institute was sponsored also by the Southern Synod of the Evangelical and Reformed Church, there were representatives of that group present. Among them were Rev. Lawrence Leonard of Asheboro, Rev. Robert Frey of St. Petersburg, who led the opening worship service, and Rev. Merle Sollinger of Mt. Pleasant, North Carolina.

UNITED YOUTH WORK PLANNED

For the first time since plans for national union of the Congregational Christian and Evangelical and Reformed Churches were begun almost 20 years ago, adult advisors to the youth organizations of the two denominations came together in joint planning session. This took place at Buck Hill Falls, Pennsylvania, the last of January.

Adult advisors to Pilgrim Fellowship, youth organization of the Congregational Christian Churches, and to Youth Fellowship of the Evangelical and Reformed Church, jointly formulated their roles in a forthcoming first joint National Council of 300 delegates from the two youth organizations next summer.

The young people from all states of the union and Hawaii, by former vote of each of their national councils and of a joint executive committee, will convene June 20-27 at Union Theological Seminary, New York City, to draw up a joint national youth program for 1958-1960. The purposes and emphases of the two groups have long been the same and they have worked in closer and closer harmony in the past biennium.

GOOD DAY AT HEBRON

Mrs. Ida Arrington

"Christ's Mature Disciples" was the topic used by the pastor, Dr. D. W. Shepherd, at Hebron, near Virgilinia, Virginia, February 9. He made us see the importance of serving God in obedience, and not to think less of others if they differ with us in opinions.

Few rural churches have had better attendance this winter than has Hebron, considering weather conditions. We enjoyed having one of our former members, Mr. Franklin Overby from Richmond, with us February 9.

After the preaching service (which was at ten o'clock) Lewis Vaughan was ordained as a deacon. The service was very impressive and in keeping with the pastor's sermon. We were made to feel that God is real and his presence is with us.

Following a few minutes of fellowship, the Sunday school was in session with a very interesting lesson.

Last, but not least, the renewal of the club subscription for THE CHRISTIAN SUN came before the group for discussion. Each member renewed and we had some additional subscribers. We believe Dr. Lester will be pleased with this response.

NEW CIRCLE AT SOUTH NORFOLK

A new missionary circle in the Women's Fellowship of the South Norfolk Congregational Christian Church was recently formed. This group is made up of the young adults of the church. They named themselves "THE AGNES SEYMOUR CIRCLE" in honor of Mrs. Seymour, a long and faithful member who has served the church as a deaconess — in recent years made a deaconess for life; a teacher of the Ladies Bible Class of the Sunday School for approximately thirty-five years with perfect attendance; and a worker in the Ladies Missionary Societies of the church. What a challenge to these young women to uphold the fine qualities and Christian characteristics beheld in the woman for whom the circle is named. At their first meeting which was held in November there were six members enrolled. To date there are thirteen in number, with many other prospective members. The officers elected are as follows:

Mrs. Norma Morris, President

Mrs. Gloria Harrell, First Vice-President

Mrs. Carol Chappell, Second Vice-President

Mrs. Shirley Furlough, Recording Secretary

Miss Connie Swain, Corresponding Secretary

Mrs. Eileen Lane, Treasurer

They plan to hold regular monthly meetings on the third Monday night of each month in the homes of the members.

Understanding The Southern Convention will be the theme of the Elon College Women's Fellowship when it meets March 3, following circle meetings that same evening. "Top Brass" of the Convention is expected to be present.

A WEEK OF WITNESSING

March 2 - 7

When lay people visit their neighbors and witness to their faith. This will help to reach the goal of 2,000 by Easter.

EDITORIALS

Home Again

One of the joys of going abroad is the return home. Now the "abroad" need not be to some foreign country. It may be to "grandma's house," an excursion dearly loved by children, or to another state where scenery is different and people talk with an accent. But whatever the distance or length of time, the return home has a joy all its own.

Florida and the Southeast Regional Meeting with the Southern Christian Social Action Institute enticed the editor of this little paper to spend a few days in the land of the palm trees and pines. Florida has been known as the land of sunshine and flowers, but the standing joke there now is that people went to Florida for the winter, and found it. Ice, cold winds, frozen fruit, visitors critical of the weather – these are things to be met in Florida in this February, and they have been there all the winter. The state is hard hit by very unusual weather. Much of the orange and grapefruit crop has been ruined, and many of the trees are dead. Flowers are hard to find, but a few are bravely blooming in Miami Beach where big, beautiful houses protect them.

But this article was about coming home. (It is so easy to forget the topic!) Home! That is where the family dwells, where there is heat for the house, and comfort for all. That is the way it was — in the mind, at least. But home this time was where pipes were frozen, the water would not run, stoves got just enough oil to keep a tiny flame, where the family hibernated in close contact to keep warm, where the thermometer forgot to climb above freezing during the day and hovered around zero at night, where the snow flakes "soft and thick" lay not only on the housetops but by the roadside and on the steps to what was once a comfortable home. Well, there is some consolation in being welcomed by those who needed Papa to return and look after things. Perhaps he could do nothing about the weather, except talk about it as everybody else does, but he might be able to thaw some of the pipes, get the ice out of the house, and otherwise bring a bit of warmth to the place called home. Yes it is good to be home again, home in Carolina, in the good old winter time.

The Southeast Regional

The Southeast Region as established by our churches includes Virginia, North and South Carolina, Kentucky, Tennessee, Alabama, Georgia, and Florida. Organizationally it takes in the Southern Convention, the Southeast Convention, the Convention of the South, and Florida State Conference. The Convention of the South covers a larger area than the others, for it includes all our Negro churches from New York to Texas.

Leaders from all these areas and organizations meet annually to consider common problems. In recent years the meeting place has been Avon Park, Florida, where the Florida Conference has headquarters and a lodge on a lake. The setting for a conference of 100 people is delightful. The lodge was built for the famous Florida weather, of course, but this year the spacious fire-place and the oil stove were kept busy and around them were delightful places for friendly conversation.

The Christian Council for Social Action of the United Church of Christ planned the program for this session. Church and Social Welfare in its various phases was discussed by effective leaders and the group as a whole. From the local church through community enterprises such as migrants and alcoholics to international affairs the group was led in its thinking. The basic philosophy is that personal religion flowers in these larger activities, that one can hardly be a full-grown Christian without lending a hand to his brothers near and far, that reclaiming an outcast is good but that making conditions such that there will be no derelicts is far better.

Leaders like Miss Fern Babcock, Dr. Stanley U. North, Dr. Herman Reissig, Rev. Paul M. Cassen, Minister to Migrants in Florida, and Mr. Ernest A. Shepherd, Director of the Florida Alcoholic Rehabilitation Program, led the thinking of the group, and strenuous thinking it was at times. They presented modern problems with something of the fervor of the ancient prophets, and made the listeners believe that definite things should be done to change the currents of life so all may have a better world in which to live.

That Prospect List

Within weeks the churches will be expecting to receive many new members. Who are these people whose names will grace the Church Roll when another Easter has become history?

Their names now should be on the prospect list in the hands of the minister and the committee on membership, the deacons and deaconesses, and such others as will share in soliciting members. Where does one get such a list? How is it assembled?

Start with the church roll. There are other members of families who are not members of the church. They are our best prospects. Then there is the Sunday school where teaching is done to prepare people for church membership. Be sure to include all those of adequate age who are not church members. Some would start with the Juniors, which may be a little early, but we must never forget that Jesus was only twelve when he made a famous trip to Jerusalem where he went through a ceremony that is somewhat comparable to our joining church. Then there are members of other organizations such as the youth groups, the women's and men's fellowships. Names of those not members of the church should certainly be on the prospective list. Then there are friends of members of these various groups whose names should be handed to the minister and listed as prospects. In most communities there are others who are not going to any church, and are neglected by all churches. Search them out, put them on the prospective list, visit them, tell them of Christ, and eventually they may become good members of the church. A religious survey of the community, the Welcome Wagon in cities, and a careful watch of the newspapers for newcomers will add to the list. The colony plan where someone in every area served by the church is watchful for prospects may add weekly such as need to be on the prospective list.

This list ought to be constantly changing. Some will join the church, others will join other churches or move away, and always there will be new names to add. The real joy comes in transferring from the prospective list to the church roll. It is hoped that 2,000 such transfers will be made within a few weeks.

About * * *

THE CAUSE OF WAR

The science of medicine and better tandards of living have done wonderul things for the human race. The xpectancy of life in ancient Rome vas 25 years. In the United States in 840 it was 40. By 1900 the exectancy of life had been raised to 47; n 1930 it stood at 60, and now is alnost 68. Between 1940 and 1950 the ncrease in the group age over 65 was 8 percent. If the same gains are nade during the next 40 years, the verage will be 80.

Smallpox, bubonic plague, yellow nd typhoid fever, which once took uch heavy toll of human life, have een uprooted. Tuberculosis is being uccessfully attacked, and cancer is n the conqueror's list. Childhood liseases, too, especially polio, have een so mastered that no longer milions of babies die from these courges. Almost any threatened epilemic is soon forestalled by science.

But there are other ravages of the human race still unconquered and problems yet unsolved which hinder the progress and happiness of mankind. Chief among these hindrances from which men must be freed is the scourge of war and its devastating effects which follow in its wake. This unsolved problem is now, as never before, of vital and urgent importance to all the world — military and civilian population.

Wars are not caused by population pressure, nor do they result from the need for raw materials. Wars are not caused by science and technology making available powerful instruments for waging wars.

Wars are caused by the evil designs of men trying to get materials and territory by the stealing and killing processes. Until these evil designs, these hindrances, are uprooted from the hearts of aggressors, wars will continue to be waged.

C. B. Riddle

Miss Dorothy Blatter, art teacher at American Academy for Girls, Uskudar, Turkey, and children's editor of the American Board Publications Department in that country, is spending several weeks at Talladega College taking refresher courses while home on furlough. Dr. Henry Robinson, who recently attended a committee meeting at Talladega, was much impressed with its well-cared-for look.

PRAYER

AT THE FUNERAL OF DR. WILL B. O'NEILL

O Lord God of our fathers, we bless Thee for the holy triumphs of Thy saints in every age and among all peoples. We thank Thee for the battles fought, the victories won, and achievements gained by those who have ceased from their labors and entered into rest. Thou hast said, "The hoary heart is a crown of glory, if it be found in the way of righteousness." We thank Thee that so often we have been permitted to see this coronation of goodness in Thy servant.

We remember with thanksgiving the life Thou didst give Thy servant in our midst. We thank Thee for the many years of service, lovingly performed. We are grateful for Thy servant's concern for the peace and purity of the church. We have been blessed by the orderly and proper care he gave to his Father's business — a workman who needeth not to be ashamed, a steward who fears not to meet his Master. We all have profited from the wisdom of his Christian experience, from the depth of his Christian concern, from the warmth of his love, and from the strength of his witness through word and deed to the Savior whom he serves. He was a preacher of the Word, an administrator of the sacraments, a shepherd of the flock, a minister to those in need, a counselor to those who were distressed, a guide in the Way, an example to those who would follow the Master, a friend to all, a brother in Christ. "The souls of the righteous are in the hand of God, and there shall no evil touch them. They are in peace."

We thank Thee, our Father, for all the lives that have been enriched and for the churches that have been blessed through his ministry. We pray Thee, give us Thy strength that we may live more bravely and faithfully for the sake of the one who is no longer with us here upon earth; and grant us so to serve Thee day by day that we may find eternal fellowship with him, through Christ, our Lord.

We thank Thee, O God, for the assurance of Thy Word that Thou wilt not leave us comfortless. Our sorrow is great, but our faith is strong. Our trust is in Thee. We need Thy Holy Spirit. Give us Thy peace, that though we sorrow, our hearts may not be troubled nor afraid, for what can separate us from the love of God in Christ Jesus? Amen.

Max Vestal

This Interested Me

Don Murray, film and television star, is sponsoring a relief project which members of our denomination may support and receive benevolent credit. This was approved by our Congregational Christian Service Committee January 30.

Don Murray and Belden Paulson worked in a social settlement in Naples, Italy, Casa Mia, sponsored by the Congregational Christian Service Committee. When Murray rose to sudden stardom in "Bus Stop" and "Bachelor Party," he determined that a substantial portion of his income must aid the refugees whom he could never forget in Italian camps.

And so HELP came into being, sponsored by Mr. and Mrs. Murray, and directed by Belden Paulson of Oak Park, Illinois. HELP stands for "Homeless European Land Program."

The project includes the purchase of land in Sardinia, Italy, on which selected refugees from Italian camps last summer began cultivating for spring crops and constructing homes for their families. Some of the refugees have been in camps for as long as twelve years, unable ever to emigrate for various reasons. It is planned to begin a simple block-making and wood-working industry by which the refugees not only can support themselves but will give work to others.

Emily C. Lester

Youth Week Talks At Shallow Well

Thy Kingdom Come

By Jimmy Lewis Rosser

Some words are deceptive. They seem so simple, until we try to define them — the word "yellow," for example. You have used it all your life. You know what it means, of course. But now try to define it. In what respects is it different from red or blue? What makes a yellow rose yellow? And how can we tell that it is yellow? How would you go at it to make this word clear to a person blind from birth? Or take a still shorter word, "up." Everybody knows what "up" means. But as a matter of fact, it points in one direction in the United States, and in another direction in China. In New York it is the opposite at noon from what it is at midnight. At the North Pole, on the contrary, it remains constant. What, after all, does "up" mean?

The word "kingdom" as Christians use it belongs to this same class of words. Every time you repeat the Lord's prayer, you say, "Thy Kingdom come." You have heard it hundreds of times in scripture, prayers, hymns, and sermons. You may even have studied its meaning in Sunday school. But now what does it mean?

If it were a term lying out on the edge of our Christian faith, we would not have to care so much whether we understood it or not. But it lies very close to the center. The pages of the New Testament are full of it. In the Gospel of Matthew alone, it occurs almost fifty times. You will find it in the New Testament in various forms — "the kingdom of God" — "the kingdom of heaven" or sometimes merely "kingdom." Jesus talked about it constantly. At the very beginning of Jesus' ministry we read: "From that time Jesus began to preach, saying, 'Repent, for the kingdom of heaven is at hand.' " And on the night before his crucifixion he said to His disciples at the Last Supper, "I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

What do Christians mean by "the kingdom"? And what does it mean to us? A very simple definition of the kingdom is to be found in the Lord's Prayer. There we say: "Thy kingdom come, thy will be done on earth as it is in heaven." Generally we repeat these words all in one breath, for they belong together. The second part enlarges upon the first. It tells us what the first part of the sentence means.

The kingdom, then, is both God's concern and our concern. He is the king. It is his kingdom. His will and rule are its law. He thought of it first. We make bold to believe that God dreamed of such a state of affairs, long before the idea ever entered the mind of man. In fact, men got the idea from him, as they tried to trace out his purposes for the world. And God has been working for the kingdom longer and harder than we can ever hope to do, and still continues to work for it. But it is also our concern. We are its members. Among us the kingdom is being built. Only as we accept God's rule, does the kingdom come. Only as we turn to God in childlike trust, do we enter into the kingdom and expand its "borders." Jesus said this clearly in the words, "Whoever does not receive the kingdom of God like a child shall not enter it." We can hasten the coming of the kingdom, or retard it. Apart from us, it does not come.

In a sense the kingdom is here now; and in another sense its realization is in the far distant future. Any person who comes to God in childlike trust and lives accordingly, is in the kingdom. Any group of people, such as an earnest company of believers in a Christian congregation, who accept God's rule for all they do and are, belong to the kingdom. In all such spots the kingdom is already in some measure a reality. But the full realization of this great dream when all men shall live together as brothers under God as their common Father — that seems to be a long way off. Look how we fight one another, cheat one another, mistrust one another! Think of how indifferent we are to one another's suffering! And how often we ignore God, and his will for our lives! The fullness of the kingdom is still beyond our sight. You and I will never live to see it. A hundred thousand years from now it may still be on the way. Perhaps it will never arrive in its perfection on this earthly scene. But we are to keep on trying, even as God does.

In one sense the kingdom is inside our own persons: and in another sense it is outside us in the ways we arrange and handle our life together. The kingdom starts within us, one by one. It is a matter of how we individually feel toward God and toward one another. But it shows itself unmistakably in the way people live together, the laws they make, the business practices they follow, the customs they accept, the manner in which they settle disputes among nations.

Youth is a time of making major decisions, but the chief one of all is what shall come first. You can't put everything first in your life, any more than you can get in a car and drive rapidly off in all directions. Only one thing can come first. What shall it be? To get ahead in the world? To make money? To have a good time? Or something else? Jesus' answer is all too plain: "But seek first his kingdom and his righteousness, and all these things shall be yours as well." He is saying, "Set your heart on the kingdom; give yourself to it with no if's or but's or and's. Then everything else you shall need will take care of itself." The kingdom of heaven is the grandest dream ever to enter the mind of men. There is nothing else so fine or so big or so worthy of our utmost allegiance.

If you were to seek first the kingdom, would this have any bearing on the way you spend your spare time? Do you have leisure time activities which are in full harmony with the kingdom of heaven? Can you name some that don't fit at all? If you were to seek first the kingdom, would this shape your attitude toward people of other races?

If you were to seek first the kingdom, would this determine your use of money? From the standpoint of the kingdom of God, what is money for? Whose money is it? If you were to seek first the kingdom, would this affect the content of your daily prayers? Would you find yourself wondering each morning what you could do this day to advance God's kingdom and inquiring each night whether you had grown that day in your fitness for the kingdom?

Lord, Teach Us To Pray

By Harold Griffin

WHAT PRAYER IS NOT

Before we try to work out an understanding of what prayer is, it may be useful to dispose of a couple of false notions.

Prayer is not primarily asking God for something. The very question so often heard, "Does God answer prayers?" implies that asking is the chief thing about praying. But that is not the case at all. In order to be sure of this point, all we have to do is go through the Lord's Prayer and see how much asking it contains. In the Lord's Prayer we begin by speaking to God, and about Him. We say his name is to be held in reverence. We express the great hope of the coming of his kingdom and the doing of his will on earth as in heaven. Not until we are halfway through do we express any petitions, at all, and these are a most general sort. We ask for daily bread, which means not merely a loaf of bread but all that we need for our day-to-day existence. We ask that God will forgive those who sin against us. And we ask that we not be lead into any more temptation than we can stand. Then our thoughts turn back to God once more and we acknowledge that the kingdom and the power, and the glory belong to Him forever.

There is nothing here in the way of a request that tomorrow may be a nice day for the Sunday school picnic, or even that such and such a sick person be made well. We would hesitate to insert certain phrases of this sort into the Lord's Prayer. They don't seem to belong to it. The Lord's Prayer is not primarily about us at all. It is chiefly about God.

WHAT PRAYER IS

A good definition of prayer is that it consists of a time exposure of the soul to God. In a time exposure, the camera is first pointed toward something worthwhile and fixed in that position and then the shutter is opened and held as long as may be necessary for the "something" outside to make a lasting impression on the sensitive film inside. That is what prayer is. First a person points his spirit deliberately toward God and holds it there. Inside is his own sensitive nature ready to receive an impression. Then he opens the shutter of his mind and heart and holds it open until something of a Godly image is stamped permanently on his own life. This process may or may not be accompanied by words. But when it is over his own life is more like God's life than it was to start with. His spirit is more like God's spirit. His will is more like God's will. His thoughts are more like God's thoughts. God has had a chance at him through prayer.

A good example of prayer is Jesus in the Garden of Gethsemane during the agonizing hours just before the soldiers came to lead Him away to be crucified. In this crisis he withdrew from his friends to be alone with God. The words which he said have come down to us, or at least some of them. "My Father, if it be possible, let this cup pass from me, nevertheless not as I will, but as Thou will." Three times he prayed using the same words. He was opening His soul wide to God. He was facing toward God, so that God's goodness, love, and purpose might register fully within his own life. He was making sure that God's will would be his will in this emergency and that God's strength would be his strength.

In Hoffman's well-known painting of this scene you can see all this happening. Jesus is in a kneeling position, with his hands and arms resting on a rock. His face is pointed upward and outward, for all the world like the face of a camera. Hoffman has portrayed a gentle beam of light streaming down upon him. The beam of light may well represent for us the spirit of God making its impression upon Jesus. This is prayer, Christian prayer, at its highest.

If we no longer think of prayer primarily in terms of asking for something, then this question "Does God answer prayer?" takes an entirely different turn.

Did God answer Jesus' prayer in the garden? So far as the first part was concerned "My Father, if it be possible let this cup pass from me" the answer was "no". Jesus had to drink the cup down to the bitter dregs. So far as the second part was concerned, "Nevertheless, not as I will but as Thou wilt" God answered it abundantly. Jesus rose to His feet, possessed of knowledge and strength to do and to bear the blessed will of God.

The highest answer we can hope for in our prayers is God himself. If we pray long and hard, if we expose our souls consistently to God, his likeness will be stamped upon our lives more and more. We shall resemble him increasingly. We shall enter into closer and closer fellowship with him. Bewilderment and anxiety will decrease. We shall live as though we were seeing the Invisible, which indeed we are.

What more can we want than this. This is the Christian life at its fullest. This is the secret of life itself.

Young People From Winchester participating in the Youth Sunday service, in addition to those listed in the February 11 SUN, were: Diane Dunlap, Sharon Koon, Amaryllis, Triplett, Freddie Keller, Sara Conner, Sandra Smith, Mary Lou Naecker, Christine Ploss and Ellen Riley. Dorothy Daugherty was organist; Wayne Zigler, acolyte; Ralph Pugh, senior choir director; and Diane Dunlap, Donna Ploss and Martha Rose Whitten, junior choir directors.

YOUTH SUNDAY OBSERVED AT AMELIA

Larue Godwin

The young people of Amelia Christian church, observed Youth Sunday, February 9, by having a short worship service preceding Sunday school, and by having charge of the regular worship service.

Sunday school began with a hymn led by Lewis Godwin. Raymond Godwin, a counselor for the young people, read the scripture. Judson Pulley followed that with prayer. Claudy Greene made the necessary announcements. Frank Eatman read a poem, and the congregation then sang another hymn, led by Ronnie Batten, before going to classes.

Judy Godwin gave the call to worship for the regular worship service. Linwood Hargis led the hymns. Sandra Godwin gave the invocation. The responsive reading was led by Ruth Daughtry, and Billy Daughtry made the announcements. Larue Godwin then led the children in two songs. The prayer of dedication for the offering was given by Harold Jones. Ushers were Edward Strickland, Donald Pulley, Claudy Greene, and Nelson Tart. Scripture was read by Frances Pulley and prayer led by Hazel Johnson. Messages were delivered by Harold Jones and Jimmy Turner. The service closed with the benediction by Earl Johnson.

Ideas For The Observance Of Lent

Lenten Self-Denial

W. A. Grissom

The Lenten season has largely been ignored by Protestants in America. There is a feeling shared by an increasing number that we have been the losers in not taking advantage of this great Christian tradition. However, today an increasing number of churches are putting real emphasis on the preparation for and meaning of Lent. Many are finding this to be the greatest opportunity for spiritual enrichment of the whole Christian year.

Traditionally, Lent has involved some kind of fasting or denial. During the Reformation, fines or punishment were actually imposed by the government for non-observance. In the early years of the Christian era the period for such denial was short and quite severe. Some people ate nothing for the forty-eight hours from Good Friday until Easter. Through the years several changes have been made in the length of this period of fasting and penitence. Today it is the forty days before Easter, not counting Sundays.

The real spiritual key-note of Lent is self-denial. Indeed, did not Jesus say, "If any man would come after me, let him deny himself and take up his cross and follow me." He taught that spiritual discipline begins with self-denial.

For many years I have encouraged the practice of self-denial during Lent in the churches which I have served. I have found this to be a rewarding experience. Of course there are some who never go beyond the physical elements, but to most people it is a rich spiritual experience that helps prepare for the deeper meaning of Easter. Like our Lord, we are challenged to deny ourselves, in order that we might experience the glory of His great triumph; we crucify a little bit of ourselves day by day.

At the beginning of the Lenten season, containers are provided for the self-denial gifts. Great care is taken to prevent this from becoming just another offering. Each person is asked to give only if his gifts represent self-denial. Reminders appear in the bulletin each Sunday during Lent. The Sunday before Easter the announcement is made that the self-denial gifts will be brought on the following Sunday. At this time, it is made clear again that only those gifts representing self-denial are to be brought. Easter is a great day in our Church. The highlight of our program is the moment when we dedicate these gifts. These are more than gifts; they represent a little bit of ourselves given day by day. We always send these gifts out of the community, and for some especially deserving cause. We feel they are too sacred just to spend.

Our world knows little of self-denial. There is a great need in our day for curbing of pride, the practice of humility, and the recognition that God has a claim upon all our lives. The season of Lent confronts us with this great challenge. "If any man would come after me - - - - ."

Make Lent Meaningful

February 19, was Ash Wednesday, and the beginning of the Lenten season. The word "Lent" comes from the Anglo-Saxon word "Lencten," which means "springtime;" and indeed Lent is the springtime of the soul, or it ought to be. Just as our bodies and minds delight in the changes of the natural seasons, so our souls need and make ready response to the moving tides of God's spirit.

These forty days preceding Easter (excluding Sundays) are representative of the forty days Jesus spent in the wilderness. Lent is therefore a time of self-examination, and a time when we seek with more serious intent to bring our whole lives into obedience to the will and purpose of God.

Its emphasis is not primarily upon "foregoing material things" but upon "undergoing a spiritual experience." As another has expressed its meaning, "Lent is not so much a matter of giving up something as it is of taking on something; taking on the work of God's kingdom; taking on life's battles with a deeper sense of, and a greater trust in, God's help; taking on the sort of living that is marked by kind acts, loving words, and sacrificial service; taking on the spirit and mind, the disposition and nature of our Risen Lord — as Paul expressed it, learning to 'put on the character of the Lord Jesus Christ.' "

Here are just a few suggestions as to how these days may be made to mean most to us:

1. **Put by some time every day for meditation and prayer.** Devotional materials are to be found in the literature rack at the church.

2. **Attend Church each Sunday.**

3. **Decide to give more of your time to the work of the Kingdom of God through the Church.** This is the point at which motive and intention carries over into action. Specifically it may mean giving a little more imagination and concentration on the job you already have; it may mean seeking to enlist the loyalty and love of someone else to Christ and the Church; it may mean any one or a number of things which lie at hand to do, and which may await just your doing.

Lanson Granger, in
The Church Messenger
Warwick, Virginia

Heartbreak Hill

With the coming of Ash Wednesday, we enter the forty-day corridor leading to Easter. This period of Lent is a time for self-examination, review of our conduct, relationships and values. The Church has found, over the centuries, that such honest scrutiny of his own life by every Christian where no closet is kept closed and we lift up the corners of all the rugs to see what we have swept under in self-excuse, produces genuine Christian character.

As we do this, we are going to see ahead of us Heartbreak Hill. The phrase, of course, we picked up from the Korean war where, again and again, American boys recaptured and lost a bloody knob of Korean soil in desperate self-preservation. In our own lives most of us have faced this kind of Heartbreak Hill. Over and

— Continued on Page 9

The Message Of Lent

Howard E. Spragg, Secretary
Board of Home Missions

One of the heartening developments in the life of our fellowship has been the gradual rediscovery of the Christian Year, for the Christian Year, if taken seriously, helps us in presenting the whole gospel.

With Easter approaching a folk festival, it is of demanding importance that the truth of Easter be understood as it can only be understood — through the experience of Lent. Moreover, it must be borne in upon us that the life of a truly empowered Christian community is continually lived in a Lent. For while Lent is a memorial, it is no mere memorial. D. T. Niles reminds us that when Jesus was fasting in the wilderness for those forty days he must have meditated on the forty years wanderings of his people in the wilderness, for all his replies to the devil's temptations are taken from the record of that journey. And so we recall not only our Lord's last days upon the earth, but the journey of the people of God from Egypt to Canaan, and the journey of faithfulness of his New Israel. In our own separate lives and in our life as a community of believers are these experiences reenacted.

So the lenten period is always something more than the necessary cultivation of private religious disciplines, always something beyond the nourishment of our individual souls. It is a period when the local company of God's people may be most ready to look to its inner integrity and to consider earnestly its vocation to the world. . . The occasion will be frequent when the corporate nature of the Church's life can be declared. . .

But Lent also reminds us that the renewal and reformation of the Church's inner life is to the end that the world may be transformed, that the Church, integral to the gospel, is entrusted with the gospel for the sake of all mankind. Not alone by what it says but by what it demonstrates in a corporate life of self-sacrifice for the community, nation, and the world does the local company of believers prosecute its mission.

In joyous gratitute for what God has done for us in Jesus Christ may we "as strangers and pilgrims on earth" live by the power of "the age to come" until finally he gathers all things to himself.

HEARTBREAK HILL

(Continued from Page 8

over again, at the price of sacrifice anl pain we have gained some small hill only to lose it and to be forced to start fighting up the slope once more. The product of this kind of Heartbreak Hill is frustration, exhaustion and, many times, heartbreaking disillusion.

There is, however, an entirely different kind of Heartbreak Hill which we see outside Jerusalem. There is no doubt of the heartbreak there. There is no doubt of the anguish, the crucifixion and the agony being repeated over the centuries. The world is continually crucifying its saviors. By contrast, tho', the product is not death but hope; not frustration but inner power for personal achievement. For it is the heart of God being broken on that Heartbreak Hill. We think too seldom of God being a Suffering God. We well may remind ourselves now that his Fatherhood means participation in our own anguish.

May we say this last word about the two Heartbreak Hills. One is to be avoided wherever possible, eliminated for our fellow man. The second is to be sought as the sole means of our salvation. When, for our sin and the sin of the world, our hearts have been broken, we gain admission to the Divine Presence. It is true now as it has always been true that "a broken and a contrite heart He will not despise". It is true now, as it has always been true, that "still stands Thine ancient sacrifice an humble and a contrite heart. Lord God of Hosts, be with us yet, lest we forget, lest we forget."

First Congregational Courier
Richmond, Virginia

Look Up And Live, religious series of TV programs produced by CBS, was granted the coveted Sylvania Award for 1957. It is the result of teamwork between the Columbia Broadcasting System and broadcasting departments of Protestants, Roman Catholics and Jews, each of whom have one-third of the programs. Included in the Protestant portion last year was the play "Broken Mask" produced on TV from the original film, which was recently awarded the industry's Golden Reel for excellence.

Prayers For Lent

(From **The Book of Prayers,** compiled for Protestant worship by Leon and Elfrieda McCauley, available at newsstands or from Pilgrim Press, 14 Beacon Street, Boston 8, Mass. for 25c).

Almighty God, who seest that we have no power of ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

* * *

O Lord our Master, who through the forty days didst forget the body because thy Spirit was caught up in God: Teach us with whole hearts to seek thy heavenly communion, so that being delivered from subjection to the flesh we may be released into the spiritual liberty that belongs to the children of God. In thine own Name we ask it. Amen.

* * *

Almighty God, who givest us our quiet seasons of thought and prayer, help us now and at all times to find in thee our true peace. Save us in the hour of trial, deliver us from evil thoughts and desires and from the tyranny of outward things. May we learn of Christ to be strong and brave in the struggle with temptation and to overcome even as he overcame. Amen.

* * *

PRAYER FOR PALM SUNDAY

Our Father, as on this day we celebrate our Redeemer's entry into Jerusalem, so grant, O Lord, that now and ever he may triumph in our hearts. Let the King of grace and glory enter in, that we may lay ourselves and all we are in full and joyful homage before him; through the same Jesus Christ our Lord. Amen.

* * *

PRAYER FOR HOLY WEEK

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the Cross, may find it none other than the way of life and peace; through the same, thy Son Jesus Christ our Lord. Amen.

Report To American Board

John A. Reuling

SOUTH AFRICA

ADAMS UNITED THEOLOGICAL SCHOOL — Since Adams College has been closed under the Bantu Education Act and the property taken over by the government, the Theological School has been fortunate in finding an un-used Anglican property at MODDERPORT, Orange Free State, to rent, and is moving.

INANDA SEMINARY FOR GIRLS has been allowed by the government to continue for one more year, but its long-range future is still uncertain. This is the only non-theological educational work remaining under the American Board.

RELIGIOUS EDUCATION — Since the one hundred and forty primary day schools have been taken over by the government, efforts to continue to reach the thousands of children through Sunday Schools, vacation Bible schools, Christian literature have been intensified.

RURAL CHURCH, still the base of the whole church, is in a bad way decimated by the migration to the cities. Youth programs, scouting, family life programs, are all being emphasized.

UNITED CHURCH IN GOLD FIELDS (Free State) is a vital new thrust, bringing together missionaries of various denominations in the service of thousands of Africans from widely scattered parts of the subcontinent who suddenly find themselves thrown together in an alien place.

THE MISSIONARIES continue to be a constant reminder to a sorely beset people that at least part of the outside world does care. Under present conditions they can do nothing spectacular, but their presence is of more value and more highly treasured by the African Church than it ever was before.

THE AFRICAN PASTORS AND LAY CHURCH LEADERS maintain their faith and continue to give themselves sacrificially during the time of greatest trouble the Church has ever seen.

RHODESIA

THE CHURCH continues to receive an increasing amount of attention by the missionary staff, in spite of urgent educational, medical, and agricultural problems. African support of the church is increasing.

EDUCATIONAL WORK at all levels from primary through secondary, teacher training and industrial, is of increasing importance. Political ferment, economic expansion have increased the demand for education. Unless more personnel and funds are assigned to secondary education there is little hope of our ever having well qualified church leaders. But the educational expansion must not be at the expense of the church.

THEOLOGICAL EDUCATION in the true sense of the word is nonexistant, and is an urgent need.

A LARGE TRACT OF LAND, inherited from former generations, is a great responsibility. The home of four hundred African families, it is deteriorating through lack of care. The families have no other place to go, and the mission has no funds to care for the land. An agricultural demonstrator with equipment and a budget is a great need.

GROWTH in all directions is the characteristic of the Rhodesia mission. It cannot be inhibited. If it does not receive sufficient nourishment in the form of missionaries and operating budgets at this stage, it may result in weird malformation.

ANGOLA

UNITED THEOLOGICAL SCHOOL (Emmanuel Seminary) with the Methodists, United Church of Canada, and American Board all cooperating with the African church in finance and staffing is now a reality, located at DONDI.

SECONDARY SCHOOL opportunities in our mission at Dondi and in private Portuguese high schools are increasing, and are producing a growing number of young people who should have university education in LISBON.

THE INTEGRATION OF THE UNITED CHURCH OF CANADA MISSION with that of the American Board is proceeding. Serving one church the missionaries of the two "sending" organizations must be able to act in unison.

AN INTERRACIAL CHURCH, unique in Africa, continues as a strong center of Christian work in Lobito. Lack of funds has made the American Board pass up another opportunity to start this urgently needed sort of witness in another place where there are both Portuguese settlers and educated Portuguese-speaking Africans.

CONTROL of church, schools and all allied work is passing into the hands of the African, with the missionaries remaining as highly valued advisors, helpers, and technical trainers.

THREE AMERICAN BOARD MISSIONARY DOCTORS are now in Angola, for the first time in twenty years. Missionary nurses are urgently needed to help these men.

Rev. And Mrs. John C. Heinrich, accompanied by their three children, sailed February 21 to resume work at Mt. Silinda, Southern Rhodesia, Africa for our denomination. Both are graduates of Oberlin and Yale and both are ordained ministers. Mr. Heinrich serves as supervisor of primary day schools, station and mission treasurer, and church superintendent. She works with women and students. Mr. Heinrich's parents were missionaries to India.

A SCENE
AT OUR
MISSION
IN
ANGOLA

Evangelical and Reformed Church

Plans For Benevolent Institutions

A new hospital, a children's home, and a nursing home for older persons were accepted February 12 as fully accredited benevolent institutions of the Evangelical and Reformed Church by the denomination's Commission on Benevolent Institutions, meeting in Chicago. The action occurred during the annual two-day meeting of 100 administrators of all the homes, hospitals, and city missions of the denomination.

Institutions voted into membership by the Commission on Benevolent Institutions include the Protestant Orphans Home, Louisville, Kentucky; the Samaritan Nursing Home for Aging Persons, Rochester, Minn., and the Evangelical Hospital Association, Louisville, Ky. This latter is in cooperation with an agency of The Methodist Church in building a new general hospital.

Executives of social action and welfare bodies of the denomination addressed the meeting on "Coordination of Our Service to Human Needs." A series of seminars followed out ideas presented in the speeches toward "a coordinated, creative social service approach" by the whole denomination to modern American society.

"The Christian Church must not only insist upon improvement of the standards of the hospitals, homes, city missions, and other institutions for the diseased and distressed of our nation. It is obliged greatly to increase efforts toward preventing community conditions conducive to spread of disease, poverty, and slums," said Rev. Dr. Henry, chairman of the Commission on Christian Social Action, Evangelical and Reformed Church, who insisted that such measures must be achieved through the church's "constant, informed influence on governmental legislation, public education, and community organizations."

Legislation for improved standards of all nursing homes in the nation is "among the most needed of welfare measures" according to Dr. Koch.

Mr. Victor B. Hauck, Jr., administrator of the Evangelical Children's Home, St. Louis, Mo., was installed president of the Commission on Benevolent Institutions of the Evangelical and Reformed Church February 13. This group coordinates the work of all the hospitals, homes for children, aged, and epileptics and feeble-minded, and the city missions of that denomination.

If You Lived In Hong Kong

If you lived in Hong Kong today, you might be in the condition of the people described by Dr. Kenneth Hobard, director of Church World Service there.

"In the Wachai and Skep Kip Mei sections where people live on leftover foods and by constant borrowing and pawning, the children are two to four inches shorter than others for their ages and two to eleven pounds underweight. They get little more than half the minimum calories they need and their distended bellies, thin arms and legs tell the story of protracted malnutrition."

As at least 700 children live in just one tenement block in Hong Kong slums, where the average is 3,000 persons per acre, it has not been possible for Church World Service to feed them all. However, six months ago, an experimental feeding project was begun with 120 boys and girls between 7 and 14, chosen from among the most seriously undernourished.

"Each morning these children arrived fatigued and drowsy from having slept in passageways shared by at least 40 others," says Dr. Hobard. "They received balanced meals and at the end of this period showed marked improvement in physical health and mental alertness."

"An early complication in distributing the U. S. surplus foods provided through the church was that the Chinese had never tasted cheese, cornmeal or flour, and **children had forgotten the taste of milk.**"

About 1,500 children, nursing mothers and pregnant women receive eight ounces of milk a day at the Church World Service milk bar.

Increased contributions in the 1958 ONE GREAT HOUR OF SHARING, March 16, will help provide more food in Hong Kong and other critical areas.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Turkey

March

2—**Robert L. Jones** graduated from Earlham College in 1956, attended a work camp in Puerto Rico that summer, and then went for three-year term to teach math and English at American School for Boys, Talas.

3—**Lenore Keene** graduated from Oberlin in 1956 and went that year to teach science and art for three years at American Collegiate Institute, Izmir.

4—**Robert Keller** is associate director of American School for Boys, Talas, where he teaches science. He was married in 1955 to Dorothy Birge, the daughter of American Board missionaries, who teaches English. Originally engaged for a three-year term, it has been extended to five.

5—**Joan Kellogg,** a graduate of Wellesley in 1955, went that year to teach English and music for three years at American Collegiate Institute, Izmir.

6—**John Kemp** graduated from Oberlin in 1956, spent one year in Chicago Seminary, worked one summer in migrant ministry of Board of Home Missions. He has interrupted his seminary work for three years of teaching in Turkey — English at American College, Tarsus.

7—**Rev. John Kingsbury** teaches philosophy and logic at American College, Tarsus. Mrs. Kingsbury teaches art history and crafts. They are career missionaries, who were appointed in 1954, studied language at Talas and taught at Izmir two years. She is a graduate of Meredith College, Raleigh, and he taught at State College there.

8—**Alice Lindsley** went to Turkey as a short-term teacher in 1928, then, after a year of furlough, became a full-time missionary. She is head of the Home Ec. Dept. at American Academy for Girls, Uskudar.

Elon Head Is Honored By Jaycees

ROCKY MOUNT, Feb. 15 — Dr. James Earl Danieley, president of Elon College, today was designated as the state's outstanding young man at the third quarterly board meeting of the North Carolina Junior Chamber of Commerce.

Terrell Rhodes of Lenoir, chairman of the distinguished services award committee, presented the award.

About 500 delegates are here for the meeting.

W. B. (Billy) Harrison of Rocky Mount, former president of the N. C. Jaycees, pinch hit for Ed Norris of Kingsport, Tenn., who was scheduled to be the featured banquet speaker.

Jack Sharpe of the Kannapolis State Press, presided. Bob Cox of Chapel Hill — Jaycee national vice president and former state president, attended.

Dr. Danieley, 34, is one of the youngest college presidents in the country. He is a native of Alamance County. He became president of Elon July 1, 1957. He has taken an active part in civic and religious activities. He is a graduate of Elon, did graduate work at UNC and got his Ph.D. degree in organic chemistry in 1956.

— Greensboro Daily News

Group Holds Midwinter Meeting

ELON COLLEGE, Feb. 16 — More than 150 Congregational Christian Church men braved the snow and slippery highways today to attend the annual midwinter rally of the Laymen's Fellowship of the Southern Convention of Congregational Christian Churches.

The attendance was far below the number expected, since weather conditions prevented delegates from western North Carolina and Virginia from attending, but there were sizable groups present from the eastern parts of both states.

The program, which had been planned for afternoon and night sessions, was telescoped into the afternoon meeting, and the Fellowship banquet was served at 5 p.m. to allow the delegates to get an earlier start homeward.

FEATURED SPEAKERS

Dr. William Bradford Smith of Madison, Wis., chairman of the National Laymen's Fellowship, was the first of two featured speakers. Taking "The Laymen and His Daily Vocation" as a topic, he told how the talents of the lawyer, advertising man, banker and others may best be used in the church program.

Dr. Reginald Helfferich of Amston, Conn., executive secretary of the Commission on World Service of the Evangelical and Reformed Church, originally scheduled to speak in the evening, also spoke at the afternoon session. He told of his years of experience in distributing food, tools, seed and other commodities to the needy regions of the earth.

The scheduled election of officers for the Convention Fellowship for two year terms was postponed, due to the curtailed attendance, and will be held at the biennial meeting of the Southern Convention on April 29 in Norfolk.

— Greensboro Daily News

When he's ready for college... will college be ready for him?

He's a bright kid. And he should go to college. Will he?

By 1967 college applications will *double*. No matter how well qualified and able a student may be, it could be tough for him to get in college—anywhere.

More and better paid professors and instructors are needed to maintain scholastic standards. Already classrooms and laboratories are overcrowded. Colleges and universities are doing their best to expand facilities, but they lack the funds.

America needs educated people as never before. For the sake of your children and the future of your country, help the colleges and universities of your choice—now!

* * * *

If you want to know what the college crisis means to you, write for a free booklet to: HIGHER EDUCATION, Box 36, Times Square Station, New York 36, New York.

One In Christ

Background Scripture: Luke 9:49-51; John 17:20-26; Ephesians 4:1-16.
Devotional Reading: Philippians 2:1-11.
Memory Selection: **For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us.** Ephesians 2:14.

"THEREFORE"

"I, **therefore,** the prisoner of the Lord, beseech you that you walk worthy of the vocation wherewith ye are called." This fellow Paul was a great practical theologian. He always related doctrine to deed. He insisted that creed should express itself in conduct. After emphasizing the great doctrines of Christianity in his letters, he always made a transition to the practical ethics involved with a "therefore." This is true of all his letters. Because something is true, therefore it ought to make a difference. Take today's lesson as a case in point. In the first chapters of his letter to the Ephesians he has been emphasizing how Christ saves us through grace, not by good works, but by His unmerited love or grace, through faith. Folks who had dwelt in darkness had been brought into the marvelous light; those who were sinners had been forgiven; those who were aliens and strangers had been brought into the fellowship of the saints and the family of God; those who were dead in sin had been quickened and been made alive again; those who were lost had been found. And it was all a matter of grace through faith. Ah the blessed privileges and joys of life in Christ! But as always privilege spells responsibility. Because we have been called by Christ, we should try to live worthy of THE VOCATION WHEREWITH WE HAVE BEEN CALLED. We are to live in all lowliness and meekness, forebearing one another in love, helping one another, above all honoring Christ in our daily life. We have been "called of God or by God." Let us, **therefore** live like children of God.

THE UNITY OF THE CHURCH

"Endeavoring to keep the unity of the Spirit in the bond of peace." "THERE IS ONE BODY." Ultimately there is only one Church, the Church of Christ which is the Body of Christ. Many denominations and divisions, but only one body, one Church, the Body of Christ. We talk about unity when there is already unity. We just do not recognize it or act as if it is true.

"THERE IS ONE SPIRIT." The Holy Spirit. Any Church or denomination that is Christian at all, knows that there is but one Holy Spirit. He operates in every and in all Churches, and no Church has a monopoly on His ministrations. There is one Spirit, the Holy Spirit.

"THERE IS ONE HOPE OF OUR CALLING." Christ alone is our hope, the hope of our calling. There is no other name given among men whereby they can be saved, except in the name of the Lord Christ. Every one of us knows that the hope of our calling is the same, Jesus Christ, the Saviour of the world.

"THERE IS ONE LORD." The Lord Jesus Christ is the Head of the Church, the Lord of life. No matter what our name or sign, if we are Christian we acknowledge Him as Lord.

"THERE IS ONE FAITH." Guess the old fellow slipped there! Only one faith! Yes only one faith! To be sure there are many forms of belief and many faiths in one sense. But only one faith in the sense of a **saving faith.** Any man and every man and all men are saved by grace through faith. It is the same faith, in the sense in which Paul uses the word, that saves the Congregational Christian as saves the members of other denominations, or for that matter, people who are not members of any denomination. "Believe on the Lord Jesus Christ and thou shalt be saved" — that word is the word of faith that saves all men.

"THERE IS ONE BAPTISM." Wrong again, Paul! There is baptism by sprinkling, pouring, and immersion, to name only three forms. So what? But in the thing that counts, **the baptism of the Holy Spirit,** how many baptisms are there? Only one, and we know it. By one Spirit are we all baptized into one body. When a man receives the baptism of the Holy Spirit he receives the same Spirit that every other man receives.

"THERE IS ONE GOD AND FATHER OF ALL." There is not a God of the Methodists or the Episcopalians, or the Holy Rollers, or of the other numerous and diverse denominations. Neither is there a God only of the white man and the brown man and the black man and the red man, and the yellow man. **There is one God and Father of all.** The Fatherhood of God is the basic fact of human life. We all have One Father. And because we all have one Father, we are all brothers in Christ. We may not like it, and we may deny it or ignore it, but it is the stubborn fact of life. If men have a common father they are brothers. We need to recognize this fact and admit it. But more, we need to live by, and up to, its implications. As a matter of fact there are not many intelligent people who will deny that men are brothers in Christ. The trouble is that people are not willing to follow its implications. We profess brotherhood with our lips but deny it with our lives. By exploitation, legislation, intimidation, discrimination, persecution, segregation, disenfranchisement, and other corporate and personal ways, we deny the fact of brotherhood.

SUNDAY SCHOOL LESSON

March 2, 1958

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

DIVERSITY IN THE CHURCH

"But unto every one of us is given grace according to the measure of the gift of Christ." Here is the principle of diversity in unity or unity in diversity. **To every one of us,** God gives some gift or talent. Every person has some contribution to make to the Church and to society. Some have one talent, some have another. Some have more talents than others. But all have some gift of grace from Christ. And each is to use it, "for the edifying of the body of Christ." The Church is not primarily a place where people come to sit on comfortable pews in an air-conditioned sanctuary to hear an innocuous message of sweetness and light. It is primarily a place where folks come to meet the living God, to discover His will and His way for their lives, and then to go out to serve Him by serving humanity.

THE GOAL OF IT ALL

"Till we all come unto the measure of the stature of the fulness of Christ, unto a perfect man." That we "grow up into Him in all things." In the Church "Christian character is our most important product" to paraphrase a familiar and popular TV slogan. The Christian life is a growing life. We are to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

Our Home for Children

Asks Your Help In Planning Campaign

Dear Friends:

It is encouraging to know that so many people are becoming interested in the special campaign for funds for the Home for Children. There are those who are taking assignments on committees as members of the board of trustees. The president of the board, Mr. V. R. Holt, and I have discussed several aspects of it frequently. The superintendent of the Southern Convention, Dr. Wm. T. Scott, has already made many helpful suggestions. Other members of the board are showing an active interest in getting complete information to be used in a brochure.

The weight of this whole business is bearing down upon me. There are so many things I have to do in my daily and weekly work I am not getting enough time to apply to this major requirement. In order words I am asking for your help. I need your encouragement, your prayers and your interest. I need your constructive thinking, and your suggestions. It is a job which will require the active interest of those who have the work of caring for needy, tragically homeless children on their hearts. It cannot be left up to any one of us, nor even a few. It must be a concern of many.

The board of trustees will meet March 10 at 2:00 o'clock, and there are committee meetings prior to that. Already there have been some committee meetings and it looks like we are getting a good start. Those of us here at the Home are anxious to cooperate in any way in which we can. Again let me say your interest and kindly sharing of it with us is very much appreciated.

Thank you for the good report this week: $505.04 through the Convention from the churches, besides a number of other gifts from churches and friends. We appreciate very much also the contribution of $5,114.09 from the Duke Endowment Fund. It will be of interest to you to know that these funds are based on our care of orphan children only — full orphans or half-orphans.

Our schools are closed today. With six inches of snow and ice, a bright sun, and the thermometer ranging around 11 degrees, everyone is quite busy keeping warm. The weather man offers us much colder weather tonight and just as cold again tomorrow. So far our stoker furnaces are working fine and there is plenty of food. Consequently there is a jolly and expectedly noisy group of seventy-eight children. I shall admit we are all looking for spring — naturally I mean that season of year, the other springs are quite well hidden beneath the snowdrifts. I was cold when I walked into our Baby Home a little while ago, but I became warm inside and out when the little boys and girls began pressing their happy warm selves against me.

Sincerely yours,

John G. Truitt, Superintendent

Religion In The Atomic Age was discussed by a group of theologians, educators and business executives under the sponsorship of the Federated Theological Faculty of the University of Chicago early this month. Dean of the faculty, Dr. J. C. Brauer said, "We are convinced that only religion can provide man with a saneness of mind, a critical judgment and a resource for genuine give and take that will enable him to cope with the tremendous potentialities which have arisen within the atomic age."

A customer drove up to the filling station and noticed a large sign with the announcement, "Under New Management."

"What's the idea?" he asked the attendant, "isn't that Jerry in there?"

"Oh, sure," was the answer, "but he got married yesterday."

REPORT FOR FEBRUARY 17, 1958

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward			$12,292.75
Eastern North Carolina Conference			
Mt. Auburn	30.00		
New Elam	17.00		
Sanford	67.00	$114.00	
Eastern Virginia Conference			
Antioch	10.00		
Bethlehem (Nans), S.S.	45.14	55.14	
North Carolina and Virginia Conference			
Asheville	36.00		
Burlington, First	180.00		
Salem Chapel	12.00		
Tryon	58.00		
Hendersonville	5.00	291.00	
Western North Carolina Conference			
Big Oak	1.00		
Pleasant Cross, S.S.	11.90	12.90	
Virginia Valley Conference			
Wissler's Chapel	32.00	32.00	
Total			$ 505.04
Grand Total			$12,797.79

SPECIAL OFFERINGS

Amount brought forward		$21,620.15
Gertrude Brown Bible Class, Winston-Salem Church	$ 105.10	
Pilgrim Bible Class, Greensboro, First Church (for chests of drawers)	100.00	
Pilgrim Bible Class, Greensboro, First Church	25.00	
The Duke Endowment	5,114.09	
Masonic Fund for Needy, Person Lodge 113, Roxboro, N. C.	25.00	
A Friend, New Hill, N. C.	10.00	
A Friend from Carrsville, Va.	10.00	
Ladies' Benevolent Society, Church of Christ, Leominster, Mass. (Friendly Service Gift)	5.00	
In Memory of Adrian M. Carroll	10.00	
In Memory of Mrs. Elizabeth Parker	10.00	
Special Gifts	217.37	
Total		$ 5 631.56
Grand Total		$27,251.71
Total for the Week		$ 6,136.60
Total for the Year		$40,049.50

Leads Department Of Ministry

The Rev. Fred Hoskins, secretary and minister of the General Council, Congregational Christian Churches, has announced the election of Rev. Nathanael M. Guptill of Newton, Massachusetts, as the General Council's associate secretary and minister.

Mr. Guptill, pastor of the First Church in Newton (Congregational) since 1954, succeeds the Rev. Dr. Fred Buschmeyer, now associate general secretary of the National Council of Churches.

Formerly assistant professor of Church Administration and director of field work at Andover-Newton Theological Seminary, Mr. Guptill has continued as a lecturer there since becoming pastor of the Newton church.

In his new position Mr. Guptill will direct the denomination's Department of the Ministry, having oversight of the recruitment, training and maintaining of standards for the parish ministers.

Mr. Guptill was born in a Congregational parsonage at Deer Isle, Maine, in 1917, son of the Rev. and Mrs. O. J. Guptill. His father was for many years superintendent of the non-denominational Maine Seacoast Mission.

He attended the public schools of Bar Harbor, Maine, was graduated in 1939 from Colby College and in 1943 received his B. D. degree from Andover-Newton Theological School, graduating cum laude.

Between 1939 and 1943 Mr. Guptill held student pastorates at Riverside Congregational Church, Vassalboro, Maine; First Congregational Church, Salem, New Hampshire; and First Congregational Church, Rawley, Mass., where he was ordained in 1943.

Mr. Guptill was pastor of the Congregational Church of South Portland, Maine, from 1943 until 1951 when he joined the faculty of Andover Newton Theological School. While in Maine he served for a few years as chairman of the State Parole Board and chaplain of the State School for Boys.

He married Miss Helen Carter of Bar Harbor, Maine, in 1937. They have three children, Lois, 17; Judith, 14; and Timothy, 10.

Mr. Guptill is the author of the book, "Christianity Does Make Sense," a theology for laymen, and of numerous articles in religious periodicals. For the past decade he has been a correspondent for The Christian Century. (His picture is on the front page of this issue.

A MINISTER TALKS ABOUT LAYMEN

Note the casual way in which Amos is introduced (Amos 1:1), just "One of the shepherds" (Am. Trans.), just "One of the boys" — a layman responsive to divine revelation.

He was a working man: one who labored, looked, listened, and finally spoke.

When he spoke, men listened, men remembered. For a while they dated his career by its relationship to a certain earthquake. Later, men forgot the earthquake and remembered his message. Today we know of the earthquake only because of its mention in connection with his earth-shaking words.

Today we have laymen who are just "among the boys." God can speak to and through them as he did with Amos. Consecrated laymen today can do things more memorable than earthquakes.

— Rev. Lynwood Hubbard
in Spoon's Chapel Bulletin

EUTAW SHARES IN TRAINING SCHOOL

As has been the custom for the past four years, teachers and leaders of the Eutaw Community church, Fayetteville, were again invited to participate in the Leadership Training School held recently at Hay Street Methodist church. Seven from Eutaw registered for this most inspiring and educational school — six of whom completed the ten-hour course of study. Courses and participants were: "Work of the Local Church," Rev. Charles F. Pegram, pastor; "Christian Evangelism," Mrs. Elizabeth Stout, Sunday school superintendent and director of religious education; "Guiding Intermediates," Leon Manning, assistant superintendent, Bob Curtis and Jarvis Gust, teachers; and "Christ's Approach to Religion," Mrs. Hazel McLean, teacher.

A Message From the New President

Southern Union College

Writing about Southern Union is really a joy for there is so much going on at the present time.

The enrollment for the Winter Quarter now stands at 225 which is the highest in the history of the school for this period of year.

All dormitories, two for men and one for women, as well as all the other college-owned buildings, are full of people — students and faculty members.

The new Dean of Students, Henry Diehl and his wife, are about to get into a private house, after enjoying the hospitality of Mr. and Mrs. John Harris, fine citizens of Wadley and supporters of the college.

Every available classroom meeting space is being used, including the office of the Dean and the President, when they are not on hand.

Our Vice-president in charge of public relations and promotion, Mr. Douglas Wasson, was the guiding factor in the recent organization of an Alabama Junior College Council, the initial meeting being held at Alabama College, Montevallo, Ala., with Dr. Edmund J. Gleazer Jr., President of the American Association of Junior Colleges, as the main speaker.

The Southern Union Quartet and Girls Trio furnished the special music for the meeting which was good and thoroughly enjoyed by all.

Ground has finally been broken for building of the President's new home, his family remaining in Kentucky until the house is completed. Mr. Vernon Carter, secretary of the college Board of Trustees, was in charge of pouring the cement foundations and was aided by some of our excellent working students.

Time and space do not permit a report of the activities of the faculty in and around Wadley, especially on Sundays. Every Sunday most of the faculty goes out to nearby churches to preach, after teaching all week. This is a valuable service to all concerned.

Our first request: Pray for us, come to see us and support us in every possible way. We'll all be glad you did.

Walter A. Graham, President
Southern Union College

An International Seminar

FOR LAYMEN OF THE CONVENTION

MAY 16 - 18, 1958

A selected group of men from the Southern Convention Laymen's Fellowship will enjoy the rare privilege of attending an International Seminar presented by the American Board of Commissioners for Foreign Missions. This gathering will take the place of the Laymen's Retreat held last year at Moonelon. The place again will be Moonelon. Sessions will start Friday noon and run through noon on Sunday, May 16-18.

The American Board, our agent for doing mission work overseas, has been holding such Seminars across the country. This program has been offered to our area and the Laymen's Committee responsible for the 1958 Retreat voted unanimously to ask the American Board to furnish such a program for our men. The Board supplies the staff, program, materials, and even meets the expenses of the men while attending the Seminar. The message the Board has to give is that important. Certain requirements are made of the men:

1. Each man is expected to be present the entire time. (Persons who cannot do this should not sign up.)
2. The group will be limited to 35 persons because of the intimate intensive type of program offered.
3. Each man will be sent reading materials well in advance. These are extremely helpful in understanding the presentations to be made.
4. Assignments of certain duties to be performed during the Seminar sessions will be given to the men in advance.
5. Those attending will be expected to use the information they have gained in their respective churches, organizations, and conferences as opportunities arise.

Rev. Fred Register is the staff person of the Convention in charge of arrangements. Dr. Henry Robinson is chairman of the International Seminar Committee and has participated in several such Seminars. He is vitally interested in the one being planned for our area.

The whole philosophy and scriptural basis of the missionary enterprise is examined. The policies and program of the American Board are outlined and discussed. Missionaries, native leaders from abroad, American Board staff from Boston and staff of the Southern Convention will contribute to one of the most rewarding experiences any churchman can possibly have. Those attending will be extremely fortunate.

The Christian Sun

Miss Beatrice George
1207 Seaboard Ave.
12-1-58

VOLUME 110 MARCH 4, 1958 NUMBER 9

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

THIS IS THE WEEK FOR CHRISTIAN WITNESS

Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.
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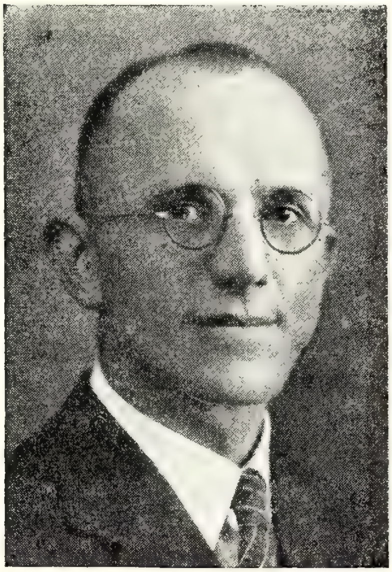

Forty years ago Howard S. Hardcastle, then a student at Elon College, began writing the Sunday school lesson notes for The Christian Sun. With the exception of the year when he was teaching at Defiance, he has been doing this important job ever since.

He says about it, "At times it has been a chore and a task, and it has never been easy. But it has been a labor of love through the years. I have felt that it was at least one thing I could do for the Church that has done so much for me. I have done what I thought was my duty, but with a glad heart. Perhaps the work has done more for me than it has done for others. It has had a disciplinary value, and it has greatly enlarged my knowledge of the Bible and my ability in exposition."

The Christian Sun wishes to pay a tribute to its "oldest" contributor in point of continuous service, and to hope that "Hardy will continue to teach each week through the printed page.

Here And There Among The Churches

The Tri M Club of our Richmond church presented a television set to Rev. and Mrs. Rufus Ansley just before Valentine's Day.

Zone Leaders and Church Visitors had lunch together at our Asheboro church last Sunday before they began their work in "The Week of Christian Witness."

An addition to the treasurer's report for the Eastern Virginia Women's Fellowship for the quarter ending December 15, 1957: The gift of $25.00 from Mrs. J. D. McClenny should have been listed as a gift to the Church History Room, honoring Mrs. W. V. Leathers.

Lenten Study Course at Warwick church is being held each Thursday evening during Lent. Book being studied: **The Significance of the Church** by Robert M. Brown. Chapters are being reviewed by various members, followed by group discussion.

Junior Chamber of Commerce of Danville is sponsoring "Religion in American Life" program during Lent in an effort to increase church attendance in the community. Jaycee Jim Crawford, program manager of WBTM, presented the project at our Third Avenue church February 23.

Keeping the Faith was the sermon subject of Dr. Charles H. Wicks, associate pastor of our Coral Gables, Florida, church when he preached aboard **Mayflower II**, January 12. Each Sunday a religious service is held at 9:30 a.m. while the famous ship is anchored in Miami.

Churchmen's Brotherhood of the Southern Synod, Evangelical and Reformed Church, has voted to build a new cabin at the John's River Valley Camp for the use of young people of the denomination.

A Yard Party provided fun and funds at the Richmond Women's Fellowship February 25. Each member brought a yard of something (soap, or cloth, or handkerchiefs, or whatever) which was auctioned off "sight unseen."

Rev. J. Everette Neese resigned at Bay View, Norfolk, church February 16, in order to accept the pastorate of Union Congregational, Hallendale, Florida, which is in the greater Miami area. He will begin his Florida pastorate April 15.

North Carolina and Virginia Pilgrim Fellowship will meet Sunday, March 9, 1958 at the Third Avenue Church, Danville, Virginia, 3:00-5:00 p.m. A program of inspiration, business and fellowship is being planned. Young people from every church in that Conference are expected to be present.

Wisseman Bible Class, First church, Greensboro, visited the new **Forest Hills Mission** of the United Church of Christ in Greensboro February 23. Temporary officers of this new church are: Sunday school superintendent, Julian F. Head; Sunday school secretary, Millard Dunn; treasurer, Harvey L. Starr; secretary, Charles Kirkman. Copies of **The Christian Sun** are being sent to members of this new church to acquaint them with the Southern Convention.

Best Wishes to Mrs. Sam P. Frost, treasurer of the Eastern Virginia Women's Fellowship, who has to handle accounts in spite of a broken arm.

To Sing Again, new filmstrip showing work of the Service Committee, was shown to the Junior and Senior Pilgrim Fellowships of First, Burlington, February 23.

Service of Dedication for Bethlehem Congregational Christian church, Altamahaw, North Carolina, is planned for eleven o'clock, next Sunday, March 9. The pastor, Rev. Dwight W. Moore, cordially invites the rest of the Southern Convention to join members of Bethlehem in this service which will signify payment has been completed on the $125,000 church. Between October 10, 1957 and January 6, 1958, $8,500 was contributed over and above the regular budget! The pastor reports "a wonderful spirit of concern and cooperation was shown throughout the special campaign."

Mrs. Annette Harris was honored with a farewell party at South Norfolk church, January 21, with Dan Jones as master of ceremonies. Tributes were paid her by Miss Aurelia Leigh, principal of the Oscar Frommel Smith High School, and Rev. O. D. Poythress, pastor. Special music was rendered by Women's Chorus of South Norfolk, by Mrs. Harris' sisters, and by the church organist. One hundred and twenty-five people were present to bid godspeed to Mrs. Harris, who has served as church pianist and organist, as president of the local Women's Fellowship, and as chairman of the Norfolk District of the Women's Fellowship.

Volume 110 Number 9

THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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WESTERN N. C. SUPERINTENDENTS MEET

Mrs. J. C. Newell

Ten ministers, twelve Sunday school superintendents, and six assistant superintendents were present for the annual meeting in the interest of better Sunday schools sponsored by the Western North Carolina Sunday School Convention, which met in the Ramseur Town Hall February 22. Parks Teague president presided.

The call to worship and invocation were given by Rev. Thomas Shreve and the devotional led by Rev. Garland Bennett. Special music was furnished by the Woodmen's Quartet of Parks Cross Roads Christian Church, composed of Worth, Jack and Dean Cox and Boyd Lineberry, accompanied by Mrs. N. F. Phillips.

Jack Shoffner, vice president of the Sunday School Convention, introduced Rev. W. J. Andes, chairman of the Southern Convention Board of Christian Education, who spoke concerning ways of improving the quality of our church schools. He emphasized the importance of a worship service, rather than "opening exercises," especially in churches which do not have a church service each Sunday. He stressed the outreach of the Sunday school, stating it is the major source of members of the church. He closed in a very impressive manner, with each person being requested to write down the names of two people on his personal prayer list and a prayer for them, which they were asked to take home and use.

Guest for the meeting was Miss Jacqueline Schuetz of Center Church, South Boston, Virginia, who is attending the Presbyterian Training School for Lay Workers in Richmond.

A special feature was an exhibit of Pilgrim Press church school literature, and it was strongly recommended that every church use our own denominational Sunday school materials.

The benediction was pronounced by Rev. Bill Simmons.

Rev. Robert Knowles, head of Junior High work of our denomination, was featured speaker at Hampton Roads Pilgrim Fellowship meeting at First Portsmouth, February 23.

Rosemont Church was host to neighboring churches in South Norfolk for the World Day of Prayer service.

Penner To Speak At Burlington

Dr. Albert J. Penner

Evangelistic services will be held at First Christian Church, Burlington, North Carolina, March 9-13, at seven-thirty with Dr. Albert J. Penner of New York City as guest speaker. The theme will be **Ways of Discipleship.**

The Reverend Albert J. Penner, D.D., has been minister of the Broadway Congregational Church in New York City since September 1, 1949. He came to the pastorate of this historic Congregational Church at the heart of Manhattan Island from a ten-year pastorate at the Second Congregational Church of Holyoke, Massachusetts. Prior to that he served for seven years as minister of the Edwards Congregational Church in Northampton, Massachusetts. During these two pastorates, Dr. Penner was in close touch with both Mt. Holyoke and Smith Colleges and frequently spoke at chapel and other meetings there.

He has always been vitally interested in the work of his own church as well as any cooperative work of the churches. He has served as Chairman of the Missions Council of the Congregational Christian Churches, as Director of the Council for Social Action, as Alumni Trustee of Hartford Seminary Foundation, and as Trustee of International College at Beirut. He has served for two years as the President of the Manhattan Division of the Protestant Council of the City of New York.

LEBANON HAS FULL-TIME PASTOR

Mrs. Ezra Stowe

Activities in Lebanon Christian Church, Semora, North Carolina, seem to be on the upward move since the arrival of our new pastor, Rev. Clifton Walker. We again have choir practice twice a month for youth groups and adults. A worker's council has been organized to meet once a month. Since we've started having services every Sunday our attendance has been very good. Last Sunday we started having Bible study in the evening at 7:30.

New officers of the young adult group are: President, Mrs. Foster Pointer; vice president, Mrs. John McAden; secretary, Miss Nancy McSherry; treasurer, Mrs. Wilson Lockhart.

The Women's Fellowship began this year with high hopes and a bright look into the future with our new president, Mrs. Connie B. Collie. We are studying the book of Psalms, using "Thy Word in My Heart," which we are enjoying very much.

Six of our men attended the Laymen's Rally at Center Church, South Boston. In addition to our pastor, they were Henry Earp, Foster Pointer, Ellis Wells, Maynard Wells and Ezra Stowe. They enjoyed the meeting.

President Earl Danieley of Elon College was guest speaker at Rosemont church, of which Rev. Melvin Dollar is pastor, February 23.

LAYMEN LEAD SOUTH NORFOLK SERVICES

The worship services at South Norfolk Congregational Christian Church on February 23, were conducted by the Laymen's Fellowship of the church with Mr. W. C. Chappell, president of the Fellowship presiding. The choir, made up of twenty-one men, sang several selections and the Laymen's Quartet (Carlton Chappell, W. C. Chappell, Dan Jones, and Ellsworth Morris) sang "Where Can You Go But To The Lord?" Mr. E. E. Henley read the Psalm 139, followed with prayer by Mr. C. M. Robinson. Mr. James Reed brought the message, choosing as his topic: "Realizing The Nearness of God." He developed his talk as follows: 1. God knows all about us; our hearts, our conduct, our thoughts and our words. 2. God is ever present with us. 3. God can help us no matter what we are — as He gave His Son for the propitiation of our sins.

The evening service was devoted entirely to showing the film, "The Martin Luther Story." This was also arranged by the laymen of the church.

There was a good attendance at both services.

Lenten Bible Reading Contest sponsored by South Norfolk church began February 23. A Schofield Bible will be presented to the young person and to the adult reading the most chapters during Lent.

A Week Of Witnessing

The prospect list carefully prepared, as suggested last week, will have no value unless the prospects are interviewed in the interest of the Christian religion and the Church. That is where personal evangelism comes in.

The Convention committee on Evangelism has asked the churches to make this the week for that phase of our church work, and they have called it a Week of Witnessing. If the members of the 200 churches will take the matter seriously, and there are indications that they will, this cooperative effort will mean renewed life for the churches, and great joy for the people who join with us in work for Christ.

A Week of Witnessing is a good name for the work that is to be done. Jesus sent his disciples out to tell what they knew. There was no cross, crucified and resurrected Christ for them to proclaim, but the love of God was in abundance and they knew a fellowship with the Master that transformed their lives. All of this they could tell as witnesses, for they had experimented, they had lived with Jesus.

Those who have lived with the Master can tell of his affection, of his power, of his grace and graciousness. Witnesses are needed, not lawyers to plead a case or to argue. Witnesses do best when they tell just what they know, and witnesses win or lose the case. In this matter the church missionaries are asked to share Christian experience with those who have not been enjoying the love of God in Christ Jesus, and that witness is what is needed to change our world.

There Comes A Time

There comes a time when appreciation should be shown, just like there is a time for everything else. After forty years of faithful service, the Reverend Howard S. Hardcastle should receive the appreciation of the readers of this paper. Week after week for almost forty years he has faithfully interpreted the Sunday school lessons for those who wish to read.

From time to time there have been a few who have said words of appreciation but there has been no concerted effort to release what some believe is a great reservoir of good wishes for this good man who uses his own typewriter, paper, energy, time and intelligence for the benefit of the thousands of Sunday school teachers and other readers of his Sunday school lesson notes.

Without his knowledge or consent a suggestion is being put forth here that should bring satisfaction to many appreciative people and great joy to a faithful writer.

When the Southern Convention meets the last of April it will be a delightful thing to present to Dr. Hardcastle a book containing a multitude of letters of appreciation, and a sum of money that will be adequate to purchase a new typewriter or some other object that he may like. All such letters and contributions sent to the editor will be properly preserved and presented at the Convention. Folding money is easy to send, and there are fine pictures of American presidents on the face of these bills. Checks with proper signatures are valuable. A few hundred of them will make a beautiful book. Do you get the idea?

Why wait until a man is dead and then establish a memorial in his name? Bring a bit of joy while he lives. Just thought the "heart line" might bring many SUN readers joy in doing something they really want to do.

The Birth Of A Church

Did you ever witness the birth of a church? It is exciting.

A goodly congregation gathered at Shallow Well the last Sunday night in February 1958 to share in the ceremonies that brought a new church into being. Agreements had been made, officers elected, and this special service planned. It takes much preparation to organize and bring into being a new church.

In this evening service the members were received and candidates baptized, deacons and deaconesses were ordained, officers were installed, a sermon was preached, and holy communion was shared.

Our churches in Sanford and vicinity were represented and brought greetings to the Northview United Church of Christ, Congregational Christian. Announcement was made that the church received a birth-right gift of $2,000 for a lot on which to erect its first building.

Tell Us, Please

Hi, Folks. This is the voice of THE CHRISTIAN SUN speaking. You will please excuse me for being personal, and using that kind of pronoun. But there is something I would like to say; a request I want to make.

You see, I am getting a little old. None of you were around when I came into being in 1844. My voice may be a little husky at times, and what I say may not be too clear, but I like to talk — there are so many interesting things to discuss!

Changes. Can you imagine conditions when I was young? No. You ride in autos and fly through the sky; but when I was young people walked with a stick. Women's clothes. You would laugh at what women wore then. Newspapers. They were all young then, too. I was just a tiny little thing when I was born. I grew to be a very big paper, and now my pages are back nearly to the original size — but there are more of them.

I could go on and on talking about myself and the times through which I have lived, just as you like to do, but there is a request I want to make.

A wide variety of editors have made me over from time to time until I hardly know myself. In fact the name is about the only thing that is the same, and that big black face with the white name showing through may not be the thing about which I should brag the most — if I were a little conceited and wanted to show my pride.

By listening to his dreams, I have come to believe that the present editor would really like to know what the readers think of me. Am I saying what you want said? Do you like the way I look? What are the changes you would like? The Southern Convention will meet soon. Who the editor will be after that I certainly do not know, and what he will do to me may be something terrible. (You know how the present editor made me all over, without my consent, you may be sure.) Now, will you please, good reader, just sit right down and write the editor what you think about me. Tell him plenty — good or bad. Let him have it. He asked for it.

About * * *

"THE DOCTOR"

In thousands of physicians' offices in the United States and abroad, and in thousands of homes, may be found one of the most celebrated pictures of the last century. Literally millions of school textbooks have made the picture familiar to many generations of children. Yet relatively few persons know how the picture came to be created, where, when and by whom.

The picture is "The Doctor" and the artist responsible for its creation was Sir Luke Fildes, a British painter of great distinction, born in Liverpool October 18, 1844, and educated at Chester, Warrenton and South Kensington. He was admitted as a student of the Royal Academy in 1866.

Fildes' first triumphal success was a tremendous canvas entitled "Application for Admission to a Casual Ward", showing many charity patients awaiting admission to a hospital. The distress of the men, women and children portrayed was, in effect, an indictment of the times. Critics called the composition " a sermon. . . "never to be forgotten". When the painting was displayed to the public, a railing had to be erected in front of it to protect it against being damaged by the press of the crowd, and policemen were summoned to manage the throng. Charles Dickens was so impressed with the spirit of the picture that he invited Fildes to illustrate "Edwin Drood."

Fildes created many other paintings and sketches, but it was "The Doctor" that assured him immortality. It was a theme cautiously and painstakingly approached, and like other artists who painted their way to fame he literally lived with his subject.

"The Doctor" may have been modeled after any of the many eminent patients of physicians of the day. More difficult, however, was the conception and drawing of the sick child, the fever-stricken little patient upon whom the light of the oil lamp falls while she sleeps.

No more noble figure of a doctor could be imagined — the grave anxiety, supported by calm assurance in his own knowledge and skill, not put forward in any self-sufficient way, but with dignity and patience. At the cottage window the dawn begins to steal in.

The picture was exhibited in 1891, and immediately became a sensation. Contemporary accounts say that people openly wept on seeing it. Strangers stopped the artist on the street to thank him.

The original of "The Doctor" is in the Tate Gallery in London, and a major objective of thousands of visitors there every year is to see the famous painting. The story has been adapted to picture and radio uses.

After painting "The Doctor," Fildes was commissioned to do the coronation portraits of the Duke and Duchess of York, later King George V and Queen Mary. He also painted coronation portraits of King Edward VII. He was knighted in 1906 and admitted to the Victorian Order. He died February 27, 1927.

"The Doctor" was reproduced by the Post Office Department on a 3-cent commemorative stamp honoring the doctors of America, and released at Atlantic City, New Jersey, June 9, 1947, on the one hundredth anniversary of the American Medical Society.

C. B. Riddle

Will Sandra get to be a nurse?

You can tell—just by watching her take care of baby brother—that Sandra has a sure and gentle touch, much patience, and a tender concern for anyone who needs help.

"She'll make a wonderful nurse," you'd say. Yet, she'll probably never get the chance.

Sandra, you see, is not getting the education she deserves. She lives in a community where there is a serious shortage of classrooms, teachers, up-to-date textbooks. Result? Inadequate schooling for many of our nation's children.

Let's be sure this doesn't happen to the children in our schools. Join with other good citizens to back up our School Board, attend PTA meetings and school conferences.

WE MUST HAVE FIRST-RATE SCHOOLS

This Interested Me

Emily C. Lester

Any member of our Western North Carolina Conference ought to be interested in the organization of a new church within its borders — for it has been nineteen years since the Asheboro church (our youngest) was organized.

But the service for the organization of Northview Community Church, Sanford, February 23, interested me for a number of reasons. In the first place, that service was held in Shallow Well church, in the Eastern North Carolina Conference. There is no community building of any kind in Northview — not even a school.

In the second place, it was interesting that the ushers and the women who prepared the communion were from the new church, and that the new church furnished the special music.

In the third place, the new church was organized through the efforts of two young ministers — one a member of the Western and the other a member of the Eastern North Carolina Conference. The latter was the youngest charter member of the Asheboro church, incidentally!

In the fourth place, this church has no Sunday school organization, while most church groups grow out of that.

In the fifth place, all the church officers were women! Of course, this does not include all members of boards and committees, though the chairmen of both the finance and membership committees are women.

Timber Ridge Young People

Conduct Service And Present Gift

Shelva Jean Whitacre

In the absence of Rev. Mr. Schoning, who was on vacation, and in observance of Youth Week, we, the Pilgrim Fellowship at Timber Ridge, conducted the entire morning worship service on February 2. Also at this service we presented a gift to the church — a large bulletin board for the church vestibule.

Fourteen young people took part in the service and formed the youth choir.

Tommy Watt was in charge, leading in the call to worship, announcing the hymns and introducing the participants. Larry Whitacre led the invocation and Lord's Prayer. The responsive reading and Gloria Patri were led by Nancy Pugh; and after the prayer hymn, Virginia Brill led in prayer.

The scripture readers were members of the three commissions:

The Christian Faith Commission was represented by Janet Kump, who read from Matthew, the 17th chapter, stressing the verse, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and nothing shall be impossible unto you."

Sandra Rinard represented the Christian Action, reading from the second chapter of James and stressing the verses, "If a brother or sister be naked and destitute of daily food, and one of you say unto them, depart in peace be ye warmed and filled; notwithstanding ye gave them not those things which are needful to the body, what doth it profit?"

Scarlett Spaid representing the Christian Fellowship Commission read from the second chapter of Philippians stressing the verses, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy that ye be likeminded, having the same love, being of one accord of one mind."

Ray and Luther Spaid received the offering, after which Shelva Whitacre led the offertory prayer. The Youth Choir sang the hymn, "My Choice." Then Ruby Seldon presented the bulletin board to the church and asked their assistance in keeping it informative and up to date.

Three very inspiring speeches were given by representatives of the three commissions:

Darlene Frye, who represented the Faith Commission, described ten steps up the ladder to a deeper Christian Faith; for example Bible study, personal devotions and stewardship.

The Christian Action Commission was represented by Thomas Pugh, Jr., who explained how Christian Action not only helps the drunkard, the criminal, the war refugee, the non-Christian, but also strikes at the causes of conditions that produce these.

The last speaker, Phyllis Kump representing the Fellowship Commission, expressed ways of promoting a closer fellowship among church members on a local church, interdenominational, and world-wide level. She expressed the desire of the young people to see a recreation building erected at Timber Ridge, as the lack of a suitable meeting place has been a drawback to the young people as well as the adult membership. We hope to see this dream come true in the near future, and we know it will greatly increase the fellowship of our local church as well as provide an opportunity for youth rallies, church conventions, etc.

After the closing hymn, Tommy Watt pronounced the benediction.

Judging from the favorable comments from the adult congregation, we believe the service was well worth the time and effort put into it.

Youth Week At Bethlehem

Jerry Byrd

Bethlehem Christian Church observed Youth Week, January 26-February 2 with both the Junior and Senior Youth Fellowships taking part.

The week opened with the Sunday morning church service being conducted by young people. The call to worship was given by Ralph Mizelle, and scripture and prayer by Louis Duke. About forty young people sang in the choir which rendered one of the special musical numbers. An offertory solo was sung by Betty Aston. The special speaker for the morning was L. T. Wilkins, Jr., who, along with Louis Duke, is a ministerial student at Elon College. Benediction was given by Benny Powell.

For the past several years during Youth Week our young people, in cooperation with other churches in our area, have taken part in the morning devotions over radio station WLPM. The following churches had charge of the program for one day of the week: Monday, Cypress Chapel; Tuesday, Bethlehem; Wednesday, Eure Christian; Thursday, Suffolk Christian; Friday, Providence Methodist.

For Tuesday morning, our young people carried out the theme of Youth Week for this year, "Lord, Help Our Unbelief," by a program centered around race relations. Jesse Weaver gave the call to worship, Edgar Rae Savage read the scripture, followed by prayer by Donald Howell. The meditation for the morning was given by Mary Cross Brittle. The program was closed by a spiritual sung by Martha Brittle.

On Saturday night, twenty-two young people of the senior group met at the church and held a picnic supper after which they and their chaperones, Mr. and Mrs. Roy Mizelle, went ice skating in Norfolk.

On the closing Sunday of the week, the Women's Fellowship of the church entertained the Junior and Senior Groups at a banquet in the fellowship hall of the church with over seventy attending.

The mistress of ceremonies was Miss Mary Cross Brittle. Thanks for the meal was given by Jerry Byrd. The program for the evening included special music rendered by Joseph Gardner, a member of Somerton Friends Church, and Tommy Murphy, of Suffolk Christian Church (President of E. Va. Youth Fellowship). Both were accompanied at the piano by Miss Patricia Bryant. The guest speaker of the evening was Miss Otelia Westbrook, who gave an illustrated lecture on her visit to Austria in 1956 as an International Exchange Student. Following her talk, Miss Martha Brittle led the group in some folk songs.

The experience and inspiration gained by each one who participated was of unlimited value to help train our Young People of today to be church leaders of tomorrow.

Youth Sunday Talk at Shallow Well

What Is Man?

Bonnie Thomas

A chemist would answer, "Man is two or three dollars worth of chemicals. That is all."

The scientific answer is a little more respectful. Science admires the marvels of the body. A scientist would say that man is made up of:

A. the digestive system
B. the circulatory system
C. the five senses
D. the Brain
E. thermostat

The Christian answer accepts what both of these say but probes deeper to formulate its own answer. The Christian would say that first of all we are children of God. We may be a bunch of chemicals, but those chemicals are formed in the image of our Heavenly Father. With our five senses, we can live our lives in a more Christ-like way — by feeling love for each other, hearing "I'm sorry and I forgive," and by seeing the beauty in his word and world.

Secondly, we are sinners! God has made us free to choose our own ways even to the point of turning against him. This way the chance he took, when he chose to have children instead of mere blind machines, was indeed great. A child can not stop being a child of his parents, but he can turn against them and leave the father's house.

It is the same with man and God. In a sense, we can also turn our backs on God and "leave his house." As we all realize and can see, the hardest to deal with is the one who is bad but thinks that he is just about perfect. Perhaps at times we don't realize that we are bad. Just what is this thing called sin?

Sin is, in essence, putting our will over God's. How often do we remember Jesus' prayer, "Not my will, but thine, be done." Some evidences of inner sinfulness are:

1. To be proud of what we are, have or can do. Those are trusts from God and we should be thankful for them.
2. To be on the look-out for "number one." Let us remember that we have brothers and sisters that count, too.
3. Not to make use of God's gifts.
4. To be cranky and ill-tempered when we should be kind and patient.
5. To look down on any of our brothers.
6. To forget the needy.

Aren't we all sinners? At times I'm sure we must feel as St. Paul felt when he wrote, "For I do not the good I want, but the evil I do not want is what I do. Wretched man that I am! Who will deliver me from this body of death?"

Now let us compare ourselves with a train. What if a train decided that there was something down the road that it just had to do. Yet its tracks forced it to travel another way. So the train leaves its own familiar rails for the flat highway and turns its face from the goal that has been set for it. Just how far do you think that it would get? But back on the shiny rails, it moves toward a destiny with guiding help.

So we find that the only way man will be happy and good is to work for a goal, following a familiar path.

Perhaps our road map could come from Micah 6:8

"He hath showed thee, O man, what
is good;
And what doth the Lord require of
thee?
But to do justly, and to love mercy,
And to walk humbly with thy God."

What is man? Is he just chemicals, a machine of habit, a slave of social living, or just a body? This is what man is:

Behold, what wondrous grace
The Father hath bestowed;
On sinners of a mortal race,
He calls them sons of God!

BOOK REVIEW AT WAKE CHAPEL

Mrs. S. L. Lane, of Fuquay Springs, will review the mission study book "Cross and Crisis in Japan" by Charles W. Iglehart for the Women's Missionary Fellowship of the Wake Chapel Church on Thursday evening, March 6, at five o'clock. A covered dish supper will be served.

Mrs. Lane is the daughter of W. J. Ballentine, who was an outstanding Congregational Christian layman. She is especially qualified to review this book since she and her husband completed an around-the-world tour last summer, spending some time in Japan.

Women from nearby churches are especially invited to attend this book review.

EASTERN VIRGINIA PILGRIM FELLOWSHIP GOALS

1957-58

As treasurer of the Eastern Virginia Pilgrim Fellowship, I hope each church group will accept the suggested apportionments for the year 1957-58, as listed below.

Let us remember that it is "More blessed to give than to receive." By giving we can help spread the Gospel of Christ all over the world and thereby help to develop world-wide peace.

John F. Parker, Treasurer
E. Va. Pilgrim Fellowship

Church	Apportionment
Antioch	$ 10.00
Berea, Nansemond	50.00
Bethlehem, Disputanta	10.00
Bethlehem, Nansemond	125.00
Burton's Grove	35.00
Centerville	10.00
Cypress Chapel	100.00
Dendron	20.00
Eure	40.00
Franklin	50.00
Great Bridge	30.00
Holland	50.00
Holy Neck	60.00
Hopewell	20.00
Isle of Wight	10.00
Liberty Spring	110.00
Mt. Carmel	50.00
New Lebanon	25.00
Newport News	75.00
Norfolk, Bayside	10.00
Norfolk, Bayview	20.00
Norfolk, Central	15.00
Norfolk, Christian Temple	75.00
Norfolk, First	25.00
Norfolk, Little Creek	15.00
Oak Grove	20.00
Oakland	65.00
Portsmouth, First	30.00
Portsmouth, Shelton Mem.	10.00
Richmond	30.00
South Norfolk	75.00
South Norfolk, Rosemont	75.00
Spring Hill	10.00
Suffolk	125.00
Sunbury, Damascus	40.00
Union So. (Hunterdale)	60.00
Wakefield	25.00
Warwick	10.00
Waverly	25.00
Windsor	30.00
Deer Park	10.00

Before the service we talk to God.
During the service he talks to us.
After the service we talk to each
other.

—Bulletin, Grand Avenue
New Haven, Connecticut

The Riggs Have

Busy Days In India

From Edward

The first month of the new year has already sped by. In a way it started inauspiciously. Instead of augmenting our staff with a full-time Indian doctor as we had been hoping, we have lost the services of the one who used to come once a week from Ramnad to help out. While he lies on his sick bed in the big hospital in Vellore, I am finding the job of holding down all the leprosy clinics and all the work here too much to allow any of the village visiting, school health work, or training of workers, that I had been hoping to expand.

A JEEP HELPS

One consolation is that the muddy roads have been drying up all month under the strong harvest sun, and I was able to bring the jeep all the way into Kilanjunai last week, for the first time since September. Of course with the Indian doctor gone, his village program has had to stop for the present, and I get full use of the jeep by default. This will be a substantial help, since my newest leprosy clinic is over thirty miles from here by direct line, and quite a nuisance to get all the needed supplies and personnel to by cycle, ferry boat, and bus. Unfortunately I have been learning the hard way that there are limits to where the jeep can go. Hip-deep water floods the vital parts of the engine. And quicksand-like river bottom, with a hard crust that will support my weight, will not necessarily support the weight of the jeep. And every time it flounders, we have to call out the population of the nearest village to lift and push it out.

NEW MATERNITY CENTER WORKER

Another encouraging new development is that a new midwife has been found for the maternity center fourteen miles away from here. It was opened just a year ago, with a young graduate of the Mission Hospital in Ramnad selected to take charge. Later in the year she married a teacher in a government school ten miles away. He tried cycling the ten miles back and forth every day, but after the rainy season started finally persuaded her to quit and take a job in a government maternity center near his school. The new midwife has just graduated from Ramnad and is even younger and more fragile-looking than the last. But in the ten days she was there before I made my regular visit she had been around to a number of villages, lining up cases for me to see, and in general proved herself quite a gogetter. It is an uphill fight for these girls to go into villages that have never before had experience with western ideas of medicine and midwifery and try to win the confidence and social acceptance of the people

FOOD IN INDIA

Speaking of old ideas, I took advantage of an opportunity to get a more accurate dietary history than usual from a high school boy with signs of vitamin B deficiency. Being rich enough to go to school, his diet was better than the village average. He said that he ate rice and legumes and greens every day, and also had other vegetables, fruits, eggs, and fish“frequently”. But when I extracted the details I found that the rice was highly milled, to remove all the vitamins, and not supplemented by any other grain; that his daily spinach was just during this month or two of the rainy season when it was available; that the other “vegetables” consisted of an eggplant-like Indian vegetable without any food value; and that otherwise he ate a small piece of fish once a week, and a tiny banana and an egg once every two weeks. That means that basically, through the year, his diet, like that of most villagers, is nothing but milled rice, seasoned with chilis and other condiments. We are watching our cook wean her one-year-old baby from complete dependence on breast milk. He goes from that directly to dry rice and curry sauce, hard nut-like dal seeds — and that's all! She helps him develop his taste for hot curry flavor by making him chew on pieces of raw chilis and onions.

I am happy to report that the Indian version of Multi-Purpose Food is now being manufactured on a large scale in Mysore, and is available for about eleven cents a pound. An ounce of this high-protein, high-vitamin concentrate per day per person, will just about make up all the deficiencies of the all-rice diet, and I would like to try to introduce it widely in places where water is obviously not adequate to be wasted on such luxuries as vegetable gardens.

From Frances

The sunshine is finally warming up and the fields are being harvested, leaving the landscape brown and lifeless. Our garden, though, is still lush and green, with piles of tomatoes just about ready to ripen. We planted sweet potato vines, which are now running all over the garden, creeping up on other plants, and even getting into our open verandah where we sleep. Once or twice I have had to remove sweet potato vines from Louis' mosquito net so that I could make his bed. They are also creeping over the fence from the main garden into the childrens' struggling little garden, and I have had to cut the ends to keep them from mixing themselves with the beans. The children have harvested a nice handful of beans from their own garden, and they are really proud of themselves.

Our youngest, Martha, turned four this month, and it's hard to call her a baby any more. She is a rough-and-tumble sort of little girl, and spends most of her time in as few clothes as possible. Day before yesterday she saw me cutting Ed's hair and insisted she have a haircut like Daddy's. She hates ribbons and hates having her hair combed, so I cut it. It always makes me feel bad, because she really looks cute as a little girl, if she would only let us fool with her hair. It is easier in the warm season, tho', to keep her hair clean when it is short, so-o-o I do as I am told.

Ed's clinic business is picking up as the roads dry, and if it weren't for the harvest work it would be even busier. We are missing Dr. Martin very much, and so far no sign of another Indian doctor. It makes us very sad that he has been so ill and will never again be able to get over the rough roads to us. As the work piles up it's going to be a three-ring circus here unless we do find someone. Now that the roads are clearing up I will be going to more clinics too, so I guess my lazy days are over.

There isn't an awful lot to report. We still are getting Christmas greetings, and it always amazes me what nice cards we get from people who have never seen us and yet want so much to have our work succeed. Also cards from people who knew us back in the China days. They seem so unreal now, but the people still seem very very real. I can't help thinking of China with a little homesick ache.

Report To American Board

MICRONESIA

Alice Cary

Micronesia has one, and only one, Protestant Church, with over a hundred years of history. More than eighty percent of the population in the Marshall Islands are members of this church, and well above fifty percent in the Caroline group. The churches scattered throughout the Islands are self-supporting, and now number 123.

American Board missionaries are aided in their service by German Liebenzel missionaries, who participate in all decisions on policy and action.

Although public schools, established by the Trust Territory government, have taken the place in more areas of the rather primitive church-related schools of earlier days, the American Board still maintains elementary schools at Truk, Ponape, Kusiae, and Majuro from which the choicest of graduates come to the Pastors and Teachers Training School for further training.

To date the Pastors and Teachers Training School has offered the highest education available in the Islands, at about senior high school and perhaps the first year of junior college academic level. This year sees the first graduates of this school serving in their home Islands, the first trained ministers to serve the churches.

The Morning Star, this time No. VII, sails again, to bring joy and courage to the Island people, helping to hold the widely scattered groups in a united fellowship, and travelling here and there as a living symbol of God's love and care, and of the interest and concern of friends in America. Of this new ship, a grandson of Carl Heine writes, "The ship itself is just a ship. But as the islanders come to welcome its arrival, for them it is like going to church."

The same sense of mission that marks other areas in the Pacific is to be found in Micronesia. The church at Ponape sends a missionary to Kapinganarangi while all the communion offerings go to help build a chapel and for the support of the pastor at Nainative, a small Island between India and Ceylon.

Social Action as revealed in Haw River church bulletin for February 9: "Today is Race Relations Sunday on the Church Calendar. We are not saying anything about it, but we are doing something. Tomorrow Karl Bason leaves as a delegate to a Social Action Institute in Avon Park, Florida, held by the United Church of Christ. Being discussed there: social welfare, work with migrants, the international situation, alcoholism."

"Lady Skipper" Reports Storm

First details of damages done by the typhoon of January 7 at Jabwor, Marshall Islands, have been received in Boston Massachusetts, from Miss Eleanor Wilson, Boston native now serving as a sea-going Congregational Christian missionary in Micronesia under the American Board of Commissioners for Foreign Missions.

Miss Wilson, famed "Lady Skipper" of the Morning Star VII, the 60-foot ketch in which she travels around her 1000-island parish, reports in a letter to Miss Alice E. Cary of the American Board that the devastating storm —

Took 16 lives — none at the mission station.

Swept an entire island and its occupants into the sea.

Tore the roof from the missionary's home then lifted the house from its foundations and flung it against a nearby schoolhouse.

Tossed her "floating church" — the Morning Star — high on an island four miles from the home base.

Miss Wilson, a sister of Dr. Perrin T. Wilson of (1626 Massachusetts Ave.) Cambridge, Massachusetts, was enroute from a missions conference at Ponape in the Caroline Islands when the typhoon struck. Arriving in Jabwor two days later, she found her roofless home leaning against the schoolhouse, and frightened, homeless people occupying the first floor. Every floor in the house was covered with six inches of silt.

"It was reported to me", says Miss Wilson, "that an eight-foot wave swept over the area and the students say there was four feet of water in my house. The waves must have been higher, for books on shelves seven feet above the floor were soaked. Although the roof flew off, the house didn't break up and the second floor served as a roof for those who sought shelter there the first two nights."

Miss Wilson disagrees with "a government representative" who, she says reported 100 per cent damage. "It isn't quite 100 per cent, for cement buildings stood. Our schoolhouse was cement up to the second floor and the cement part stood firm — didn't even break when my house was thrown against it."

There was almost no fresh water after the storm since salt water "got into many of the cisterns including the one under my kitchen."

The emergency found Protestant and Catholic missionaries working shoulder to shoulder. "One of our boys saved the life of one of the Roman Catholic old ladies, according to the priest," says Miss Wilson.

"All the Roman Catholic people lost everything, as did the islanders living in native-style houses. The priest had just spent $2000 on repairing his 50-foot boat and had planned to launch it the day of the typhoon. It was turned over and beaten to pieces. I've been giving dinners to the priest each day. Food was sent to me by friends in Kwajelein."

No cocoanut trees are left on the island, a serious blow to the natural food supply since the natives are largely dependent upon this fruit for subsistence and the trees do not bear for 10 years after they are put into the ground.

"Material losses are nothing compared with the lives lost," says Miss Wilson, "but it is surprising that the toll was not much larger. "Though this whole atoll has been flattened, so far only 16 deaths have been reported. One island disappeared, but I am told there were not more than four people on it."

Miss Wilson praises "everyone on the island" but reserves her greatest tribute for the U. S. Navy. "They were wonderful," she declares. "For two days the Navy planes flew to us with hundreds of gallons of fresh water, and every plane brought food and clothing as well. Without a doubt the Navy saved many lives here."

Results Of Indian American Scholarships

Our 1956 women's Thank Offering went to provide scholarships for Indian and Spanish-Speaking American young people. Rev. Galen Weaver, director of this program for our denomination, reports about it as follows:

"During 1957-58 approximately $40,000 is being expended to assist Indian and Spanish-American youth to prepare themselves for service to their own groups and to the wider American community. Scholarship grants have been extended to 72 students, of whom 57 are Indians and 15 are Spanish-Americans. They are preparing for a number of socially useful vocations. All are attending accredited colleges or universities. This is the fourth of a ten-year program. It is administered on a non-sectarian basis. A Selection Committee meets each April to evaluate the credentials presented. There are always more applicants than can be given grants. $10,00 of the $40,000 must come from 'over and above gifts' to a Board of Home Missions 'authorized special.' "

The reports lists all who are attending college this year. Here are a few which may interest us:

Wynema Archembault, 624-A MEMQ, Cherry Point, N. C., attending Pembroke State College, Pembroke, N. C. A member of the Pawnee Tribe, she is a sophomore in Liberal Arts.

Thomas Levi Cane, Herrick, South Dakota. A member of the Sioux Tribe, he is a freshman in the pre-med course at Yankton College, Yankton, S. D., one of our Congregational Christian church-related colleges. The wife of the president is a daughter of the late Warren H. Denison.

Robert Fox is a special student at Yankton College. He is on leave from the pastorate of the Arickara and Hall Memorial Churches on the Ft. Berthold Indian Reservation in North Dakota.

Rev. Serafin Garcia, Fajardo, Puerto Rico, who is attending the University of Puerto Rico and Rio Piedras. Mr. Garcia is also serving as pastor of the Fajardo United Evangelical Church.

JAPAN STUDIED AT UNION

Mrs. Ralph O. Murray

The Ladies' Missionary Society and Women's Fellowship of Union church, Virgilina, Virginia, met jointly Thursday evening, February 6, at six-thirty for a covered dish supper, kitchen shower, and book review.

Mrs. C. E. Newman gave the invocation, after which all enjoyed a delicious meal. Individual place mats were used, indicating our ministries in Japan, and napkins, showing Japanese children, portrayed customs in Japan.

The kitchen shower was very successful, with many useful gifts brought for our kitchen in the new Educational Building.

Mrs. David W. Shepherd, our minister's wife, gave a most interesting book review taken from the books: "Cross and Crisis in Japan" by Charles Iglehart and "This is Japan" by William Axling. She also had an elaborate display of real Japanese objects, which clearly depicted the customs of Japan.

In conclusion, a short business meeting was held. This evening of fellowship was enjoyed by all.

ROSEMONT WOMEN AT WORK

Mrs. W. R. Skelley, Jr.

The Women's Fellowship of Rosemont church, South Norfolk, will meet March 5. Dinner will be served in the recreation hall, which will be decorated in the Japanese theme. Mrs. Morgan will review the mission study book on Japan.

We are currently working on the fourth Friendly Service Project, which is for our Congregational Christian Service Committee. The gifts will be dedicated March 23 at the family night program which is sponsored by the Women's Fellowship.

Church Etiquette was the emphasis for February at Rosemont church, as planned by the Board of Religious Education. The young people were invited to write essays on "The Ten Commandments of Church Behavior."

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Turkey

March

9—**Ethel Lovatt, R.N.,** was a nurse in North China and then transferred to the Near East Mission (1951). At Azariah Smith Memorial Hospital, Gaziantep, she is director of nursing service and of the school for practical nurses.

10—**William Ludwig** graduated from Northland College in 1957. He has also studied at Bangor Seminary and Kelleher Art School. He went in 1957 for three-year term of teaching English at American School for Boys, Talas.

11—**Richard Maynard** is director of the American College at Tarsus and his wife teaches English there and supervises the library. He was born in Turkey, the son of American Board missionaries. He graduated from Oberlin and then got his M.A. at Wisconsin the year before his future wife graduated there. They were married in 1939, went to Turkey for short term but received permanent appointment in 1945.

12—**Johannes Ernst Hermann Meyer** was born in Germany, attended University of Mainz and graduated from Goshen College. Mrs. Meyer was Sylvia Nilson, daughter of American Board missionaries to Turkey. She taught for three years at Aleppo, Syria, returning to the U.S. as student dean at Syracuse University. They were married in 1953 and went out that year for five years. He teaches science and math at American College, Tarsus.

13—**Martha Millett** is teacher of English at American Academy for Girls in Uskudar. She went to Turkey as a three-year term teacher and was appointed a career missionary in 1954.

14—**Mr. and Mrs. James R. Morehead** are science teachers at American College, Tarsus. Both graduated from Grinnell in 1955, and then he got M.A. from Williams College. In 1957 they went to Turkey for five years.

15—**Helen Morgan** is principal of American Academy for Girls in Uskudar, where she teaches English. She went to Turkey as a short-term teacher and accepted a career appointment in 1955.

How Is Your Title?

William Kincaid Newman,
Church Building Department,
Board of Home Missions

All too often ministers and trustees take it for granted that they have a clear legal title to the land on which their church and parsonage have been erected. Questions seldom arise on this kind of ownership, but when they do they usually come at an awkward moment, and they can cost the church a great deal of money before all the legal knots are untied.

One unhappy situation into which a congregation can stumble is to find —halfway through the building of a new church—that additional funds must be borrowed to complete the construction. A bank agrees to make a loan, using the church's land as collateral, and a search of the title is made. What is discovered is that there are half a dozen "defects" in the title, all of which will have to be remedied before clear ownership can be established. As a result, while the mortgage is held up, the half-built church is literally left hanging in the air.

There are any number of legal "defects" which can cloud an otherwise clear title of ownership. A congregation, for example, may have never had its property surveyed. When it finally does it finds that a corner of its church is resting on a neighbor's property — or that half the neighbor's house is on church property. Another defect may be an old and forgotten mortgage. A loan—secured by a grant mortgage, a trust deed or an ecclesiastical mortgage, may have been made to a church by its denomination. Since the loan was made sixty years ago, no one in the present congregation finds out about it until the congregation tries to sell its land or get another mortgage on it. Most denominational loans provide that if a church sells its land and ceases to be an active unit in the denomination, it must repay the loan immediately. Denominational boards are invariably co-operative in straightening out loan problems, but since such problems are often complicated, a board must be given considerable time in which to weigh all the angles. As a result, before a title company can satisfy itself that a church has clear title to land which it wishes to sell or mortgage, a church may have to wait a long while for money that it could use immediately.

Other obstructions to a clear title are old tax liens, paving liens or sewer assessments which sometimes date back to the time before the land was purchased by the church. Although such obligations should be cleared up the moment a church takes title to a new piece of property, they are often ignored until they are long past due and have accumulated a sizeable penalty interest.

Although land normally becomes tax-free once a church is built on it, the church's officers often forget to have the necessary notation entered on the tax collector's records. And while tax officials are usually lenient with a church, they're not always able to effect a compromise settlement after a great many years have passed — with the result that the church may then have to undertake an expensive court procedure to clear its title.

Occasionally a church pays off a mortgage, receives a formal discharge from the mortgagee, and then forgets to record the discharge at the local courthouse. The church then proceeds to destroy the discharge and mortgage at a mortgage-burning celebration instead of using blank pieces of paper. Fifty years later the congregation discovers that because the mortgage was never properly "satisfied," it is now necessary to locate the mortgagee's heirs and obtain from them a "quitclaim deed" or similar instruments of "satisfaction." Heirs not only have a way of scattering to the four corners of the world, but they sometimes turn out to be minors — for whom a guardian must be appointed by the court before any legal documents can be signed on their behalf.

One particularly frustrating legal situation is to have land donated to a congregation by means of a deed which the donor has filled with what he feels are desirable restrictions. One common restriction is that the property is to be used only for religious purposes. While this seems reasonable enough to a congregation about to erect a church, what is seldom foreseen is that fifty years hence it may become necessary — because of unusual changes in the community — for the congregation to sell the property and re-locate the church. Since the property can be sold only to another church, however, and since the other churches in town may also be planning to re-locate, the first congregation may then discover that, because its land is virtually worthless, it now cannot raise the money needed to relocate the church.

A donor may also stipulate in his deed that the property is never to be mortgaged. While no church is anxious to get into debt, it may find that, to minister adequately to its growing community, it will have to undertake a considerable expansion of its worship and educational facilities. Even after its members have made the most generous contributions, the church may still find that it has to take out a mortgage. But this it cannot do because of the donor's restriction. In short, in seeking to promote the ministry of a church, a donor, through a short-sighted restriction, may actually succeed in doing precisely the reverse.

The moral, therefore, is that property rendered unto God should be made God's completely — without any legal strings which can either tie a church's hands or keep a sword of insolvency dangling over its head.

THE COLONY PLAN

First, Newport News

Here is the biggest over-all promotional program we have ever planned. Many people have shown enthusiasm from the first. Much visiting has already been done, and many of the Colonies have met and made excellent plans. Reports indicate the following points of procedure:

1. Contact every family in the Colony and plan 100 per cent attendance at church.

2. Every family visit a family every month.

3. If a family has no way to get to church, call a member of the Colony for a ride.

4. Have joint meetings with a neighboring Colony for fellowship.

5. Look for new families in Colony area.

6. Look for new members for the church.

You see how these six points can be worked into the life of every colony. Results are already showing up in the church services. This is just the beginning. Let us all work, trying again, and yet again, to be a good influence for Christ.

Rev. Jesse H. Dollar in
Church News,
Newport News, First

The Evening School At Elon College

Dr. W. M. Brown

Nowhere has the recent phenomenal growth of the student body at Elon College shown itself more astonishingly than in the Evening School. From a small group of adult education classes in charge of a faculty committee and with a total enrollment of 76 students in 1952-1953, the Evening School had a total enrollment of 544 students in the fall term of the present session. Since the college has begun offering to evening students as well as to those registered in the day classes the opportunity of obtaining degrees, the number of evening students has increased by leaps and bounds. Along with the privilege of obtaining degrees has gone a vast increase in the number of courses offered to the evening students.

For the fall semester of 1957-1958 the following were enrolled in the Evening School: 57 seniors, 104 juniors, 120 sophomores, 210 freshmen, and 53 special students. The evening classes also offer a special opportunity to adults, who may wish to take courses without wishing college credit for them. In other words, one may take an evening course without the necessity of working for a degree or requesting college credit in any way. While the day classes operate on a quarter basis, the evening classes are arranged on a semester basis, which makes it easier for students to take "double courses" and the laboratory work required for graduation. In other words, the effort is made to keep the work of the Evening School on the same high plane as is that of the day classes.

More than one out of every three students now at Elon College are enrolled in evening classes. Of the 544 evening students, 516 are currently employed, largely with the Western Electric Company, which encourages its employees to improve themselves educationally in every possible way and offers scholarships toward this end. In fact, some of the technical supervisors at Western Electric are part-time members of the Evening School faculty at Elon College. Other industrial establishments in the Burlington area are also encouraging their most promising employees to attend classes at Elon College at night.

A total of 56 courses are now being offered in the Evening School with some 40 faculty members participating, some of whom come from outside and teach only one class per week. All of these instructors are carefully selected for the courses which they teach.

With the prospective increases in college enrollments throughout the country in the immediate future and with the growing interest among employed persons in opportunities for improving themselves so as to become qualified for meeting the demands of industry and business, the college administration looks forward to a steady increase in enrollment and interest in the Evening School. This is but one of the many ways, in which Elon College endeavors to serve the community and the state in which it is located.

MATERIALS FOR LAYMEN

The following materials for laymen may be ordered from the Churchmen's Brotherhod, 1720 Chouteau Avenue, St. Louis 3, Missouri:

Leader's Guide — 40c

1958 Program Book — 25c each; $2.50 per dozen.

The general topic falls in the field of theology for laymen and should be of especial interest, as our United Church seeks to express its own "statement of faith."

Many Laymen's Fellowships buy the **Guide** for leaders and a **Program Book** for each member.

Inaugural Week At Elon College

SCHEDULE OF ACTIVITIES

Thursday, March 6

8:15 p.m. Faculty Piano Recital .... Whitley Auditorium
Professor Jonathan Sweat

Saturday, March 8

8:15 p.m. "The Crucible" .... Social Hall, McEwen Memorial Hall
The Elon Players, Professor M. E. Wooten, Director

Sunday, March 9

11:00 a.m. A Service of Worship .... Whitley Auditorium
Reverend William J. Andes, Minister
Elon College Community Church
Sermon: Dr. Alvin R. Keppel, President, Catawba College

4:00 p.m. Mendelssohn, "Hymn of Praise" .... Whitley Auditorium
The Elon College Choir, Professor John Westmoreland, Director
Professor Fletcher Moore, Organist

Monday, March 10

10:00 a.m. Inaugural Assembly .... Alumni Memorial Gymnasium
Jerry Loy, President of the Student Body, Presiding
Address: Dr. Arthur D. Wenger, President,
Atlantic Christian College

6:30 p.m. Inaugural Banquet .... McEwen Memorial Dining Hall
Admission by Ticket

Tuesday, March 11

10:00 a.m. Band Concert .... Alumni Memorial Gymnasium
The Elon College Band, Professor Dewey Stowers, Director

10:15 a.m. Academic Procession from Alamance Building

10:30 a.m. Formal Ceremonies .... Alumni Memorial Gymnasium
Inauguration of James Earl Danieley
Sixth President of Elon College

12:30 p.m. Inaugural Luncheon .... McEwen Memorial Dining Room
Admission by Ticket

The Church's Influence On Society
Temperance Lesson

Background Scripture: Matthew 5:13-16; Acts 19:21-41; I Thessalonians 5:4-8; James 2:14-17.
Devotional Reading: Mark 4:26-32.
Memory Selection: **Let our people learn to apply themselves to good deeds, so as to help cases of urgent need, and not be unfruitful.** Titus 3:14.

THE CHURCH AND THE SOCIAL CONSCIENCE

We are all familiar with the words of Jesus concerning Christians as the "salt of the earth" and as "the light of the world," but we do not always consider the deeper implications of these words. To be sure, we say that just as salt gives flavor to food, and preserves food, just so does Christianity give zest and flavor to life, and acts as a preservative influence in life. And in like manner, light guides, cheers, warms, even heals — and this is the function of a Christian.

But there is more to it than this. Salt can be an irritant. The writer recalls vividly an experience which he had while bathing in the famous Great Salt Lake of Utah. The waters of that lake have a very high percentage of salinity, next to the Dead Sea itself. In spite of the fact that he had on goggles to protect his eyes, a drop of the salt water got into one of his eyes. It was as if acid had been put in the eye, or a hot needle had been stuck into the eye. Talk about irritation — he experienced it. One wonders if Jesus did not also mean this when he said his disciples and his Church were to be the salt of the earth. Is the church a place where people come to be lulled to sleep, to sit on cushioned pews in an air-conditioned building, or is it a place where people are brought face to face with the living God, and his imperious demands upon them; where they see social conditions, slums, bad-housing, poverty, disease, discrimination, social injustice, inequality, intemperance, in the light of the gospel of Jesus Christ and are moved to do something about them? **Religion ought not to be an opiate of the people, but an irritant of the people.** The church is to be the conscience of society. It is to pronounce judgment on the sins of society. Instead of conforming to society it should seek to transform society. This does not mean, of course, that the church should not minister comfort to people. But it should not make them comfortable. As some one waggishly has said, "It is the mission of the church to comfort the afflicted, and to afflict the comfortable." Attendance at a service of worship ought to make one more sensitive to the needs of one's fellowmen.

The same principle applies to the reference to light. Whatever else light does, it reveals. And it often embarasses and condemns. Every once in a while we read or hear about some scandal in government "being brought to light." Or of light being thrown upon some shady deal or action. Jesus in another place said that "he that doeth evil hateth the light and cometh not to the light." When he said that his disciples and the church were the light of the world, he meant that they were set as judgment on the world. Every human institution, every business establishment, every educational program, every legislative program, every social agency are to be seen in the white light of the Holy Spirit in the life of the church. The church must keep the light shining, it must throw the searchlight of God's truth upon the life of the world, it must cause to stand out in bold relief everything that is a denial of the spirit and principles of the Kingdom of God.

THE CHURCH AND THE LIQUOR PROBLEM

There are Sunday School teachers, believe it or not, who never teach a "temperance lesson." They say it is a controversial question, that there are great differences of opinion on the rightness and wrongness of drinking, that social drinking is generally accepted, that some folks might become offended if the teacher teaches a temperance lesson, that after all it is not the business of the church to deal with this question. How come? The liquor problem is everybody's problem. It is of course the problem of millions of people, many of them chronic and almost hopeless alcoholics, and many others slaves to the habit-forming drug. It is the problem of the members of the families of these beaten people, as well as of the drinkers themselves. It is the problem of the people who do not drink, too, men and women, young people, boys and girls. Pedestrians as well as motorists have a stake in the matter, total abstainers as well as indulgers. And what about the staggering amount of money that is spent on the traffic? And the stupendous amount of money that is necessary to deal with the crime and disease and delinquency due directly and indirectly to the ravages of alcohol? When a country spends in one year close to ten billion dollars for alcohol and intoxicating beverages, when there are close to three million arrests for drunkenness in a year, when a large percentage of deaths in traffic accidents are due directly and indirectly to alcohol, why shouldn't the church of Jesus Christ have something to say about this giant evil that bestrides our land like a Colossus- The radio and television and magazines and billboards are saying something about it every day, encouraging people of all classes and ages to drink, and to drink more and more! ! ! Perhaps the church ought to say something about this matter after all. It is our common problem — all of us have a stake in it.

SUNDAY SCHOOL LESSON

March 9, 1958

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland Congregational Christian Churches, Chuckatuck, Va.

To be sure the church must do more than condemn. After all, alcoholism is an expression of something deeper. Drinking is often caused because a man is at sixes and sevens with himself or his fellowmen, or as an escape from the deadliness of life's routine, or as a satisfaction of some unrecognized hunger, or what have you. But the church ought to speak out against the organized liquor traffic, it ought to teach temperance and total abstinence, it ought to develop a social conscience on the matter of social drinking, it ought to encourage and support legal curbs to the advertising and sale of beverage alcohol. Above all else it ought to help men to find in Jesus Christ the power to break the habit and to set them free, and to mediate the kind of life which makes it unnecessary for men and women to drink because they have found inner resources for living and causes to which to give themselves. The fact is that the church seemingly has given approval to social drinking, condoning

— Continued on Page 15

AT OUR CHURCH HOME FOR CHILDREN

Happiness Made Possible By Gifts

John G. Truitt, Superintendent

Dear Friends:

Today after a full week out of school because of the snow our children are back in school again. The buildings are all quiet. The sun is brightly shining and there is the feel of spring in the air.

Billy Proctor, who has been in the hospital recuperating from a broken hip, will be coming home this week. He has been in the hospital six weeks. Mrs. Nell Smith our efficient and hard-working dietician was operated on this morning and will be in the Alamance County hospital for a while. The doctors informed me that the operation was successful and that she was doing nicely. We are very anxious and will appreciate your thinking of her in your prayers.

Your cards, visits and many evidences of kindness to Billy Proctor are much appreciated by him and each of us here on the staff. We are very fortunate here with the health in our big family and we are deeply grateful.

We have employed a substitute for Mrs. Smith and she is doing fine getting the swing of the job of planning 80 or more meals three times each day — planning and preparing them, or seeing that they are prepared. And how these boys and girls can eat! Happy, growing, healthy, interesting boys and girls they are! And what a responsibility!

What a fine thing it would be if every church made us a donation each month. It would teach us all that these children are our children to love and guide and train and prepare for lives of happiness and usefulness. There are Sunday schools in our Convention which are a part of churches with definite budgets, and fine financial systems, which feel that it is a real privilege to receive, once each month, an offering in their Sunday school for the care of the children in our Home here. They do not believe it makes them any poorer when these little hands are held out to them to lay a small gift in them. The Lord Jesus took little children into his arms and blessed them. His church may well take little ones, homeless and unloved, and uncared for, at no fault of their poor little innocent selves, into its arms and help them. To stand in the way of such benevolence keeps many a needy child from loving care and overlooks one of the good ways by which to teach mercy and kindness.

Yes, I know the Children's Home is in the budget of the church. To be sure it is, but when all the churches pay their item budgeted to the Children's Home in full it is only $20,000.00. The money the Good Samaritan used to help the road-robbed stranger was not in the budget. The Good Samaritan did not expect his giving and helping to be remembered, but it was. And how!

Coupons Help Children

John G. Truitt

Many thanks to all of you who have worked with the Congregational Christian Home for Children on our Coupon Campaign! Your savings and sending has enabled us to reach our quota, and earn a Bonus that has raised our coupon income to $297.50 for this past year. You may be sure that this money is wonderfully useful.

Coupon news is very encouraging for the coming year. A new group of coupons may now be saved for cash. The added products are **Jet Dog Food Jet Cat Food, and Bonus Dog and Cat Food.** If the cans you have on hand do not have a Red Scissors Coupon, you may send us the entire label, which will be counted as one coupon. We expect that these new coupons will make our collection much larger this year.

Other products whose coupons help us are: Octagon Soap and Detergent Hearth Club Baking Powder, Mrs. Filbert's Margarine Mrs. Filbert's Salad Products, Borden's Silver Cow Evaporated Milk, Borden's Magnolia Condensed Milk, Luzianne Coffee and Tea, Linit Liquid Starch, Pride of Illinois Fine Foods, and Joan of Arc Fine Foods.

The tremendous new interest in coupons should make it easy to point out to members and friends that it is a simple matter to save a few coupons each month, for us. Those few coupons from many homes will make a very considerable collection. We could easily double our income from this source if ALL of our friends would remember to save for us. There is a Bonus Offer again, which means that we can gain a great deal by "going over the top" of our quota. With your help this promises to be the best year ever.

REPORT FOR FEBRUARY 24, 1958

MONTHLY OFFERINGS

Amount brought forward			$12,797.79
Eastern North Carolina Conference			
Piney Plain	$71.00		
Wake Chapel	15.30	$86.30	
Eastern Virginia Conference			
Portsmouth, First	36.50	36.50	
North Carolina and Virginia Conference			
Burlington, Bev. Hills	30.00		
Union (Va.), S.S.	5.00	35.00	
Total			$ 157.80
Grand Total			$12,955.59

SPECIAL OFFERINGS

Amount brought forward		$27,251.71
Philathea Class, Suffolk Christian Church	$ 5.00	
Ladies' Bible Class, Henderson Church	25.00	
In Memory of Mrs. J. S. Glenn	5.00	
In Memory of Adrian M. Carroll	5.00	
In Memory of Mrs. W .H. Wooten	5.00	
In Memory of Mrs. R. T. Brittle	20.00	
In Memory of Mrs. W. H. Wooten	5.00	
In Memory of Mrs. Elizabeth Parker	5.00	
Total		$ 75.00
Grand Total		$27,326.71
Total for the Week		$ 232.80
Total for the Year		$40,282.30

Rooms Added At Pleasant Cross

Mrs. J. W. Wilson, Jr.

We at Pleasant Cross church, Route 1, Asheboro, North Carolina, have just completed and moved into three beautiful new Sunday school rooms. Although we are not out of debt, we are very proud of our progress.

The three new rooms with folding doors will increase the auditorium space of our church one-third when needed.

Even though our pastor, Rev. Martin L. Fogleman, is justly proud of our new building as we are, he has written the following poem to our membership. Its message is straight from his heart and we pray that it will make a lasting impression on all of us, lest we forget that the real church is not the building at all, but the hearts of us us who make up the church of Christ.

A REAL CHURCH

These words we are writing to
Pleasant Cross Church,
The people we work with and love
so much,
The sacrifice you've made, that's
made with love
Will meet with God's favor as He
sees from above.

The rooms are lovely you have
placed there,
So the people around can come and
share
In the blessings of God who shares
with all
Who surrender their lives and on
His name call.

May each one go out in his or her
way
And invite the ones who are still
away
From the Church of Christ, as He
builds it here,
Who are lost in a world that's filled
with fear.

And when they come to that sacred
place
Let our prayer be, That God's
saving grace
Will touch the heart of the young
and old
And draw each one to the Master's
Fold.

That is the way our lives should
compare
To the material progress you have
made there.
The church is not rooms with a
steeple above.
The real church is you who are
filled with love.

—Martin L. Fogleman, Pastor
Pleasant Cross Church

CHURCH WORK IN THE CITY

The first week in January brought a rich and rewarding experience to my life — I was among 450 ministers from 37 states who gathered in Columbus, Ohio for a Convention on the City Church. This meeting was sponsored by the United Church of Christ; leadership however was drawn from other denominations as well as our own. The problems and the challenge of the city were presented to us through all kinds of media-drama, movies, lectures, panels and informal discussions.

Here in Greensboro we have sensed, in the last few years particularly, how the mobility of the people affects the church. At Columbus this was mentioned again and again. One minister reported that in his parish of 1100 families, 600 changed addresses during the year.

We are realizing, too, what a problem parking has become! A downtown Congregational Christian Church in Columbus has just completed a parking lot to take care of 115 cars which cost $150,000! ! !

But the real problems of the city — crowded living conditions, alcoholism, delinquency, etc., are sapping the life out of the people. Here, through its message of love and reconciliation, the church must make itself felt.

As Dr. Francis McPeek said to us, "God expects much from us. The time is short. We must do our best."

—W. E. Wisseman in
Newsletter,
First, Greensboro

"IFS" OF THE NEW TESTAMENT

A series of Lenten sermons is being preached by Dr. Henry Robinson, First church, Burlington, on the subject printed above.

Are you interested in knowing what they are? Here are the references for each sermon based on an "If" — John 13:35; Galatians 4:7; Acts 5:39; Mark 1:40; John 14:15; Mark 4:3; John 14:3.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

it at least, instead of condemning it. One thing is sure, and this has point for Christians — the liquor traffic does not have one thing in common with the church of Jesus Christ. It is a denial of everything for which the Church stands. A Christian might well ask himself whether he ought to aid and abet and support and strengthen an organization which is dedicated to the defeat of everything the church stands for. Here after all is the nub of the matter. In the issue between John Barleycorn and Jesus Christ there ought not to be any question as to which side the Christian is on. Many a modern church member needs to nail his flag to the mast on this issue. This is not fanaticism or puritanism or asceticism.

FAITH AND WORKS

James, the brother of Jesus was a practical fellow. He believed that faith was important, but he also believed that faith without works was impotent. What good, he asks, is a man's faith, if it does not issue in works? It is easy to say to a person who is hungry or ragged, "Depart in peace and be warmed and filled." But real faith will see to it that such a person has something to eat and to wear.

In Memoriam

TATE

We, the members of Concord Congregational Christian Church, wish to pay tribute of love and respect to the memory of Mr. Robert Lee Tate, who passed away at his home in Caswell County, North Carolina, January 10, 1958.

He was a faithful and devoted member of our church for about sixty years. His deep devotion to this church was evidenced by his attendance and service.

He will be greatly missed in the church, by his family, and by the community in which he lived. He leaves to mourn their loss a devoted wife, nine sons and daughters and two sisters, all of whom are members of the Congregational Christian Church.

In memory of his life we offer the following resolutions:

1. That we bow in humble submission to God's will.
2. That we extend to his family our sincere sympathy.
3. That a copy of these resolutions be sent to the family, a copy be entered in our church records, and a copy be sent to THE CHRISTIAN SUN for publication.

Mrs. W. R. Simmons
Mrs. John P. Underwood
Mrs. H. P. Terrell
Committee

A WEEK OF CHRISTIAN WITNESS

When Laymen

From 200 Churches Seek 2,000 Members

This is the week when lay people in all our churches are asked to put aside other things and make a special effort through visitation evangelism to win men and women to Christ and His Church.

Workshops have been held in each of our five Conferences to explain the program. Goals have been set for each Conference and each church. The churches have been notified of these goals and offers to help in any way possible have come from the Conference and Convention committees on evangelism.

Now is the time for all good men (and women, too) to come to the aid of their churches by participating in an effort to increase church membership. This will not only put new life into our churches, but it will be the means of bringing new life to the 2,000 who join with us in an effort to make the Kingdom of God come on earth.

Our records for last year show a net gain in members in Eastern Virginia of 395, in Western North Carolina of 146, in Eastern North Carolina of 55, and a net loss in the Valley of Virginia of 92, and in the North Carolina and Virginia Conference of 393, making a total net gain for the Southern Convention of only 111. Let's change that picture this year. One way to do it is to participate in the program of lay visitation evangelism this week.

HELP TO WIN 2,000 BY EASTER

The Christian Sun

Miss Beatrice George
1207 Seaboard Ave. 12-1-58

VOLUME 110 MARCH 11, 1958 NUMBER 10

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRESIDENTS OF ELON COLLEGE

Dr. W. S. Long

Dr. W. W. Staley

Dr. E. L. Moffitt

Dr. W. A. Harper

Dr. L. E. Smith

Organ of the Southern Convention of Congregational Christian Churches.
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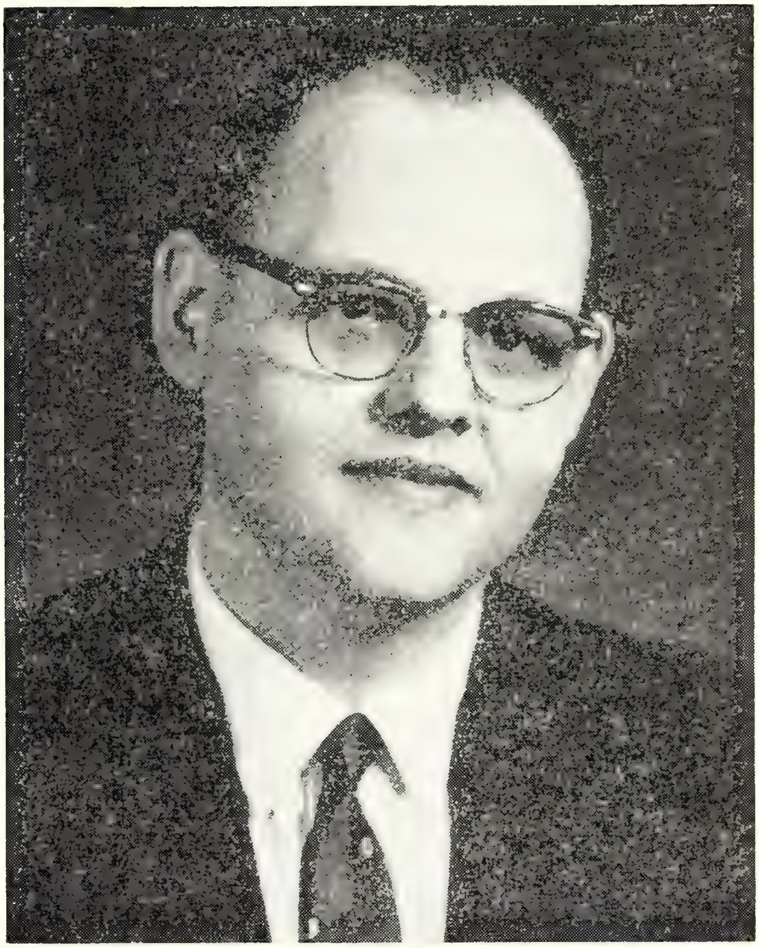

JAMES EARL DANIELEY, A.B., Ph.D.

Today Elon College is inaugurating its sixth president. The new man at the helm is Dr. J. Earl Danieley, a native of the county in which the college is located.

Dr. Danieley is young, an intelligent student, and a dedicated Christian gentleman. Members of the Southern Convention give to him their confidence, best wishes and prayers as he assumes the responsibility of administering Christian education in our college.

Here And There Among The Churches

Faith Home Choir provided special music for the Third Avenue, Danville, church March 2, with 22 participating.

Asheville Women's Fellowship will hear Ralph W. Canfield of Hendersonville tell of his work with migrants when they meet next Tuesday morning.

Beverly Hills, Burlington, could not send church bulletins to absentees February 23, as is the custom, because they used them all at church — 251 present!

Warwick Women went out on a "Canvass Visitation" of new families in their community last Tuesday morning, under the direction of the pastor, Rev. A. L. Granger, Jr. A nursery for young children was provided so their mothers could participate.

Northview Church group, newly organized, met in the home of Mrs. H. S. Clark Sunday evening, March 2, to sing. She says, "We had no minister with us, but we enjoyed singing and the fellowship together. We are looking forward to great things in our church here."

Board of Trustees of the Congregational Christian Home for Children at Elon College, N. C., met yesterday. Members are: D. L. Boone, Rev. R. E. Brittle, Dr. J. P. Cross, Mrs. Allen E. Gant, Clyde W. Gordon, V. R. Holt, M. M. Johnson, Dr. H. B. Kernodle, J. C. Matthews, Mrs. J. H. McEwen, N. Carl Monroe, Clayton A. Pugh, J. L. Read, Clyde W. Rudd, Dr. W. T. Scott, Rev. W. W. Snyder, I. H. Vickery, L. P. Waldo, Jr., T. W. Walton, Rev. M. V. Welch, C. D. West.

Talent Night Program will take place March 14 at Warwick church in connection with Family Night Supper.

Mt. Carmel had twelve representatives at the Leadership Training School held in Windsor, Virginia, recently.

Forest Hills Mission, Greensboro, North Carolina, has received money recently from the Board of National Missions of the Evangelical and Reformed Church to complete the purchase of their lot. Dr. John G. Truitt was the speaker there March 2.

Sermon Topics For Lent as announced by Rev. Kenneth Register, pastor of Union church, Route 2, Burlington, N. C., are: Christ Baptized, Christ Tempted, Christ Confessed, Christ Transfigured, Christ Committed, Christ Crucified, Christ Resurrected. An invitation to Christian discipleship is being extended each Sunday morning during Lent.

Mrs. W. E. Briggs of Reidsville, chairman of the Greensboro District of the Women's Fellowship, visited Apple's Chapel last Sunday evening. Miss Joyce Myers, a student at Elon College, showed slides of her work with migrants at this service which was sponsored by the Women's Fellowship.

Dr. John R. Scotford, minister of our denomination, received the coveted Elbert M. Conover Award for contributions to church architecture at the National Conference on Church Architecture, meeting in Detroit last month. Dr. Scotford, who has made many visits to the Southern Convention, is now a church building consultant.

Mission Meal is to be held at Pleasant Grove church, of which Rev. W. A. Rich is pastor, March 21. A filmstrip entitled "From the Church at Nishio," concerning a church in Japan, will be shown.

Eastern North Carolina Ministers, meeting March 4, voted to send a message of sympathy and appreciation to Mrs. Will B. O'Neill. It said, in part, "Dr. O'Neill's contribution in this area is recognized by all. Our memory of him will inspire us to greater effort in the name of our Lord."

Miss Dorothy Hampton and **Karl Bason** were omitted from the list of names of those attending the Southeast Regional Meeting and Social Action Institute from the Southern Convention area. We apologize! Miss Hampton is one of the consultants in race relations of our denomination and the Evangelical and Reformed Church. She lives in Raleigh. Mr. Bason is a layman of the Haw River church, who serves as chairman of the Social Action Committee there and as the teacher of the Junior High church school class.

A Busy Church: Business session on Sunday following church to elect officers, replacing some who had moved away; pastor's class for young people, Sunday evening, 6:30; preparatory class for adults, Sunday evening, 7:45; all boards and committees met Sunday, 7:00; Church Council met Sunday, 8:00; visitation in community, Tuesday morning; Women's Fellowship with stewardship film for program Tuesday evening; lenten study course, Thursday evening. The church? Warwick.

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Club of at least one-half church families	2.00

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Leadership Training School will be held at Union, Virgilina, March 23, 24, 25 for the Halifax District churches.

United Student Fellowship at Woman's College, Greensboro, entertained women of First Evangelical and Reformed church and First Congregational Christian church at a tea last Sunday afternoon. Rose Leonard is chairman of the college group and Louise Matthews is social chairman.

Dr. and Mrs. Frank Magill and their two children sailed on the **Queen Elizabeth** March 1 to begin a lifetime career among the Zulu people of South Africa. They will serve at McCord Zulu Hospital, Durban, which is a 300-bed hospital open to all nationalities. Its staff includes English, Zulu, Americans, Afrikaners, Chinese and Indians. Mrs. Magill, whose father is Dean of Religion at Syracuse University, is a teacher and social worker.

"BACK TO GOD SUNDAY" OBSERVED

Mrs. Ralph O. Murray

"Back to God Sunday" was observed at Union church, February 23, at the eleven o'clock worship service. Dr. David W. Shepherd chose for his sermon topic, "Heirs and Investors."

The American Legion and Auxiliary, Post 337, Virgilina, Virginia, were honored guests and attended in a body in remembrance of the famous four chaplains. These chaplains, a Catholic priest, a Jewish rabbi, and two Protestant ministers, gave their lives helping to save other American soldiers in the sinking of the American transport, the Dorchester, during World War II, in February, 1943.

In Philadelphia, the Chapel of the Four Chaplains, is a memorial to Chaplains Poling, Fox, Washington and Goode. In it people of the three faiths pray together as on that stormy night off the coast of Greenland the young chaplains prayed together as the ship sank.

Sanctuary flowers were given by the two organizations in memory of the deceased veterans, Richard Jones, Eugene Harris and Herbert Loftis.

That Sunday evening the members of our church were honored with a most delightful speaker, Dr. J. Earl Danieley, president of Elon College. He spoke on the topics, "Choosing a Vocation" and "Elon College." It was a pleasure having him in our midst and an advantage to all.

Student Married Couples at United Church, Raleigh, meet to "chew and chat" regularly. March 2 their leader was Curtis Fitzgerald of State College's philosophy faculty on "Psychology's Meaning for Religion."

SOUTH NORFOLK LAYMEN ORGANIZE AFTER OBERLIN MEETING

C. M. Robinson

The men of our South Norfolk church have now organized an active Laymen's Fellowship, and it is going great. We have two meetings a month, consisting of devotions, business and a "song fest" of both religious and old popular songs which are favorites of men.

The beginning of our local Laymen's Fellowship came as a result of four of us attending the National Laymen's Fellowship meeting last summer at Oberlin College, Oberlin, Ohio — Pete Chappell, T. R. Eason, Ellsworth Morris and C. M. Robinson. After attending this meeting, we, along with others, felt that it was our responsibility to organize an active fellowship. We are growing and I believe great things will come out of this organization of men.

Our officers are: president, Pete Chappell; first vice president, Elliott Henley; second vice president, Jimmy Strickland; secretary, C. M. Robinson; assistant secretary, Lee Hanbury; treasurer, T. R. Eason.

The Eastern Virginia Laymen's Fellowship has accepted our invitation and will meet with us in May.

NEW SCOUT TROOP AT SOUTH NORFOLK

Scout Troop No. 403, South Norfolk was recognized at the evening worship service of the South Norfolk Congregational Christian Church, Sunday March 2, when its charter was presented by the pastor, Rev. O. D. Poythress to the Scoutmaster, Mr. Hobbs. Membership cards and duties of a scout were presented to the committeemen: W. C. Chappell, Chairman; C. F. Reece; Claud Wagner; T. R. Eason and Mr. Hobbs. The scoutmaster presented membership cards to troop members.

Mr. Hobbs gave a brief history of the founding of scouting in America. An impressive candlelight investiture service for four new scouts was conducted by the scouts and their scoutmaster.

The pastor's sermon topic was a "God Who Grows" taken from Exodus 3:1-15.

Ministers and Wives are being entertained by Elon College as guests at the inaugural luncheon this noon. This is greatly appreciated by the clergy of the Southern Convention.

Young People at Union Ridge meet on week nights — The Senior P. F. on Friday and the Junior P. F. on Thursday. "You Can Tell the Difference" was the theme for the former group last week.

Rev. Bill Simmons was the guest speaker at the Sunday evening service, Pleasant Ridge church, near Ramseur, North Carolina, March 2. The other church in the pastorate, Spoon's Chapel, was invited to share in the service.

Is "Rock and Roll" Christian? was the subject for a debate when the Pilgrim Fellowship group of United, Winston-Salem, met with the Pfafftown group March 2. We should like to ask to pastor, Rev. John R. Lackey, whether the affirmative or negative won!

Walter Graham, president of Southern Union College and formerly National Director of the Laymen's Fellowship, spoke to the N. C. and Va. Conference Ministerial Association Monday. "The Theology of the Sacraments" is the general subject for study being used at these meetings, with Rev. Henry Harman as leader.

Family Night at United Church, Raleigh, March 28, will have a Japanese theme. Special foods, Japanese games and activities, and presentations by church school classes will make up the program.

LEADERSHIP TRAINING SCHOOL

Pleasant Ridge Church

W. N. C. Conference

March 19, 20, 21

CLASSES:

TEACHERS OF:

PRE-SCHOOL CHILDREN — Mrs. F. C. Lester.

PRIMARY & JUNIOR CHILDREN — Miss Ruth Dunn

YOUNG PEOPLE — Rev. John Graves

SUPERINTENDENTS & ASSISTANTS — Rev. Clyde Fields

CHURCH MUSIC — Mrs. Vivian Pell

CHURCHMANSHIP (Deacons, Trustees, Laymen) — Dr. W. T. Scott

MINISTERS — Rev. William Andes

Sessions will begin each evening at 7:00 p.m. Please have your church well represented.

EDITORIALS

Our New College President

Six times in its sixty-eight years of history Elon College has called to its leadership as president a man of distinction, and a native of its area . Today Dr. J. Earl Danieley is the man upon whom the mantle is being laid.

Dr. Danieley needs no introduction to readers of this paper or the members of Southern Convention churches. His home was in Alamance County, he graduated at Elon College and the University of North Carolina, he is president of the Laymen's Fellowship of the Southern Convention, and he has appeared in many of our churches and Conferences. He is one of "the boys," loved and respected by all.

Dr. Danieley is a student and a scholar. Not content with the work necessary for the Ph.D. degree, he was pursuing further scientific studies at Johns Hopkins University when he was tapped on the shoulder and asked to become president of his Alma Mater. Scholarship will surely be a major emphasis during his administration at Elon, and out of the 1,500 students enrolled annually there will likely come some of America's scholars of the future. Some may be scientists, as is the president's bent, but many will excell in other fields, for scholarship is a worthy goal in any field, the students will hear their president admonish; and because he himself is a searcher after truth, they will find it a joy to do likewise.

Friendliness is one of the most obvious characteristics of President Danieley. Faculty and students will feel this contagion, as church people have already done. Not just "a hale fellow, well met," but a man with purpose and determination shining through his personality, a genius trailing truth that lights up the way, a person whose friendship rests on character — this is the man of the year for the Jaycees of North Carolina and the new president of Elon College, J. Earl Danieley.

To him the college trustees today give the leadership of a great institution; to him they entrust the students and faculty and the reputation of a college that is called Christian; to him they look to guide the destinies of this multimillion dollar enterprise, through years that may be very difficult for educational institutions, and especially those related to churches; to him they have turned in a time of need with confidence. The churches and constituents the trustees represent join with them in their confidence, and they would offer their prayers and cooperation through the years that lie ahead.

THE CHRISTIAN SUN joins in the salute to the Chief of this Church owned and operated college which undertakes to give Christian interpretation to all forms of knowledge as it molds Christian character with high scholarship.

One Great Hour Of Sharing

Next Sunday, March 16, Congregational Christian churches will join with the people in thirty-five other denominations in ONE GREAT HOUR OF SHARING so the hungry people of our world may eat, and the destitute may have their needs supplied. This is one form of ecumenical activity that all can enter without denominational differences bothering in the least. We all know that it is Christian to feed the hungry and give to the needy.

The number of hungry people in our world is utterly astounding. Millions have been driven from their homes by war and persecution; famine caused by weather reaches others; lack of knowledge of how to farm adequately covers a considerable part of our world. Thirty thousand migrant workers were stranded in Florida when the recent freezes destroyed the crops they were ready to harvest. Most Americans can scarcely believe it but ours is still a hungry world even though we have more food than we know how to manage.

One of the good things about America is that surplus foods are being given to neglected people around the world. The money given next Sunday will help to distribute surplus American food products in dozens of nations. Government supplies food for churches to distribute. We have learned that it is better to give food than just to build larger barns in which to store it; and in the process of sharing we are making possible greater harvests for our farmers and an opportunity to show friendliness with people in India, Europe, Africa, the Near East, and other places.

We need to remember that "the gift without the giver is bare." Our love needs to go with the gifts of food, clothes, shelter. Our interest in people needs to grow. That is why it is good for some of our people to go with the gifts and come again to tell us what was accomplished. World brotherhood can grow in these international relationships. The people who receive are our friends, and we want no harm to come to them.

By our gifts we give our brethren whom we may never see the means to live — food, clothing, medical care, tools and training to help themselves. We give them a place to live — homes for the widowed and orphaned, shelter for victims of earthquakes, fires and floods, and refuge for exiles from oppression. And we give them a will to live, for each with whom we share in His Name gains hope for a better life, faith in the brotherhood of man and sure knowledge of the Kingdom of God.

All gifts should be sent through the Convention Office so proper credit can be given and the money channelled in the right direction.

The ONE GREAT HOUR OF SHARING can be a really great occasion for our churches, and will be when the masses of membership join in the giving.

Easter Is Coming

The visitation of laymen to prospective members, pastor's classes preparing candidates (especially children and young people), programs for children and choirs, and especially good sermons are all in the making now so Easter will be a great day in our churches. These are the spices which modern followers of the Master are preparing, not for the anointing of his dead body as the women were hopeful of doing on that first Easter in the long ago, but for the glory of the name of him who brought immortality to light three days after his crucifixion. Let us hope that when the day dawns and the people gather in the churches there will be a unanimous chorus of "Glory, Glory, the Lord is risen indeed."

Christian Faith And Social Action

Stanley U. North, General Secretary
Division of Church Extension
and Evangelism
Board of Home Missions

(First of a series of articles which made up an address given by Dr. North at the Southeast Regional Meeting, Avon Park, Florida, February 12, 1958)

When a ship is sinking, social cleavage doesn't have much meaning. When a house is on fire, who holds the hose is of little moment; that the hose be held is of primary importance.

If any of us had planned the incarnation I suspect we would have searched for parents to be our instruments who possessed status. Of a certainty our choice would not have fallen on humble peasant folk. Nor would we have permitted the birth of our son to occur in a stable. And I doubt not, we would have chosen other than Jewish parents. In fact, the life of Jesus in considerable part is contradictory to our standards of values. He associated with publicans and sinners. He warned against the acquisition of wealth. He emphasized spiritual reality in an age that was meticulous as regards ritual. He offended by his social intercourse with Samaritans. He challenged the ecclesiastical elite of his day — the priests, the Pharisees, the scribes, and the Levites. And let all Bingo players take warning — he cleansed the temple of profiteering money changers.

He could have escaped his cross (nor need it have taken undue rationalization). He didn't! We would have! I know, for we do.

About * * *

A PIONER OF HIGHER EDUCATION FOR WOMEN

Lyman Beecher, a Congregational minister, rose to fame in his chosen field, and his daughter Harriet, who became Mrs. Stowe, and who wrote "Uncle Tom's Cabin", also became famous. But another daughter, Catherin Beecher, pioneered in the field of higher education for women, and possibly accomplished more than her distinguished father and sister.

Catherine Beecher wrote in her diary that she was "born at East Hampton, Long Island, September 5, 1800, at five o'clock in a large parlor opposite my father's study. I don't remember much about it myself."

Until the age of 23, when the young man to whom Miss Beecher was engaged was lost in a shipwreck, she was carefree. This sorrow changed her into a serious-minded woman with a zeal to do something for higher education for women.

With $2,000 inherited from her fiance, Miss Beecher opened an academy for girls in Hartford, Connecticut, and her school ultimately became the Hartford Female Seminary. Public education at that time was a controversial subject, and it was not popular for girls to seek an education beyond that offered by the public school. Thus Miss Beecher faced a hostile world with her new enterprise, but the Hartford Female Seminary is a monument to her victory over prejudice and tradition.

After the Hartford school was well established, Miss Beecher went to Cincinnati, Ohio, and organized the Western Female Institute. When this school had also become a success, she toured the West arousing interest in the subject so near and dear to her heart. Later Miss Beecher established the Milwaukee Normal Institute. This school helped to cultivate many great female minds, including Frances E. Willard, who became a national advocate of temperance.

In addition to establishing schools and lecturing, Miss Beecher wrote several books to help spread her gospel of higher education for women, and also founded the American Women's Educational Association.

At the age of 70, Miss Beecher returned to Hartford Female Seminary as its principal. Many new subjects had entered the curriculum but she met the situation by taking a course at Cornell University.

Miss Beecher's entry in Cornell affords a key to her determined character. For when President White wrote her that the institution had no course open to women, she replied that she preferred to study with men. When she arrived at Cornell, and unable to find a place to live, she inspected the men's dormitory and reported that the building was "entirely satisfactory" for her needs. There she stayed, and was soon one of the most popular figures on the campus.

Catherine Beecher never lost sight of her one goal—higher education for women. She retired at the age of 75, and died May 12, 1878.

C. B. Riddle

This Interested Me

Emily C. Lester

One of the fine films seen at the Mid-Winter Meeting, Buck Hill Falls, was TO SING AGAIN, produced by the Congregational Christian Service Committee. It shows the work of our Service Committee around the world, and is "the heart-action of Christian faith translated into Christian deeds because of Christian compassion and response to suffering humanity's needs!" This high fidelity narration on record of a seventeen-minute colored filmstrip is available from the Southern Convention Office, Elon College, N. C.

In connection with this filmstrip, it interested me to know that our Service Committee **never has enough** of the following things for use by our representatives in Korea, Lebanon, Taiwan, Greece and Italy: Used clothing (especially men's); rubbers and other rainwear; shoes in good repair (low or flat heels only); layettes; bedding, new or used; hygiene kits — toothbrushes, **cans** of toothpowder, soap, towels, washcloths, cotton, gauze; sewing materials —remnants, knitting wool, thread, needles, buttons, etc.; school supplies — pencils, pens, crayons, notebooks; play kits — unbreakable toys, children's aprons, games; vitamins and medicines — perhaps your doctor might have samples.

These things may be sent by parcel post or express to Congregational Christian Service Committee, 110 East 29th Street, New York 16, New York.

Another opportunity of helping the Service Committee, which is the arm of our church extended to the extra needy of the world, is through One Great Hour of Sharing, March 16.

I believe people in our churches will be interested in seeing TO SING AGAIN — laymen, women's groups, young people. Let's use it!

A Lenten Meditation

A Gift From Nazareth

Rev. Oscar Burwick

A talk given to the Asheboro Ministerial Association

Text: **Can anything good come out of Nazareth?** John 1:46

What was Nazareth? A humble little village in the hills of Galilee, a little town made up of ordinary houses where dwelt a little handful of seemingly ordinary folks. Yet in Nazareth Jesus lived nearly all of his life. It was in Nazareth that he grew into that fulness of body and mind and spirit which made him what he was. God's spiritual miracles may happen in very quiet ways.

The life of Jesus in Nazareth showed to the world that God's revelation can blossom in the midst of common life, and his message can be conveyed in experience fulfilling itself in everyday relationships of the familiar place. In short, Jesus revealed that no circumstances need be humdrum and that a heavenly light can always be found in the here and now. Let's trace some of the ways in which this was manifested, in the life and teachings of Jesus.

First: He had a readiness to see and mark all the innumerable facts of simple beauty which surrounded him. The objects which Jesus looked at were the same objects that any man could see, but to him they became different. He looked at the lilies growing in the Galilean fields, at nesting birds, at flocks of sheep and the shepherds with them coming back at eventide. He watched men sowing grain in the field, men working in the vineyards, or toiling at the fishing fleets on the lake.

He stopped to listen to children playing in the market place and to let them gather around him, while he took some of them into his arms.

Here was the common stuff out of which the world can be made anywhere and everywhere. But to Jesus it was never common. It was full of the suggestions of God, of the goodness of God. In the miracle of the growing grain he could see the protection and the benevolence of God.

"There is no unbelief;
Whoever plants a seed beneath the sod
And waits to see it push away the clod
He trusts in God."

Jesus could see in a little group of untutored fishermen latent energies which could turn the world upside down in order to turn it right side up. He could perceive that Mary of Magdala had the makings of a saint. When he looked at anyone, he was not just looking at the surface which was all that other people saw. His intuition looked straight in to that person's soul; and as his understanding shone there like sunlight shining on a garden, the roots of hidden desires and the secret seeds of half-ashamed goodness began to quiver, and soon out of the soil of that man's or woman's heart new graces began to grow.

The woman of Samaria could say, "Come see a man who told me all that I ever did." That's the way he made her feel, but that was not all.

Secondly: He not only made people think that he understood them so deeply as to be aware of everything they had done, he made people also feel that he understood what they ought to be, and more important, what they could become. When they stood in front of him they felt that anything was possible. He showed that God can be found in every plain act of faithfulness.

He would find God's will for his life work in the synagogue worship, as we definitely know that he did. "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." Jesus would find God in his own communion with his Father.

Thirdly: These are not the only moments when he showed that his life was filled with religious worth. When he was in the midst of the neighbors of Nazareth he spoke as every man may be called upon to speak the truth in the midst of and in the face of falsehood. When one champions some cause that is unpopular, when he defends the weak against the cruelty of the strong, man is superb. He is never more so than when he champions the cause of the innocent and oppressed against the malignant forces of evil. In those acts as surely as when Jesus knelt in prayer he could be a shining witness of the Spirit of God.

Some people never find God or know that they might find him, because they suppose that God must be identified with some far off and surprising thing. They do not walk the road that would lead to Him through the simple process of taking the next clear step in spiritual obedience.

"Can anything good come out of Nazareth?" A voice from heaven says, "This is my Son, the Beloved, in him is my delight."

"Can anything good come out of Nazareth?" "No man ever spoke like this man."

"Can anything good come out of Nazareth?" Skeptic, and free thinkers testify to him.

Lessing: "He is the well spring of whatever is purest and best in human life."

Strauss: "This man Christ stands alone; He is unsurpassed in the world's history."

Rausseau: "If the life and death of Socrates are those of a sage, the life and death of Jesus Christ are those of a God."

"Can anything good come out of Nazareth?" " Come and see!"

LET US PRAY

"We may not climb the heavenly steeps To bring the Lord Christ down; In vain we search the lowest deeps, For Him no depths can drown. O Lord and Master of us all; Whate'er our name or sign, We own Thy sway, we hear Thy call, We test our lives by Thine!" Amen.

Berea College in Kentucky has received a grant of $250,000 from the Ford Foundation for the purpose of making a region-wide study of conditions in the Appalachian Mountains. The committee to make the study includes one representative of each of ten denominations in the area.

New Chairman of our State Superintendents Council is Rev. Dr. Jesse F. Perrin, superintendent and registrar of the Congregational Christian Conference of Southern California and the Southwest. His father was at one time superintendent of our South Dakota Conference.

Our Ministers Write

Call Your Pastor

One day a few weeks ago one of the members of the church called to tell me that he was scheduled shortly to enter the hospital. He thought I would like to know. I did. I appreciated his call. Because he let me know, I was able to visit him regularly while he was in the hospital.

A minister is a human being. He has no occult wisdom or super-natural powers by which he can know when a person may be ill, or will have to go to the hospital, or is in difficulty, or when a member of a family dies. Unless he is told about it he does not know. It is a great help to a pastor when the members of a congregation do what this member did: let their pastor know.

A pastor wants to be a friend and minister to his people. He is concerned about the things which deeply concern them. He desires to be of help in any way that he can. This raises the question as to when persons should call their minister.

1. Call him when some member of your family is ill or is going to the hospital.

2. Call him when anything troubles you in which you think he can be of help. We all face difficulties or problems at some time and it does us good if we can talk them out with someone who will understand.

3. Call him when you are facing some important decision. It may be when a young person is facing some decision about his life's work that he would like to talk over. It may be when one is contemplating marriage. A Christian wedding is one of the most significant occasions in one's life. And if a young person has determined upon marriage, the pastor will certainly wish an opportunity to sit down with a couple when he can talk with them not only about preparations for the wedding itself, but about the meaning of their new life together.

4. Call your pastor at the time of a death in your family. He will certainly want to be with any family in the time of their grief, and many difficulties about funeral arrangements could be avoided if a family talked their plans over with the minister even before they discuss them with the funeral director.

5. Call your pastor when someone you know is interested in the church, or in making a Christian decision.

6. Call him when you know some member of the congregation is ill or in need of help, or when you know of a new family that ought to be in the church.

— A Lanson Granger, Jr.
in **Warwick Church Messenger**

Stormy Sabbath

Something for the annals of the church, perhaps, will be the cancellation of the regular Sunday service for February 16 because of the snow storm and the coldest Carolina week on record.

The preacher, more or less inured to this sort of thing in his New England days, found the experience frustrating, indeed. Preparing for the worship hour each Sabbath is a week-long process, requiring not only the thinking through and planning of the service, and the writing of the sermon, but also the mounting spiritual tension necessary to bring all the work to its climax and natural release. And so, to have it all cancelled at the last moment is likely to leave the preacher walking the floor at the eleven o'clock hour, hardly knowing what to do with himself. The sermon is bursting in his soul, but he has no congregation. He wonders if his people realize how important they are to him and what warmth he feels toward them when he enters the chancel each Sunday and sees them in their accustomed places, ready for the most rewarding of all life's experience — the true worship of God.

But this preacher was pleased to learn that his was not the only frustration February 16. Two families whose cars were snow-bound were already planning to walk two miles to church, rather than miss the service. Others had braved the cold to put on chains and were ready to dare the slippery roads. There would not have been a crowd at church, but some would have come — and we are sure the good Father gave them his blessing for their good intentions.

It relieved the preacher's peculiar frustration to find through this experience that so many really care about the church and are sincerely disappointed when they cannot come. Though as an organization we have numerous problems, they loom far less menacingly when it is known that at the heart of the church are the faithful few who love it and are prepared to sacrifice for it. Such loyalty spurs the preacher to fresh efforts. His hands and his heart are uplifted.

— Frank E. Ratzell
in Asheville
Congregational Newsletter

Guest Editorial in Suffolk (Va.) News-Herald, February 17

The Religious Wall

This is an era of walls. America, it would seem, has become a wall-building people. There are walls separating everything and everyone. "You stay on your side of the wall, I'll stay on mine."

As we examine the religious wall we see it is filled with cracks and crevices. One God above made and loves us all. He has made of this world one world. If God in His infinite wisdom sees a place for Jew, Catholic and Protestant, then it would seem that we, in our inferior wisdom, should be able to accept and work with these brothers — worshipers of the one God.

How can we allow religious walls to stand, when we as American Citizens, owe so much for what we are today to the Jewish, the Catholic and Protestant faiths?

The most valuable of all possessions is an active, tolerant, high-purposed American citizen.

Rev. H. Raymond Phelts,
President of the Suffolk-Nansemond
Ministerial Association and
Pastor of Liberty Spring Christian
Church.

Lenten Promises

Here are a few suggestions within reach of everyone:

1. I will attend all the services of my church during Lent—this includes morning worship, church school, prayer meeting, special services and the meetings of all church organizations to which I belong.
2. I will make an extra gift (however large or small as God has prospered me) to the causes of the Kingdom.
3. I will extend a personal invitation to some person to attend church with me who is not now active in a local church. If I do not know such a person, I will make it my business to become acquainted with such a person or persons.
4. I will pursue a religious subject by reading at least one book during Lent. I promise that this book will be sufficiently deep to challenge my mind and deepen my insights.
5. I promise to perform at least one act each week of Lent that will express my Christian concern for my fellowman in need of either material aid or Christian fellowship.

If a person is unwilling to strive for each of the five goals as set forth above, let him be slow to criticize his Christian brother who is making some other Lenten observance.

— Dr. Henry Robinson in
The Christian Reporter
First Church, Burlington

LENTEN SERVICES AT BEVERLY HILLS

The theme for morning worship services during Lent at Beverly Hills, Burlington, N. C., where Rev. Walstein W. Snyder is pastor, is "Personalities of the New Testament." These services will be broadcast over WFNS during March. The church now has a permanent amplifying system installed by three of the church school classes. Speakers will broadcast the services to the nursery and to the senior adult classroom, which can be used in case of an overflow crowd in the sanctuary. A hearing aid station will also be installed in the sanctuary.

The first four Sunday evening services during March will be devoted to "Paul and His Travels." On the fifth Sunday night pre-Easter services begin with Rev. Earl T. Farrell of Wake Chapel as speaker. These continue through Friday, with a communion service on Thursday. The senior choir will sing Sunday, Tuesday, and Thursday evenings and the junior choir at the other services.

The pastor's class, consisting of 23 members, will be received into membership at the morning service on Palm Sunday.

Average attendance for the snowy month of February was 174 for church school and 200 for morning worship services, with total offering of $1273.25 in payment on the budget items.

Meaning of the Lenten Season in Relation to Religion and Science was discussed by Rev. Harvey L. Carnes in his sermon March 2, when the service of United Church, Chapel Hill, was broadcast. The children's sermon was based on Paul's words, "Associate with the lowly."

AN EDITOR SPEAKS AT HENDERSON

Mrs. J. L. Lassiter, Jr.

Mr. Henry A. Dennis, editor in chief of the **Henderson Daily Dispatch,** was the guest speaker at the morning worship service of the First Congregational Christian Church in Henderson in the absence of the pastor, Rev. J. F. Apple, February 16.

Building his message around current news of the strides of science in the field of missiles, satellites, bombs, etc., Mr. Dennis' leading thought was: "We have lost the fervor of the Old Testament men of God and are putting our faith and trust in power and might." He cited the story of the scholar who boasted of the white man's progress to the Indian sage. In turn the sage commented that we could fly through the sky, swim under the sea, but could not walk upon the earth with man.

An active member of the First Methodist Church of Henderson, for many years Mr. Dennis has taught the Baraca Class of the City Road Methodist Church, also of Henderson. He is one of Henderson's outstanding laymen and one of North Carolina's outstanding newspapermen. At present, he holds the office of President of the North Carolina Association of Newspaper Editors.

We who tip our hats to Martin Luther, to the Congregationalists in general, and O'Kelly in particular, need never apologize for a minor difference of opinion on the wording or procedure adopted in our mutual efforts toward a common goal.

—A Southern Convention Layman

HOLLAND CARRIES ON WITHOUT MINISTER

Mrs. G. D. Underwood, Jr.

The Holland Christian church has been more than a little involved in an effort to secure a new minister, since Rev. J. H. Lightbourne, Jr., became superintendent of the Southeast Convention, and quite concerned with an attempt to continue the regular functions of our church.

The autumn Every-Member Canvass brought forth pledges to fulfill an increased budget for the year's work.

In the early fall, feeling a need for regular Sunday worship, the Interim Committee, composed of J. D. Rawles, G. D. Underwod, Sr., A. J. Holland, J. C. Whitfied and Mrs. W. E. Norfleet, instituted a series of services conducted by certain laymen and women of the church. As an outgrowth of this experience there evolved an even more inspiring series conducted alternately by two students of Union Theological Seminary, Richmond. Jim Eccles and Dick Little are proving to be a real blessing to us.

Meantime the other features of worship and service have been undertaken by the membership. The Women's Fellowship sponsored their second annual bazaar under the direction of Mrs. L. P. Waldo, Jr., Mrs. E. L. Rawles and Mrs. V. E. Hedgebeth. A Sunday school party for the youngsters and a Christmas Eve communion service administered by Rev. Raymond Grissom of neighboring Holy Neck church constituted our Christmas observance.

The World Day of Prayer program held jointly with other churches of our community, a series of Lenten mid-week services led by Mrs. R. W. Holland, a family supper-conference meeting appear on our calendar for the spring season.

Supplementary to this a Visitation Committee has been appointed to carry on that phase of the pastoral duties: Mrs. R. W. Holland, Mrs. G. D. Underwood, Jr., J. R. Jones, and Dr. D. L. Hallock.

Behind the scenes the Pastoral Committee seeks a man to lead us — C. G. Johnson, chairman; Mrs. H. O. Swanner, C. T. Daughtrey, Mrs. V. E. Hedgebeth, G. D. Underwood, Jr., George Duke, Mrs. R. W. Holland, Lyle Holland, Mrs. H. V. White. We request your prayers for the work of the church and the responsibility of this last committee in particular.

Our New Northview Church

Mrs. H. S. Clark

(Given at Mid-Year Session, Western N. C. Conference)

I have been asked to tell you, in a few words, what the organizing of the Northview Church has meant to me. It would take many more than "a few words," but I will try to make it brief.

For more than a year there has been talk of the need of a church at Northview, but no one seemed to take the lead and things drifted along. Finally, on a Sunday evening in October a group of people met in our home for a worship service and to discuss plans for organizing and building a church in Northview.

I was not particularly interested, because I was happy in my old home church of Shallow Well, even though we are some distance from this church community. We had just completed a building program and I was very proud of our beautiful new educational building; but my pride and joy was our completely renovated sanctuary. It had been enlarged and memorial windows added. Each window brought back a memory of loved ones now gone on, including my father and nother, two brothers and many of my riends and relatives. There was the ltar in memory of still another brother, with the beautiful brass cross and candlabra set, given in memory of our little grandson who three years ago was suddenly called home to be vith Jesus. There was the lovely elec-ric organ, given in memory of my very dear friend and Sunday School eacher, by her devoted husband.

With the lovely new carpet, the oft lights, the sweet music, the pure vhite flowers always on the altar, it vas and still is to me a place of quiet eauty and dignity, a place of peace nd holiness, with a minister who is ruly a man of God. When I enter here I seem to feel again the presence f those now gone on, and to enjoy he fellowship of good friends who neet there each Sunday. I was happy here, why should I want to help build nother church?

However, after listening to the ervice that first night, I wasn't so ure of myself. We had three minis-rs at that meeting — Dr. W. T. cott, the Rev. Max Vestal, and the ev. Bill Simmons. The meeting was ry informal; we sang a few hymns, a prayer was offered, Dr. Scott talked to us about the challenge, satisfaction, and joy in having a part in the building of a new church. Some of the things he said that night disturbed me and set me to thinking. I prayed about it, asking God to direct me. Services were being held every two weeks in the different homes of the community, but for some reason or other I was always busy on the nights when the church met. Six weeks passed, and I was beginning to hear wonderful reports of the meetings. The attendance was increasing and much interest was being shown, still I couldn't make up my mind. I talked it over with my pastor and my family,

— Continued on Page 15

History Of Concord Church

Mrs. W. R. Simmons, Secretary

Concord Congregational Christian Church, Caswell County, North Carolina, was organized in 1814, united in the bonds of Christian love and union, according to the Word of God and more especially the New Testament.

Concord has had three church buildings. The first was a one-room log building with twelve corners, in the shape of a cross. The second one was a one-room frame building, in keeping with the times, which was declared a splendid country church when it was erected in 1883.

The present building, a modern brick structure, was erected in 1949 under the leadership of Rev. Walstein W. Snyder. The church was completed under the leadership of Rev. Baxter Twiddy and Rev. Thomas D. Sutton.

Sunday, June 26, 1955, was a memorable day at Concord. The beautiful new house of worship, with new pews, furnishings, and memorial windows made the place one of beauty and inspiration. The members and friends dedicated the building and themselves to the Lord. A congregation of about 200 joined in the dedication, which was led by the pastor, Rev. Thomas D. Sutton. Dr. William T. Scott, superintendent of the Southern Convention, delivered the dedicatory sermon. Two former pastors, Rev. W. W. Snyder and Rev. Baxter Twiddy, had important parts on the program. A bountiful lunch was served on the church grounds at the noon hour.

The church has an enrollment of about 120 members. It has an active Sunday school, young people, women's and laymen's fellowships.

Concord Congregational Christian Church

The Exciting Story of

A Missionary Family In Africa

Mr. and Mrs. William Webb have recently arrived in this country on their second furlough from missionary work for our Church in Africa. With them is 6½ year old Ellyn, who saw her first TV in Venice. Her verdict: It's here to stay!

Their life story is a fascinating one. Before entering the missionary field, both the Webbs had led nomadic lives bare of luxury. After graduating from college, Canadian-born Webb, son of a Quaker minister, set forth as a travelling teacher to 24 countries on four continents. He worked as a miner in Wales, a harvester in Germany, a flood relief helper in France. He slept in hostels, haystacks and castles, climbed Mount Olympus and the Matterhorn.

SYRIA AND SHANGHAI

At Beirut, Syria, while teaching at the American University, he met Charlotte Frisbie of Southington, Connecticut, an anaesthetist at the University hospital. They were married in 1932 and took off on an 80-day, 10,000-mile honeymoon, travelling by bus, camel, third class rail and a slow boat to China, at a cost of $450, their combined savings.

A short stop-over in Shanghai turned into a stay of five years. Both taught in the University of Shanghai. Their first two children were born here. Forced by war to leave in 1937, they taught for the next few years in the U. S. before applying to the Congregational Board for missionary service.

AFRICAN WELCOME

When they arrived at Capetown in 1944 for their first term of service, they continued on by train to their destination at the Board mission station in Southern Rhodesia where Mr. Webb was to join the staff of Mount Silinda Institute, a vocational training school in the heart of Gazaland.

There, that first night, they were met in the shadowy dusk by long lines of Africans who had been waiting patiently for many hours for their arrival. They were the first new missionaries in their area for seven years. Walking slowly between the human walls, sleepy Dorothy and David behind, listening to the chant of the Chindau welcome song, the Webbs felt for the first time the surge of wonder and intrigue they were to experience many times to come.

REWARDING WORK

Fifteen years have elapsed since the sea-weary family first disembarked at Capetown, after a 30-day trip on a rickety flour boat. In those years the lovely forest station has become their home, the school their life, the African people their people.

They have been busy years. First, the new arrivals had to learn another language, the Chindau. This took a year of concentrated study. Then they were ready to begin full-time work at Mount Silinda. This school, which trains students in carpentry, agriculture, home economics and teaching, as well as Christian character, has been called the most influential school in all Southern Rhodesia by one of that country's education inspectors.

From its classrooms can be heard the yowling of baboons and the tom-toms of nearby villages. Each morning 600 African young people age 6 to 20 throng in these doors. Nearly a thousand applicants must be turned away every year.

Mr. Webb now serves as head master of the Institute's two-year teacher training program. Mrs. Webb, in addition to her duties as missionary wife and mother, has worked as nurse in the hospital, teacher in the Institute, bookkeeper in the mission office, and is now district commissioner of the African Girl Scouts.

They have a daughter, Dorothy, married to a Navy flier and living in Rhode Island. Son David, 21, is finishing his studies back in Africa, at Rhodes University, Grahamstown, Union of South Africa.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Turkey

March

16—**Rev. and Mrs. Paul E. Nilson** have served in Turkey for 40 years and are now in the U.S. on pre-retirement furlough. He went to Turkey in 1911 just after graduating from Beloit; she in 1912 after graduating from Wheaton; they met in Turkey and were married there in 1918. They served in Tarsus and Talas, Mardin and Diyarbakir. Their four children, all born in Turkey, have all worked at one time or another in Christian service there.

17—**Dr. William Laubach Nute, M.D.**, graduated from Yale College and went to Turkey in 1914 as short-term teacher at Tarsus. Returned to U.S. and entered medical school. In 1924 he went back to Turkey and taught until 1928 when he received a license from the Turkish government to practice medicine. He first worked at Adana Hospital, but since 1934 has been in charge of Talas Clinic, which handles as many as 900 patients a month, besides his many house calls to outlying villages. His wife went to Turkey in 1908 as wife of D. Miner Rogers and was widowed in 1909. She was registrar at American College, Tarsus, 1911-1915, when she married William Nute.

18—**Dr. William Laubach Nute, Jr., M.D.**, is son of missionaries remembered in prayer yesterday. His first work in Turkey was as voluntary assistant in Children's Department of government model hospital, Ankara. Directed American Clinic, Adana, and now is associate in pediatrics and hematology, Ankara University Medical Faculty. Mrs. Nute taught English at American College, Istanbul, four years. Since her marriage in 1943 she has taught English at Ankara and assisted in clinic at Adana.

19—**Vinal Overing** is a member of United Church, Raleigh. She graduated from Woman's College, Greensboro, in 1955 and went for three-year term as English teacher at American Academy for Girls, Uskudar.

20—**Carolyn Padelford** graduated from Oberlin in 1956. During her junior year she was an exchange student at Fisk University, Nashville. She went to teach English at American Academy for Girls, Uskudar, in 1956 (3-year term).

21—**Alice Reed** taught in North China for 32 years, and in 1951 came to Uskudar where she heads dept. of English, and is secretary of the Mission.

22—**Susan Robertson** went in 1957 for three-year term as teacher of English and music at American Collegiate Institute, Izmir, following her graduation from Mt. Holyoke.

Valley Women's Board Meets

The Executive Board of the Women's Fellowship of the Valley Conference met at New Hope Christian Church, February 7, 1958. Fourteen members braved the storm of rain and snow to get to the meeting.

The session was called to order by the president, Mrs. T. W. Good. Following a hymn, Mrs. E. J. Rohart led in prayer. "Praying Hands" was studied briefly.

Minutes were read and approved. Each local president was requested to secure a list of Life Memberships and send to the secretary, Mrs. Shirley White. Mrs. T. H. Weese, Linville, Virginia, was elected as Social Action Chairman.

We were happy to receive word of a new society being formed by the Women's Fellowship of the Joppa church.

Our president gave a very stimulating report on her trip to Buck Hill Falls. She was filled to the brim and running over with the wonderful experience she had.

The business of the morning was brought to a close with prayer and grace by Mrs. Clyde O. Koon, after which we enjoyed a very delicious covered dish luncheon. We adjourned following lunch, due to the bad weather.

— Ezylean Nicholson,
Corresponding Secretary

PLANNING A JAPANESE MEAL?

Here is the recipe for a famous Japanese dish as printed in **The Distaff,** publication of our Massachusetts women. It is the recipe of Miss Alice Cary, secretary for Japan for our American Board of Commissioners for Foreign Missions.

Japanese Sukiyaki

(This recipe serves **only four** so you will need to enlarge on it for a group.)

1¼ lb. Sirloin of tenderloin beef
1 tbs. Crisco
1 Boullion cube (beef)
¼ c. Hot water
3 tbs. Sugar
½ c. Soy sauce
¼ lb. Mushrooms
12 Green onions (scallions) cut in 2" pieces, using the green part.
1 large or 2 medium sliced onions
4 stalks celery cut diagonally in 2" pieces
1 can beansprouts (optional)
3 c. cooked rice

Cut meat paper thin into strips about 2" long and ½" wide. If frozen, much easier to slice. Cook onion, white part of scallions, celery and beansprouts a few minutes in Crisco. Mix boullion cube, hot water, sugar and soy sauce, pour over vegetables as needed. Do not let mixture get too watery. When onion and celery are cooked, add green scallion tops, sliced mushrooms and beef. Cook slowly about 5-8 minutes until well flavored with soy sauce. Serve at once with rice.

BOOK REVIEW AT MT. LEBANON

Mrs. Edna Comer

Members of the Women's Fellowship of Mt. Lebanon United Church of Christ (Congregational Christian) changed the time of their meeting in February so the pastor and his wife, Rev. and Mrs. Rosser Lee Clapp, could be with us.

Following a short business session February 20, the devotional service was led by Mrs. Vista Manuel. The speaker for the evening was our pastor, who gave an interesting review of "The Kingdom Beyond Caste" by Liston Pope.

February 21 several ladies from our Women's Fellowship, along with Rev. Mr. Clapp, met at the St. Luke's Lutheran Church to observe the World Day of Prayer. Mr. Clapp presented the Call to Prayer.

UNIQUE WORLD DAY OF PRAYER SERVICE AT UNION

Mrs. Ralph O. Murray

The World Day of Prayer was quietly observed at Union Church, Virgilina, Virginia, Friday, February 21, with a children's service at four o'clock.

The purpose of the day was given by Mrs. Russell Campbell, after which Sharon Shepherd read Psalm 117.

The program was centered around the theme "God's Steadfast Love," in which ways of worshiping in other nations were portrayed, with Joyce Ann Snead as leader. Participating were: Jimmy Nelson, representing a child of Liberia, West Africa; Brenda Hill of Brazil; Judy Glascock of Asia; Mrs. William Tuck, a Navaho grandmother from the Navaho Reservation in North America; Rusty Campbell, a little boy from Europe; and Iris Ann Rice, a little girl of the Hawaiian Islands. A prayer was given by Mrs. W. S. Daniel. Appropriate hymns were sung with Mrs. David W. Shepherd accompanying at the piano.

Following a prayer by Dr. David W. Shepherd, the offering was taken by Phyllis Ann Morris and Winston Elliott. Dr. Shepherd pronounced the benediction.

I disapprove of what you say, but I will defend to the death your right to say it. — **Voltaire**

School Of Missions Committee Makes Plans

The committee for the School of Missions is spending a great deal of time bringing into being and developing a program of large dimensions for June 17-20 at Elon College. It is an inspiring experience for me to watch a group of people sitting around a committee table, all mentally mulling an idea and doodling idly on paper, or even the tablecloth. Into the silence one will drop a tentative idea, just the barest feather of an idea, and in ten minutes the idea has been seized, turned over, upside down, elaborated, stripped down to its essentials, revised twice, and suddenly smoothed out into a recommendation. In this manner, the School of Missions Committee was able to design a program with remarkable effectiveness.

An early morning communion service, personal devotionals, inspiring Bible study, seeing the Near East through the eyes of one who has long lived there, hearing of enchanting Hawaii, spending a Family Night in Puerto Rico, attending seminars on up-to-the-minute topics, helpful suggestions in the workshops, demonstrations, visual aids are a few of the things awaiting you at the School of Missions. It is not too early to begin to make your plans to attend. Watch THE CHRISTIAN SUN for an announcement of the names of those who will bring inspiration and information to the School June 17-20.

Mrs. Garland Spratley, Chairman
School of Missions

The Church and Community Evangelism

Background Scripture: Mark 5:18-20; Luke 10:1-2; Acts 5:42; I Thess. 1:6-10.
Devotional Reading: Colossians 1:24-29.

Memory Selection: **The harvest truly is plenteous** (or great), **but the labourers are few; pray ye the Lord of the harvest that he would send forth labourers into his harvest.** Luke 10:2.

This lesson is timely. Many churches will be emphasizing "Visitation Evangelism" during the Lenten Season. In fact many churches in our Convention have just had, or will soon have, such campaigns. Instead of waiting for people to come to the church, the church will go to the people. Assigned to homes on the basis of results of a survey, or a "Responsibility List," teams of two laymen will present the claims of Christ and the Church to the unchurched. It has great possibilities, many people will be won to Christ, the spiritual lives of the visitors themselves will be greatly enriched and strengthened, and the life of the church will be vitalized. May God bless the men and women and the movement. And may souls be added daily unto the church.

WITNESSING AT HOME AND AMONG FRIENDS

The man in today's lesson had just had a dramatic and vital experience. A few hours before he had met Jesus, he was a homeless, deranged, demon-possessed man, wandering among the limestone cliffs and caves on the opposite side of the Sea of Galilee. And then Jesus had come with His compassion and His healing power, and the man had been made whole again — he was once more clothed and in his right mind. He was overwhelmed by the mystery and the miracle of it all, and by a deep sense of gratitude to Jesus, the Great Physician. He was loath to lose the spell of it, and when the time came for Jesus to take ship to return to the other side of the Lake, the man "prayed" Jesus that he might go along with Him. Think what a wonderful thing it would be if he could accompany Jesus! ! Think of how much good it would do if he were exhibited as what Jesus could do to those who were diseased and deranged! ! Imagine, then, if you can, how the man felt when Jesus said in so many words "My friend, I am sorry but you cannot go with me. To be sure you could do a lot of good and I would be glad to have you. But I need someone to witness for me right here where you live on this side of the Lake. So you go back home and tell your family and your friends what great things I have done for you, and how God had compassion on you." And with that, the Master was off.

Well there would have been a certain romance about going across the lake and telling what Jesus had done for him. That might not have been difficult at all. But to go back home and witness for Christ in his home where his folks knew him so well, and where his friends also knew him "like a book" — that was different, and it was far more difficult! But [illegible] mandate of Christ is still in effect. It is not given to most of us to go to the mission field to witness for Christ. But it is demanded of us that we shall witness for Him in our family and friendly circles — with those who live with us and know us best, with those who work beside us in the shop or in the office, with those with whom we associate in our social contacts, with all those with whom we come in contact. Here is indeed the acid test of a man's religion. And many of us who think of what great things we would do if we were somewhere else, fail to bear our witness, both by lips and by life, to those in our own circle of family and friends and in the community. Kipling tells about a man named Mullholland who was saved from death in a stampede of cattle on his ship. The man thought immediately of becoming a preacher, of standing before crowds and telling them. . . "handsome and out of the wet" of the saving Gospel. But no. God says to Mullholland, "Back you go to the cattleboats and preach the gospel there."

TWO BY TWO

The Master was a shrewd psychologist. He sent His disciples out "two by two" on their evangelistic visitation mission. He knew how the faith of one would strengthen and kindle the faith of the other, how one would think of, or say, what the other might not think of, or say. Most visitation evangelism is done by teams of two workers each. It is a time-proven method that increases confidence and quickens courage and more than doubles effectiveness.

SUNDAY SCHOOL LESSON

March 16, 1958

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

A GREAT HARVEST — ALL TOO FEW HARVESTERS

The Master looked upon the unreached people of His day as a field of grain ripe and ready for the harvest. He evidently believed that the time was always propitious for evangelism, that there were always people to be sought and won. That fact in itself haunted Him. But He was haunted even more by the fact that there were so few harvesters available to harvest the crop. It was like a man looking over his great fields of ripe wheat, ready for the harvest and nobody to help him harvest the grain. Or like a man looking at a huge crop of peaches ripe and ready to be picked, and yet he could get no pickers. But it was worse than that, for granting that the wheat and the peaches were not harvested, the loss was not irreparable. But those people unreached — what about them? The same situation prevails today. There is a stortage, an acute shortage of ministers and missionaries and Directors of Christian Education, and such workers, and in the midst of a world that is ripe unto the harvest. It is significant what the Master suggests as a source of supply. "Pray ye the Lord of the harvest that He would thrust forth labourers unto the harvest."

IN THE HOUSE OF GOD AND IN THE HOME

"And daily in the temple, and in every house, they ceased not to teach and to preach Jesus Christ." Here are at least two fields of labor for witnessing Christians — the Church and the Home. Let us not be deceived by the simple fact that attendance at church may be the result of many factors and many motives. But if a man is sincere, his attendance at church is an effective witness to his faith in Christ and in Christ's church. He stands up and is counted. Furthermore it is the place where he will find power for more effective witnessing elsewhere.

The second field is in the home. The Gospel may be quietly, slowly, steadfastly taught and practiced here. Indeed the home can reach some whom the church cannot reach. Sometimes

(Continued on Page 15)

Welcome To Elon College

H. H. Cunningham,
Dean of Elon College

(Address of Welcome to the Southern Convention Laymen's Fellowship, February 16, 1958)

It is indeed an honor to have the privilege of welcoming you to Elon College. First of all, as a citizen who has considerable interest and pride in the community where many of us reside, I should like to welcome you to the Town of Elon College. Under the guidance of an active and able administration, several noteworthy advances have been made since our last meeting. Most evident perhaps has been the paving of over 80 per cent of all streets controlled by the town at a cost of $57,320.95. And, following the creation of a Planning and Zoning Commission late in 1956, zoning ordinances were adopted and enacted into law last summer by the Town Board. Also within the year, the city limits were extended for the first time since the town was chartered in 1893. Outside our immediate city limits St. Mark's Church was cited as "Rural Church of the Year," a well-deserved distinction.

It is also a privilege, as a member of the administration and faculty of Elon College, to welcome you to the college campus. All recognized from its beginning that this was to be one of the most significant years in the college's history. In July, Dr. Leon Smith stepped down as Elon's president after twenty-six years of loyal and faithful service in the realm of Christian higher education. With the latter's retirement, Dr. J. Earl Danieley began his administration by participating with many friends of the college in an inspiring service of prayer and meditation in Whitley Auditorium. (The recent designation of Dr. Danieley as North Carolina's outstanding young man underscores the fact that Elon's new president is a leader possessing extraordinary qualities.) The college opened its 68th year in the fall with a record-breaking enrollment of 1,469 students. Twenty new faculty members were added, and we are in the midst of a year I feel sure will loom large in the annals of this institution.

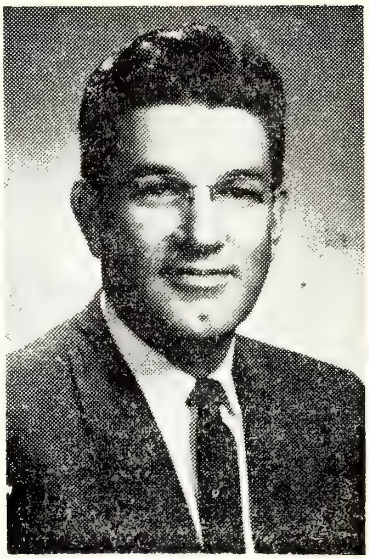
Such progress as indicated — by no means the whole story — augurs well for the future of both the community and the college. Actually, each one's development is linked inseparably with that of the other.

While here, we hope you will find time to see our town and college. We invite you to do so, and we are mighty glad you came. I welcome you to this place which is so much a part of all our lives and figures so prominently in our dreams, hopes, and expectations.

Speakers At Inauguration

DR. ALVIN R. KEPPEL

Dr. Alvin R. Keppel, fourteenth president of Catawba College, delivered the inaugural sermon in Whitley Memorial Auditorium, Elon College, last Sunday morning. Dr. Keppel, who is in his sixteenth year as president of Catawba, Evangelical and Reformed church college, rose to that post from membership on the Board of Trustees. He is a native of New York, a graduate of Ohio Wesleyan. He holds honorary degrees from Franklin and Marshall College, and Elmhurst and Heidelberg Colleges.



DR. ARTHUR D. WENGER

Dr. Arthur D. Wenger, who delivered the address at the Inaugural Assembly in Alumni Memorial Gymnasium at Elon College yesterday, has been president of Atlantic Christian College since 1956. He had previously served as assistant to the president there (1950-52). A native of Idaho, he is a graduate of Bethel College, Newton, Kansas and of Texas Christian University, where he served four years on the administrative staff. He has held pastorates in Disciples of Christ churches in Texas and Pennsylvania.

Charge It is the interesting title of Rev. W. J. Andes' sermon at Elon College next Sunday. March 23 his topic will be **Blessed Are the Dead.** Both are in preparation for the Building Fund Canvass, March 24-30.

Nothing is truly and eternally great and worth while when God is left out.

HAPPY BIRTHDAY TO YOU!

Mrs. Harrison H. Butler, widow of one of the outstanding ministers of the Eastern Virginia Conference in yesteryear, will be 102 years of age next Friday. The **Suffolk News Letter** puts it this way: "There are few churches as old as ours which have any members who have lived for the entire lifetime of the church. We are happy to claim one such member who was born six years before our church was founded in 1860. She has children, grandchildren and great-grandchildren active in our church."

THE CHRISTIAN SUN wishes to join others in extending best wishes for a happy birthday to this fine elderly lady who lives at 124 Chestnut Street, Suffolk, **Virginia.**

AT OUR CHURCH HOME FOR CHILDREN

Visits To Churches

John G. Truitt, Superintendent

Dear Friends:

The first Sunday in March I had the pleasure of preaching in the United Church which is being formed by the Evangelical and Reformed Church, and the First Congregational Christian Church, of Greensboro. This is a very thriving venture by a group of about fifty men, women and children in the Bessemer school section. The morning worship service is at 9:30 each Sunday and it is followed by the Sunday school. They have been meeting regularly for some time, and they are a most enthusiastic and cordial congregation.

From this service Mrs. Truitt, Mrs. Ernest Sibley of St. Augustine, Florida, and I went to worship at 11:00 o'clock in our beautiful First Congregational Christian church in Greensboro. The congregation was large, the music well rendered by two choirs, the sermon and entire service was most worshipful. I am always thrilled when I have the opportunity to attend such services. It reminds me of the many happy years when I had a share in such a full and inspiring situation.

At the Children's Home our two patients, Mrs. Nell Smith, and Billy Proctor are getting along fine. Perhaps I told you Billy is back here from the hospital and seems very happy. Mrs. Smith hopes to be out of the hospital in a few more days, but it will be some time before she can assume her regular duties.

Today I carried Jackie Wilkins to the Caswell Training School at Kinston, North Carolina. For months he had been looking forward to going and I am very happy for him to be there. He will be given special training of the very best kind and in keeping with his ability and needs. I was very pleased to see the splendid equipment and the well-trained staff — as many of them as I met — and to observe how they so understandingly accepted Jackie into their school. I had not heard from Jackie's sister, Rachel, in a little more than a year, and I was surprised to see her there. She seemed so glad to see both Jackie and me. The social worker who called her into her office to meet Jackie and me asked her how she was getting along, and she had made one of their high honors and was seemingly doing fine. I was glad indeed to see her. When one puts as much heart and time and thought into two such children, it is good to see them get a chance to make the best of their training. All things considered they are two lucky children, and I shall follow them with great interest and concern.

Thank you for your contributions, and your help in so many ways.

MAYBE YOU CAN HELP

According to reports, the Seaboard Airline Railroad is moving from 700 to 900 families from the Norfolk area to Richmond during the months immediately ahead. The railroad has no record of the church affiliation of these families.

Rev. Rufus Ansley, our minister in Richmond, is very anxious to know of any Congregational Christian people in the group, or any who are unchurched and might be interested in attending our church. He will greatly appreciate it if you will let him know of such families. His address: 3000 Grove Avenue, Richmond 21, Virginia.

REPORT FOR MARCH 3, 1958

MONTHLY OFFERINGS

Amount brought forward			$12,955.59
Eastern North Carolina Conference			
Ebenezer	$50.00		
Fayetteville	10.00		
Mt. Auburn, S.S.	4.88		
Oak Level	6.89	$71.77	
Eastern Virginia Conference			
Berea (Norfolk)	38.00		
Holy Neck	35.00		
Liberty Spring, S.S.	2.50	75.50	
Virginia Valley Conference			
Antioch	17.00		
Bethel, S.S.	2.00		
Newport, S.S.	13.83	32.83	
Total			$ 180.10
Grand Total			$13,135.69

SPECIAL OFFERINGS

Amount brought forward		$27,326.71
D. E. Leonard, Greensboro, N. C.	$ 5.00	
New Hope Christian Church, Roanoke, Alabama	5.00	
Rev. R. L. Hendrickson, Lincoln, Kansas	50.00	
Women's Asso., Central Cong. Church, Dorchester, Mass. (Friendly Service Gift)	10.00	
Mrs. Pauline J. Phillips, Newnan, Ga.	150.00	
Mr. & Mrs. D. M. McLelland, Elon College, N. C.	10.00	
Chester H. Roth Co., Inc. (Interest)	37.50	
Women's Fellowship, First Cong. Church, Asheville, N. C. (for new barn)	50.00	
Women's Fellowship, First Cong. Church, Asheville, N. C. (for Easter shoes)	50.00	
The Esther Group, Lowell Cong. Church, Lowell, Mich. (Friendly Service Gift)	25.00	
Women's Fellowship, Eden Cong. Christian Church , Eaton, Indiana (Friendly Service Gift)	10.00	
In Memory of Adrian M. Carroll	5.00	
In Memory of Adrian M. Carroll	5.00	
In Memory of Adrian M. Carroll	5.00	
In Memory of Edgar A. Eason	10.00	
Special Gifts	397.91	
Total		$ 825.41
Grand Total		$28,152.12
Total for the Week		$ 1,005.51
Total for the Year		$41,287.81

OUR NEW NORTHVIEW CHURCH

(Continued from Page 9)

but I realized it was a decision I had to make for myself.

The Sunday night service was being held in the home of one of my nearest neighbors and I decided to attend. We had a wonderful service that night. The moment I entered I felt an invisible presence; the closeness, the fellowship, and the harmony that was there. As we sang the hymns together in that crowded room it seemed that the world and all its cares were shut out, and I thought, it must have been like this in the Upper Room with Jesus. The Rev. Clyde Fields preached that night, and as he talked I seemed to hear Jesus say, "Where two or three are gathered together in My name, there will I be also." I am very sure He WAS there that night and it was His guiding Spirit that broke down my pride and complacency, and made me realize that it was not lovely churches, memorial windows, and memories that Jesus wants us to live and work for, but people — men and women, boys and girls, who need the guiding influence and protection of a church. My decision came without a moment's hesitation and as I signed my name to the list of charter members of the Northview Church, my heart was full of love and admiration for these people who were pioneering for Christ and striking out together to build a church in His name.

As the list of names of prospective members grew, I realized more and more the need for a church in Northview. From one family alone came six people who had never been members of any church.

On Sunday night, February 21, Northview Church met in the sanctuary of Shallow Well Church for its first formal service. It was with mixed emotions that I went to my church that evening. The church had never looked more beautiful as it filled with people coming from far and near. The invocation was given by the Rev. Bill Simmons, special music was rendered by the Northview Church, and Dr. W. T. Scott delivered the sermon. His text was from I Corinthians, 13 chapter: And now abideth faith, hope, and love, these three, but the greatest of these is love. He said, "A church builded on this material will have lasting value, eternal quality, and hope of a fuller life, a better day and life eternal. With these three as a foundation we cannot fail."

The beautiful service of Holy Communion was administered by Dr. F. C. Lester. To me the most wonderful and heartwarming part of the service was the baptism of six of our members, all from the same family, who had never made a profession of faith before. I watched the mother sit there with tears streaming down her face as two daughters, a son, a son-in-law, granddaughter, and daughter-in-law gave their lives to Christ and became members of the Northview Church; that was for me the high point of the evening.

We of Northview wish to thank the Rev. Max Vestal, the Rev. Bill Simmons, Dr. W. T. Scott, and Rev. Lacy Presnell, the Rev. Clyde Fields, Dr. F. C. Lester, the Rev. Winfred Bray and others for the help and encouragement they have given us, and we ask that they continue in prayer for us.

What has the Northview Church meant to me? It is a challenge, an opportunity, and a privilege for me to have some small part in this great venture, and I thank God that my eyes were opened to the need for help and encouragement to those close around me.

In closing I would like to quote this poem that has meant so much to me.

A pilgrim going a lone highway
Came at evening, cold and gray
To a chasm, deep and vast and wide.
The old man crossed in the twilight dim.
The chasm held no fears for him
But he paused when he reached the other side
And built a bridge to span the tide.
"Old man," said a fellowpilgrim near,
"Why waste your time in building here?
Your journey ends with the close of day
You never again will pass this way.
You've crossed the chasm deep and wide
Why build you here at eventide?"
The pilgrim raised his old gray head,
"My friend, in the path I've come," he said,
"There followeth after me today
A fair-haired youth who must pass this way.
The chasm which held no fears for me
To the fair haired youth may a pitfall be.
He, too, must cross in the twilight dim.
My friend, I am building this bridge for him."

Salem Chapel and Belews Creek churches, near Winston-Salem, N. C., have voted to have worship services every Sunday. Beginning with this month the former will have service at 10:00 a.m. and the latter at 11:15. Attendance at both churches has more than doubled in the last three months. Dr. W. W. Sloan of Elon College is the acting pastor.

SUNDAY SCHOOL LESSON

(Continued from Page 12)

faith is learned more at a mother's knee than from the pulpit. And the quiet, consistent life of a father or mother, sister or brother may be one of the most effective witnesses for Christ.

The Thessalonians, or some of them, believed that Christ was coming, and they were sitting around waiting for Him. Others believed He was coming, but they were out working for Him. Are you a waiter or a worker?

In Memoriam

ELKINS

On Friday evening, February 21, 1958, my father-in-law, Mr. Hugh J. Elkins of Greensboro, N. C., quietly passed from this life at the age of 74. He leaves no intellectual treatises or economic empires but he was blessed with a wisdom and charity sufficient to have lived more successfully than most men in our day, and his secret about life seems so simple and Christian.

He involved himself in the ordinary things of life that God has provided for all men. He loved music and sang much; competitive sports were always part of his interest; the church was so natural to him; his family was always a source of joy; other people seemed to interest him and he made innumerable close friends; ordinary activity about him, like the building of a road or a tower stimulated his imagination; there were no wasted moments because he loved to work in the soil and make things with his hands; then he made his regular work a simulant rather than a drudgery; and he found so much pleasure in staying well-groomed. All in all, he found the way not to be bored with life. He used each moment to the fullest extent to make life better for himself and others. His contribution was great to those who knew him and I feel certain the appropriate stamp on the back cover of his Book of Life should read: "Well done, thou good and faithful servant."

Carl Wallace

Three Important Meetings

Superintendent W. T. Scott

THE SOUTHERN CONVENTION

The Christian Temple, Norfolk, Virginia

April 29 - May 1

The forty-third Biennial Session of the Southern Convention of Congregational Christian Churches will be held at the Christian Temple, 34th Street and Lewellyn Avenue, Norfolk, Virginia, Rev. Frank R. Hamilton, Minister, April 29-May 1, 1958.

The Convention will convene at 2:00 P.M. on Tuesday, April 29, and will adjourn at Noon on Thursday, May 1.

The delegates to the Convention are constituted by the ministers and local church lay delegates. Each church is entitled to one delegate in addition to the pastor, but churches having more than 200 members are entitled to one delegate for each additional 200 members, or major fraction thereof, provided that no church shall have more than four delegates. Delegates are nominated by the local churches to the Conferences and the Conferences elect them. Some churches sent their delegate nominations to the 1957 Fall Sessions of Conferences, but most of them did not. Every church should nominate its delegates at once and send to the Conference Presidents, so the respective Executive Committees may officially elect the Convention delegates.

The approaching session of the Convention will be largely attended and a most interesting program is being arranged. Guest speakers will include the Hon. George Hastings, Grant, Nebraska, Moderation of the General Council; Miss Helen Kenyon, former Moderator of the General Council; Dr. David Stowe, of the American Board, Boston, Massachusetts, and others.

Three banquets are being planned for Tuesday evening, April 29 — one for Laymen, one for Women, and one for Young People. Other announcements will be forthcoming. Make your plans now to attend the session of the Convention either as a delegate or as a visitor.

GENERAL COUNCIL MEETING

Mechanics Hall, Boston Massachusetts

June 24 - 30

The regular biennial meeting of the General Council of Congregational Christian Churches of the United States is to be held in Mechanics Hall, Boston, Massachusetts, beginning on Tuesday, June 24, 1958, at 2:00 P.M., and continuing through Monday, June 30, 1958.

The Southern Convention is entitled to 36 delegates, and the Conference Executive Committees are now in the process of making nominations. If you would like to attend the General Council meeting, you should contact your Conference President immediately. In addition to delegates, there will be opportunity to attend as visitors.

INTERNATIONAL CONGREGATIONAL COUNCIL

Hartford Theological Seminary, Hartford, Connecticut

July 2 - 10

The International Congregational Council, composed of world Congregational Christian Churches and affiliated bodies, will be held at Hartford Theological Seminary, Hartford, Conn., July 2-10, 1958.

The Southern Convention will be represented by President J. Earl Danieley, Elon College, and Superintendent Scott, though there may be opportunities for accredited visitors, and anyone interested in attending may contact Superintendent Scott or, preferably, Dr. Fred Hoskins, 287 Fourth Avenue, New York 10, New York.

The Christian Sun

Miss Beatrice George
1207 Seaboard Ave.
12-1-58

VOLUME 110 MARCH 18, 1958 NUMBER 11

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

THIS WEEK

Inaugural Address
Faith and Social Action
An Easter Play
Mission Work in Japan
Calendar of Prayer
News from Our Churches

Organ of the Southern Convention of Congregational Christian Churches.
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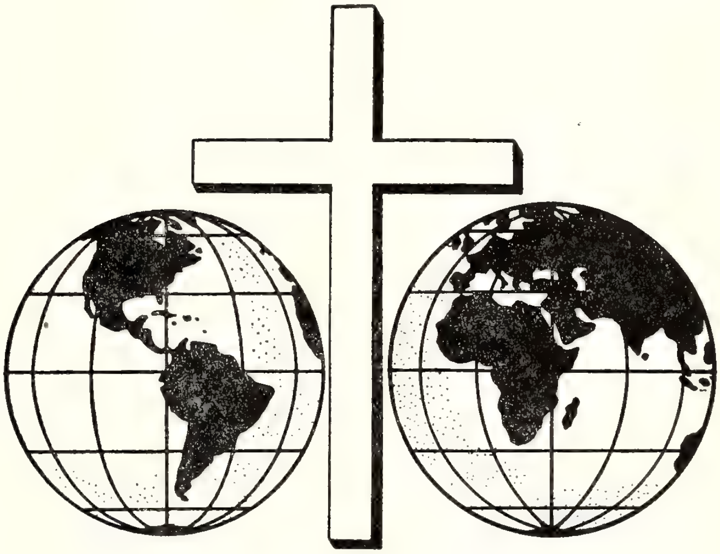

SYMBOL OF THE AMERICAN BOARD

This symbol used by the American Board of Commissioners for Foreign Missions reminds that Easter is the time for a special offering for Missions. "The field is the world." Nothing less can satisfy a Christian conscience.

Our Convention Mission Board has agreed that the extra gifts this Easter which are undesignated will go for new churches in our area, and that next year such gifts will go to the American Board. If we can help to start new churches this year, they will be contributors to the world-wide mission next year.

Here And There Among The Churches

Dr. Fred Hoskins, minister and secretary of the General Council, preached at First Church, Greensboro, last Sunday.

Fifty women were present when Dr. Helen Kenyon presented the current foreign mission study on **Japan** at Newport News church March 9. Mrs. K. R. Highsmith presided at the tea table and Mrs. J. H. Duling was the leader for the study period which followed.

Churchmen's Fellowship of First Greensboro made a trip to Moonelon last Friday via busses for dinner and a program which included an address by Kay Kayser and music by a quartet from the Greensboro Barbershop Choral Group. Sounds like a good time should have been had by all!

Seven girl scout troops meet in First Church, Greensboro, regularly. They worshipped there on Girl Scout Sunday, March 9. Dr. Wisseman's sermon topic was: "Life is Before You." Altar flowers were given by the Girl Scout troops sponsored by Brooks School Parent Teacher Association.

Youth Sunday was observed at Antioch church, Walters, Virginia, March 9, being postponed from the regular youth week time on account of the illness of so many young people. Those participating included: Mary Beth Chapman, Carolyn Wilkins, Jo Ann Pierce, Jeanie Chapman, William Earl Wilkins, Shirley Godwin. The speaker, Miss Tena Arington, was introduced by Mrs. Costen Cobb. Benediction was by the pastor, Rev. G. C. Crutchfield. Ushers were: Caroll and Fleetwood Turner, Jr., David and Ronnie Cobb.

T. N. Daughtry of Amelia church was the speaker for the Laymen's Fellowship at Wake Chapel March 9. His subject: "The Layman and His Church."

Mrs. William E. Wisseman presented the home mission theme, **Christ, the Church and Race,** at the Asheboro church last Friday evening. Guests for the covered dish supper and the study were members of the Women's Guild of the Evangelical and Reformed church.

Did you see "This Is Your Life" March 5? The person whose life was depicted was Belden Paulsen, director of H(omeless) E(uropean) L(and) P(roject) in Italy. On the program was his sister, Polly Paulsen Harrington, who is director of our Chicago Office of Communications, and Mr. and Mrs. Don Murray, sponsors of the project.

WOMEN ORDER HISTORICAL RECORD BOOKS

According to Mrs. Oma Johnson, secretary of the Historical Society, 55 women's groups have ordered record books to be placed in the History Room at Elon College for the purpose of recording their own history.

These orders have come from North Carolina and Eastern Virginia. Letters explaining the project are being sent to the Valley, and a good response from them is expected.

It is still not too late for Women's Fellowships to place their orders, but please do it soon if you want to "get in" on the special price of $8.50.

Miss Rebecca Mann spoke concerning **Japan** at the Woman's Fellowship of Suffolk Christian Church March 3. A member of our Cypress Chapel church and of the Portsmouth City schools faculty, Miss Mann taught in Japan during 1956-57.

Newport News church is planning to send its church school superintendent and the chairman of its Board of Christian Education to the National Conference on Christian Education, to be held August 19-22 at Purdue University, Indiana. This conference is sponsored jointly by the Congregational Christian and Evangelical and Reformed Churches and is held only every five years. Wonder how many other churches in the Southern Convention will send delegates?

Rev. L. M. Presnell, for more than eight years pastor of Liberty Congregational Christian church, Liberty, North Carolina, has resigned as of May 1, when he will become pastor of Seagrove church. Mr. Presnell also serves half-time as pastor-at-large of the Western North Carolina Conference. During his ministry at Liberty, a parsonage has been erected, the interior of the sanctuary has been rebuilt, and an educational building constructed.

New Chaplain at the Medical College of Virginia Hospital and director of religious activities there is Rev. Alan L. Prest, Jr., of the Protestant Episcopal church. This chaplaincy, like others in Virginia's public institutions, is supported by the denominations through the Interdenominational Religious Work Foundation. The Rev. Rufus Ansley is the representative of the Congregational Churches on the board of directors of this group.

Volume 110 Number 11

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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SUGGESTIONS FOR GOOD CHURCHMANSHIP

1. Read your Bible everyday. It is a good habit.
2. Pray every morning and night asking that God's purposes may be fulfilled for the world, for the church, for others, and for yourself — taking time to listen for God's guidance.
3. Worship in church every Sunday. When traveling or on week-end trips, this may mean attending an unfamiliar service. Neither work nor play is a valid excuse for omission of Sunday worship. Establish the habit of entering the church edifice during the week for private meditation. It is an excellent supplement to Sunday worship.
4. Receive Communion regularly. Prepare with humble self-examination, and try to make a special thanksgiving and resolution.
5. Work for something higher than pay, or profit, no matter how humble or exalted your occupation. Rely upon personal fitness and integrity, in co-operation with others, rather than upon chance or unfair advantage.
6. Play fairly and cleanly, for the benefit of all concerned, and without detriment to society or harm to any opponent. Let fun recreate your spirit and widen your friendships.
7. Volunteer for service in your parish, and study to do effectively what you undertake. Whenever you move ask your minister for a letter of introduction or of transfer, that your habit of active participation in church life be not broken.
8. Invite to church those whom you recognize as having no church home. Watch for needs which the church can meet.

— George D. Alley
in **Suffolk News Letter**

JOINT YOUTH MEETING

The joint meeting of St. John's Evangelical and Reformed and our Congregational Christian (Richmond, Virginia) Youth Sunday evening was a great success with about 55 present. With John Thomas Sprenkle, president of our Pilgrim Fellowship, presiding, the young people had a delightful evening of fun and fellowship, not to mention a bountiful supply of food! For entertainment they had two most interesting movies. The joint affair proved so much fun to all that they are making plans for a joint picnic the latter part of April.

— First Congregational Courier
Richmond, Virginia

ATTENTION, YOUNG PEOPLE!

Miss Faye Gordon, president of the Southern Convention Pilgrim Fellowship, is issuing a call for the biennial session to be held at Moonelon Conference Center, Elon College, North Carolina, April 18-20. Since space is limited at Moonelon, two young people and one counselor from each local Pilgrim Fellowship group are all that can be accommodated. However, it is important that each church be represented, if possible.

Eastern Virginia Sunday School Superintendents met in annual session at First Congregational Christian Church, Portsmouth, March 9.

Miss Jean Thornell, home missionary for eleven years in a remote rural area near East Jordan, Michigan, spoke at Third Avenue, Danville, March 9. Russell Moorefield presided at the service in the absence of the pastor, Rev. W. W. Hall, who shared in the dedication service of Bethlehem church that morning.

Ministers' Convocation

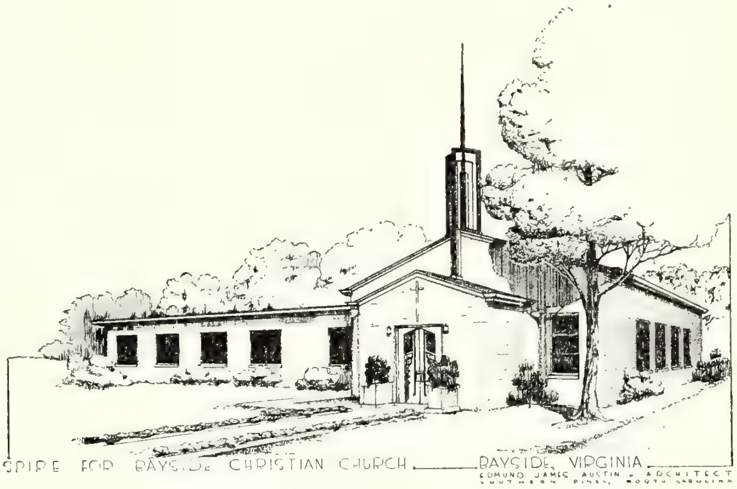
Clyde Fields

Dr. William F. Frazier, treasurer of the Board of Home Missions, and Dr. John Carlton, professor of preaching at Duke Divinity School, will be the outstanding resource leaders at the Annual Ministers' Convocation to be held at Moonelon May 12-14 this year.

Dr. Frazier, minister, scholar, administrator, will give five lectures on The Gospel of John. Bible study is an important part of the Convocation this year.

Dr. Carlton will lead in four sessions to strengthen the minister's role in preaching. We should be better preachers of the Word after the sessions.

Ten churches were represented with a total of 130 at the Pilgrim Fellowship Workshops held February 22-23 at Hunterdale church, Franklin, Virginia, by Rev. Robert Knowles, director of Junior High work for our denomination.


SPIRE FOR BAYSIDE CHRISTIAN CHURCH
BAYSIDE, VIRGINIA
EDMUND JAMES AUSTIN - ARCHITECT
SOUTHERN PINES, NORTH CAROLINA

BAYSIDE CHURCH WITH PROPOSED SPIRE

Things are humming at our new Bayside church in the Norfolk area, where Rev. G. Julius Rice is pastor. Following "A Week of Christian Witness," fifteen members were received into the church March 9, making a total membership of 201 — and there were 220 at church that day!

Beginning Easter, a new Sunday morning schedule of services will go into effect. There will be a worship service at 9:00, during which time Sunday school classes will be held for children through the primary department. Sunday school for all ages will be held at 10:00. A second worship service will be held at 11:00 . The minister says, "We are popping at every seam."

The Friendship Class of the church school has taken as its special project the erection of a spire. Pictured above is the church as it will look when this is completed.

INAUGURAL ADDRESS

President J. E. Danieley, Elon College

March 11, 1958

This is a solemn and sacred occasion for me. I am humbly and deeply grateful for the challenge which I face as I accept the call to serve as President of this institution. We are proud of the accomplishments of those who have preceded us and grateful for their contributions to society by virtue of their labors here — William Samuel Long, founder of Graham Normal Institute and first president of Elon College, a brilliant educator and statesman, a pioneer in the field of education; William Wesley Staley, a strong personality, a wise administrator, a convincing preacher; Emmett Leonidas Moffitt, a member of the original college faculty, a successful business man and a Christian gentleman; William Allen Harper, a great teacher, a widely-respected authority in religious education; Leon Edgar Smith, an outstanding preacher, a dedicated servant of the church, an efficient administrator whose determination and energy knew no bounds. Since the college was chartered by the State of North Carolina on March 11, 1889, 69 years ago today, it has been under the leadership of consecrated, Christian men. We view their achievements with justified pride and, once again, publicly acknowledge an eternal debt of gratitude to them for their courage, their faith translated into action and their devotion to Elon College. "Other men have labored and we have entered into their labors."

Although it is pleasant to reflect upon our history and to pride ourselves in the past accomplishments of Alma Mater, this is a time for charting the future, for confidently restating our philosophy and our guiding principles and reaffirming our faith . . . to determine to "join hands and hearts and prayers in our united efforts" to strive for higher levels of excellence. The superior college knows where it is and has planned where it is going. As we face the future we do so with certain convictions and principles. Let us examine some of these areas of concern.

1. LIBERAL ARTS TRADITION

According to the original charter, Elon College was to "afford instruction in the liberal arts and sciences." We are still firmly committed to this purpose and tradition. Although we may not be able to perfectly agree on a definition of the liberal arts we are in general agreement as to their value. We would agree with Calvert N. Ellis that "the liberal arts free us from ignorance, superstition and unreasoning prejudice; they open our eyes to an appreciation of beauty and the love of learning." Of course, we recognize that a "truly liberal education is the product of a lifetime of learning, study, reflection. Even then few people attain it. The best the college can do is to lay the foundation for a liberal education, to inculcate the habits of mind, breadth of interest, and enlargement of spirit, which, when continued and enriched during the later years, can result in a true liberal education" (Francis H. Horn). The actual amount of knowledge which the student can acquire during his college days is very limited; the important task for him is to train his mind to learn to think for himself. Having learned to read, write, and speak, and having developed the ability to think for himself, he will then continue his education throughout his lifetime according to his interests and ability.

It is not our purpose to load the mind with facts but to inspire and motivate. A liberal education must help a student to FIND HIMSELF as an individual and then to LOSE HIMSELF in concerns, causes and ideas which are more important than individual gain. It is infinitely more important to learn to ask intelligent questions, to learn to seek solutions to problems than it is to learn the right answers. Howard Mumford Jones put it this way — "we have need of man thinking — thinking fundamentally, thinking philosophically, thinking morally; for without thought the people perish."

As President Griswold of Yale University wrote, "the purpose of the liberal arts is not to teach businessmen business, or grammarians grammar, or college students Greek or Latin . . . it is to awaken and develop the intellectual and spiritual powers in the individual before he enters upon his chosen career, so that he may bring to that career the greatest possible assets of intelligent resourcefulness, judgment and character."

The liberally educated person will have a considered sense of values . . . he will not only know how to read, but he will have established standards of excellence as to what to read. He will be able to recognize the difference between size and importance, speed and progress, money and weath, knowledge and wisdom, excitement and pleasure. He will know that man is worth more than things and that things are important only as they serve mankind. He will be able to see both the forest and the trees, and seeing them will recognize that although the trees come and go, the forest remains.

The job of the liberal arts college was aptly described by William G. Caples, Vice President of the Inland Steel Company: "to prepare men for leadership, to enable them to understand the world in which they live, to increase their wisdom, to lead them to understand themselves, and to spur them to search for truth . . ." This is a tremendous challenge, but it is the one we face!

2. ACADEMIC LIFE

The ultimate test of the effectiveness of our work is the product of our labors. Unless the graduates of this institution are adequate evidence that we have done our job well, we cannot hope to establish the point. Many factors are involved. Let us consider some of them briefly.

(a) A first consideration is the quality of student who enrolls at Elon College. We have an active faculty

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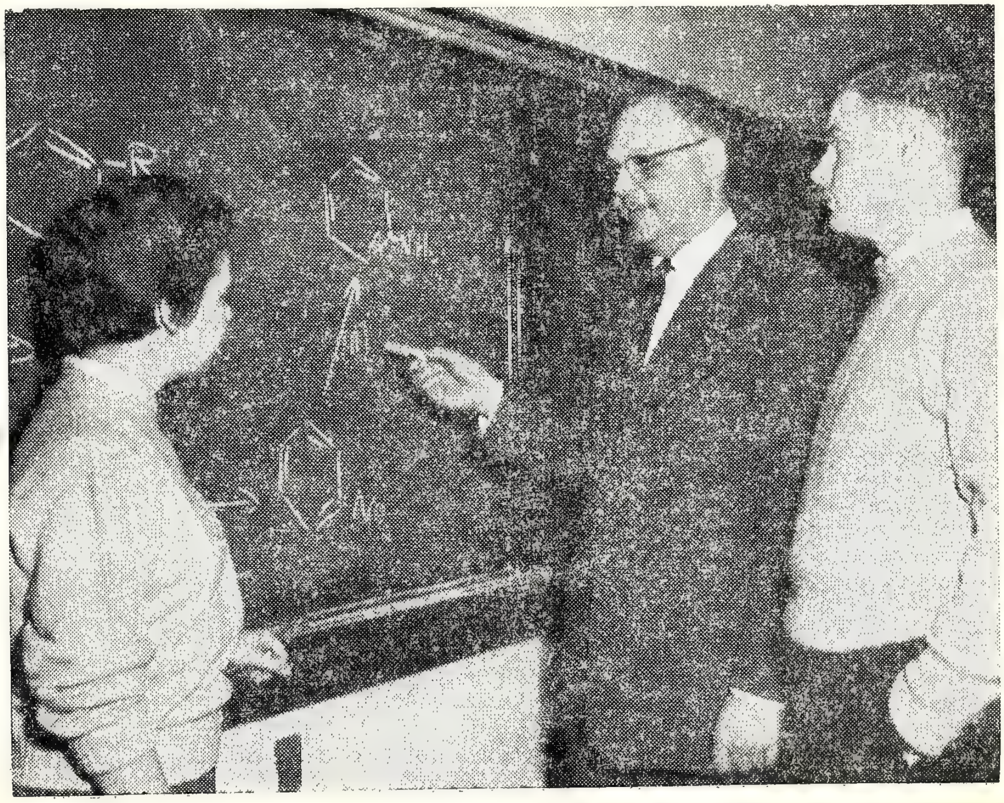
Editor's Note — The Editor yields his page this week to the new president of Elon College so our readers can share with the hundreds of people at the inauguration the important message he has for us.

Committee on Admissions. They have been thoroughly studying the problem. They have not been wise enough to arrive at any clearcut solution — for that we are, indeed, grateful. However, we are confident that through continuous study, through the careful evaluation of each application and by the use of the information which is available from personal interviews, recommendations from teachers and guidance counselors, and the judicious use of testing, we shall be able to do an effective job of deciding which students should be admitted to the College. It is our obligation to continue to tell the Elon story in order to interest a greater percentage of quality students and to provide, at the earliest possible moment, scholarship aid to assist those who are capable but who do not have the necessary financial resources to take advantage of a college education.

(b) A more important consideration is the quality of our teaching. To paraphrase the words of St. Paul to the church at Corinth, Though I speak Elon's praises from the housetops, if she has not good teaching, I am become as sounding brass; and though she receives great gifts of property, and has, in her library, great deposits of the world's literature, and though she has the resources to build great buildings, if she has not good teaching, she is as nothing; and though she gives liberal scholarships to those in need, and though she is greatly consumed with much business, and has not good teaching, it profiteth the cause of education nothing. The good teacher suffers long and is kind; he vaunteth not himself, is not puffed up, does not behave himself unseemly, seeketh not his own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; good teaching never faileth . . .

Our faculty must consist of well-educated men and women who really desire to teach; who feel that teaching is a noble calling and who are dedicated to it. We recognize that the student can read the substance of great lectures in the library, he can listen to the lectures on the radio and even observe the lecturer if he pursues his studies by television . . . but, in the classroom, the real teacher can and does offer the plus. He stimulates, motivates, awakens in the student the desire to study, and shares with him in the experience of learning. He communicates to the student the incomparable experience which comes to one who really searches for the truth, and perchance is fortunate enough to make some discovery. Here the teacher lights the fires of interest, kindles the student's intellectual curiosity and helps to keep it aflame as he goes to the library and laboratory. Such teachers hold up high standards of scholarship for themselves as well as for their students. They have a keen awareness of the individual differences and needs of the students and are deeply interested in the development of each human personality and strive for the growth of the "whole person."

These characteristics describe the ideal teacher — so idealistic in fact as to be difficult of attainment. And yet, in the Christian college, because of his Christian faith and commitment, the teacher has a further responsibility and opportunity. Not only will the world be a better place because he has lived but his individual students will be better people. Former President Harper in 1911 asked the question, "what is the secret of the true greatness of a college?" and answered it in these words, "it is the character of its teachers — the moral and religious atmosphere they create and with which they surround their pupils." His answer is as appropriate today as it was when he wrote it. Great teaching



PRESIDENT DANIELEY

Is shown substituting for a sick chemistry teacher during the week of inauguration.

is our high calling. Good teaching is the minimum requirement in a Christian College.

3. CHRISTIAN EMPHASIS

Having mentioned the term "Christian College" several times, it seems desirable to indicate, if not a definition, at least some of the distinguishing characteristics of such an institution. First, there are many policies and practices which are obvious even to the casual observer.

a. The close relationship to the Congregational Christian denomination.

b. The requirement for graduation, of a course in Bible or religion.

c. The requirement of attendance at Religious Chapel twice weekly.

d. The Religious Emphasis Week which is a tradition on our campus.

e. The activities of the Student Christian Association and the Ministerial Association.

These and many other activities of a religious nature and emphasis are important on our campus. But there are more basic questions which claim our concern. Is our educational philosophy Christian? Do we have a proper perspective of man in relation to his fellowman and to God? Are the faculty members, in addition to being scholars, as Andrew Truxal of Hood College said, actually "dedicated disciples of the good"? What are our ethical standards? Is it necessary to remind our students, our colleagues, or our business associates that ours is a Christian institution? Our everyday relationships with each other and with the public furnish sufficient evidence; we answer these questions for them by what we do and say and are. But let me affirm it here. It is our intention to be Christian in deed as well as in word. To be sure, frequently we fall short of the mark because it is a mark of perfection. But we would insist that we are aiming at this goal and constantly working in that direction.

These are searching questions. This is a severe test. But this is not all. A Christian college is more. It is, it must be, a community of faith and learning. It is a community of those who seek the truth in faith. Needless to say, anything less than high academic standards could not meet the test of being Christian. In this community, the teacher and the student, learners all, are searching for the truths that for the Christian are the very keys to the kingdom; sharing those truths which, for all men, give significance and meaning to life.

In this Christian community there is a genuine concern for individual worth, dignity, growth and development. Each student is viewed as a fellow human being with certain abilities, capacity for growth and almost unlimited potential. As he is given responsibilites he develops the ability to assume greater responsibility. Within this framework, student self government is encouraged. Only as he exercises the rights and assumes the obligations of a responsible citizen will the student understand and be able to wisely participate in a democratic system.

Another thing needs to be said about the search for truth. The faculty and the students must enjoy full freedom in that search. Not the type freedom described by the critic as the "freedom to say what you think without thinking what you say . . ." but responsible freedom limited only by a common morality, common sense, common loyalty and a decent respect for the opinions of others. It means, for the faculty, freedom to creatively seek the truth in all areas without undue pressure for results or suppression of results; it means the freedom to teach the truth as the professor sees it and understands it without interference. The College will continue to encourage creative work, such research as our facilities can accommodate, and the publication of the results of such studies. One further aspect of that freedom deserves some emphasis. The teacher should be able to study and teach free from financial insecurity. This means that a marked increase is long overdue in faculty salaries and this need is claiming our attention. Recognizing the supreme importance of good teaching, we are determined to promote and defend the conditions and atmosphere essential to the performance of this function.

Elon College has served the churches, our community, Alamance County, North Carolina and the Nation. Here, today, we promise to continue to serve and to strive to improve the level of our performance. It would be amiss not to indicate what we expect from the churches and from our constituency everywhere. I expect from all our constituency, and especially from this county, a new sense of togetherness and fellowship — a belonging to and being a part of each other; constant encouragement, and financial assistance. Elon College needs to make further improvements to her present physical facilities and to provide others, to retire the indebtedness on recently constructed buildings, and to greatly increase her endowment funds. I cannot believe that men and women to whom God has entrusted money and who are acquainted with our program will allow an institution such as Elon to be handicapped or hindered in its operation by lack of funds. Dr. Robert J. McCracken, minister of the Riverside Church of New York City, has said, "money can be beautiful. Money is all pervasive in modern life. It gets mixed up with everything, even with hospitals, and churches and colleges and missionary societies. It is the most indispensable of all the tools we have." I shall not apologize as I present our program to you and seek your cooperation in providing these tools with which we can do our job.

There is much to be done. In assuming the presidency of Elon College I recognize that there are many responsibilities, many problems, and almost unlimited opportunities. I could not face them alone. Only with strength and guidance from Divine Providence, with the counsel, and support of the Board of Trustees, the faculty, alumni, our church, community, and students, is it possible to accomplish the task. However, together we can and must go forward.

Believing as we do with President Pusey that "we need to know, but we need also to believe . . . what we want especially to do is to believe knowingly and to know with conviction," we reaffirm our faith in the ideal of the Christian, liberal arts college and our determination that Elon College shall so serve. The words of St. Thomas Aquinas are our prayer . . . "Grant, O Merciful God, that I may ardently desire, prudently examine, truthfully acknowledge and perfectly accomplish what is pleasing to Thee for the praise and glory of Thy name. Amen."

Christian Faith And Social Action

Stanley U. North, General Secretary
Division of Church Extension
and Evangelism
Board of Home Missions

Religion involves a quest for the mind and will of God. Presumably the practices of religion are engaged in to honor and please God. It would seem, therefore, one ought to be sure his conduct is acceptable to God. Nor can one ignore the fact that the supreme revelation of God to man found expression in two "nobodies" — deficient in education and culture; and in a baby who grew to manhood finding values in society's discards, and evil in the accepted standards of behavior on the part of those who oozed piety.

Repeatedly man searches for God where God is not. Again and again, the fruitless quest issues in the slaying, not merely of babies, but of mothers and fathers, boys and girls; the destruction of Rotterdams, Lidices, Hiroshimas, Nagasakies.

It ought to be apparent that God will settle for nothing short of obedience to His will. Man may propose, but God disposes.

Sin is nothing to be laughed at, nor to be cancelled by absolution, nor to be camouflaged by respectability. Slavery was, is, and always will be an offense to God. So too is war a denial of God. But, behind war are the injustices that society has condoned and in so doing pays in blood and treasure.

The church all too often has been silent in the presence of social injustice. Secular institutions now and again, have been more faithful to the sacred Scriptures than has the church which has been their custodian.

What the church sometimes forgets is that it is not only the custodian of the record of man's spiritual pilgrimage, it is also engaged in that pilgrimage.

Unfortunately, institutions tend to become formalized, and ofttimes the symbols become more important than that symbolized. And so it happens we install crosses all over: on the altar, to be sure, but also on doors and doorknobs; on steeples, in windows, on pew ends, on hymn books, in lighting fixtures — everywhere.

But certain it is, the much use of the cross in our churches is no substitute for carrying it. In a sense it is a form of hypocracy. We would do better to display it less and practice it more. We would certainly lose some members. Our income would shrink markedly. But our effectiveness would be vastly augmented. And possibly we might be instrumental in saving ourselves and our society.

Surely, if there cannot be good-will among men; if there cannot be brotherhood between the races; if the God-given resources of the good earth cannot be distributed effectively to meet the physical hunger of humanity; if the aspirations of men for the good life are to be crushed in slavery — the chances are good that an incident at some point of tension will be followed by a reprisal, issuing in world conflagration.

This is no idle talk. This is the nightmare of responsible statesmen and this is the business of the church. It calls for men of deep commitment and stout hearts. And it calls for men of high principle who are not afraid to stand up and bear witness to the faith that is within them.

I understand that Dr. James Conant, when President of Harvard, kept a motto on his desk which read:

"A turtle never makes any progress unless it sticks its neck out."

About * * *

ACHIEVEMENTS AND TRAGEDIES

One of the great tragedies in the human family is that most persons who contribute so much for the betterment, enjoyment, and advancement of the human race die before they realize the greatness of their work.

For example, television is conceded to be one of the most powerful, probably the most powerful and far-reaching of all media of communication. In addition to its almost innumerable aspects of influencing people, television spreads the gospel message to millions. No minister should feel that the "good tidings" of song and sermon on radio or television waves are supplanting his labors. His work is only being augmented.

But most of the pioneers in the development of television are forgotten or near-forgotten, and tragedy could be the footnote to the passing of many of them. One of these was Francis Jenkins, an Indiana farm boy who went to Washington, D. C., to accept a minor position in the Federal Government.

Young Jenkins, intrigued by the accomplishments of Marconi, soon gave up his government position and launched a career to bring his inventive dreams to full fruition, one of them being that of sending sight as well as sound through the air. He realized that sight could be greater than sound to influence people. Lacking finances to further his major dream, Jenkins began to invent things from which he hoped to support himsef and bring to a certainty television which had long been his and also the dream of many others.

One of the things which Jenkins invented was the self-starter for automobiles. Also he helped develop the projector, which made possible the modern motion picture. In all, he obtained patents on 400 inventions. By early 1922, Jenkins had carried his experiments to the point of sending the first still photograph by radio. But the dream of sending living, moving pictures through the air still haunted him.

Turning aside temporarily from his television, Jenkins invented the paper ice-cream cup and the modern milk-bottle cap. With the proceeds from these lowly but useful inventions, he turned again to his major dream — television. On June 25, 1922, in the old naval radio station in Washington, Jenkins focused his television camera on a small model of a windmill. The blades of the windmill were set in motion by the wind from an electric fan. Hurrying back to his laboratory he watched the image of the little windmill turning steadily in his receiving set. He rushed to the telephone and called Secretary of the Navy Wilbur and asked him to come at once. The Secretary not only complied, and hastily, but carried several associates with him. Blades of the little windmill were still turning when they arrived, and so they saw the first successful television demonstration ever made.

Three years after this epoch-making event, came the tragedy, for Jenkins died without living to see the complete fulfillment of the great dream that had been his for many years.

C. B. Riddle

Report To American Board

JAPAN

Alice Cary

The year 1958 marks the beginning of a new decade in which eight major North American Boards will continue their revolutionary program of joint administrative organization through the Interboard Committee for Christian Work in Japan, and in cooperation with the United Church of Christ in Japan.

One of the greatest changes is in the position of the more than 400 Interboard missionaries who no longer serve under the direction of their home boards, but go to Japan at the invitation of the United Church, are assigned by it to permanent locations, to become integral parts of the church or school to which they are sent, on the same footing as their Japanese colleagues. Regardless of past historic affiliations, all stand ready to go wherever they are needed within the total church program.

This United Church, although small, is an independent, self-supporting, self-propagating church, which is moving ahead with vigor into an enlarged program of service, through a five-year program to culminate in the Centennial celebration of Protestant work in Japan in 1959. Its resolve is to bring Jesus Christ to all Japan, to work for the penetration of the Gospel into every area of life.

With the strength of the church dependent upon its leadership, education through Christian schools has high priority. Today, under the sponsorship of the United Church there are 800 kindergartens with some 30,000 children in attendance, while 56 church-related schools of high school, college, and university grades have an enrollment of over 115,000 students. From these schools come the future leadership of the church.

This United Church, with its strengths, its weaknesses, and its surprising growth is one to which we are proud to belong. The close co-operation between the boards and with the United Church is developing into an ever-widening, ever-deepening fellowship. "The challenge lies before us to find our way through the intricate roads that lead to this wider fellowship, to measure up to the high opportunities that we have as Christians, and as Christian Boards."

As a member of the world-wide church, the United Church has accepted its responsibility of participation in the ecumenical movement. She is a charter member of the **Asia Council on Ecumenical Mission,** this year to become the **East Asia Christian Conference,** with its rapid developing program of interdenominational and international cooperation. She has shown herself generous in sharing ministers, teachers, technicians, youth workers, experts in rural evangelism, and in stewardship with other countries, and stands ready to give aid whenever called upon.

Emperor Hirohito of Japan received Rev. R. Norris Wilson, minister of our denomination who is executive director of Church World Service, in an unprecedented half-hour audience February 19 in Tokyo. The emperor expressed gratitude to the American churches for their postwar aid to Japan, and to the 8,000 Japanese emigrants who move to Brazil each year.

A Young American

Enjoys Teaching In Japan

Sleeping on cold Japanese floors isn't so bad after four winters in Minnesota, says 24-year-old Richard Devol of Dayton, Ohio, who claims that sub-zero Minnesota is a good foundation for bunking down on distant floors.

Dick, one of our missionaries, teaches English at Doshisha University in Kyoto, largest Christian university in the Far East. He is also in charge of Carleton House, a "Japanese-style" dormitory and activity center for students.

Says Dick of his new sleeping quarters: "The expression 'to stay in bed' is used loosely in Japan, for there is no bed here. At night, thick pads called 'futons' are laid on the floor. I use three, two under me, and one on top. Most of the Japanese are using two on top of them, but after four years in Minnesota, one futon is quite enough for me."

The young missionary sailed last August for a three-year teaching appointment under the American Board of Commissioners for Foreign Missions, which has its international headquarters in Boston. He is one of the many young people who represent the American Board on short-term appointments in Japan, Turkey, India, Africa and the South Seas.

In addition to sleeping on the floor, Dick is learning other Japanese customs. He takes his meals at an 18-inch-high dining-room table. Kneeling on a flat cushion on the floor and armed with a slim pair of chopsticks, he can manage his go-han (rice) with the best of them.

The fare, incidentally, brings high praise from Devol, who is impressed by the prowess of Carleton House's Japanese housekeeper. She does all her cooking on three burners (located in different parts of the kitchen) and a small gas oven which is "lugged out whenever the fanciness of the menu demands it." Other facilities include cold running water (no hot) and an ice-chest which holds enough food for one day.

Dick's days in Kyoto are busy ones. He teaches 20 hours of English classes a week, in addition to teaching many informal evening classes in English conversation. He also conducts extra-curricular student activities and on the side is learning Japanese himself.

Kyoto, fifth largest city in Japan, with a population of well over a million, is the country's ancient cultural center and former capital.

Richard Devol picked up the useful Minnesota insulation while attending Carleton College in Northfield, from which he graduated in 1957. Ever since Carleton House at Doshisha was established, a Carleton College graduate has been its director.

He has a wide variety of interests, ranging from flying to choir singing. An active skier and ice skater, he is equally enthused about the piano and organ, which he has studied for 13 years. He served two years in the Ordnance Corps of the U. S. Army.

His parents, Mr. and Mrs. Lee Devol, live at 9 Wisteria Drive, Dayton, Ohio.

Portsmouth Golden Age Club

Russ Shaffer

The Golden Age Club of the First Church, Portsmouth, reached its first milestone this month with its twelfth consecutive monthly meeting. There were nine in attendance, the average for the year, and the brief history of the group was reviewed with interest.

Despite the fact most of the members of the Club are older widows, with very limited financial resources, an offering is taken at each meeting, and the group was "humbly proud" to note that a $5.00 contribution was made to the church at Christmas, and another $5.00 is now available for a special contribution to the church at Easter.

The Club has a secretary, presently Mrs. Bessie Daughtridge, assisted by Mrs. J. T. Wallace, who sends birthday cards to members, as well as friendly greetings and get-well cards to appropriate persons throughout each month. This Club also forms the nucleus of the Church Telephone Committee which, when requested by the pastor, calls every member of the church with special announcements or invitations to special meetings or programs.

Each monthly meeting is held in the home of a member, and these Golden Age folks, whose physical activities are limited, have thoroughly enjoyed and have been benefitted by the experience of Christian fellowship in the various homes of old friends. After a brief opening devotional period, led by the members themselves, and often including a prayer circle in which all participate, there is general discussion of church affairs, and "old times" and fond memories. The fellowship is always enhanced at the "dinner" table by participation in a snack served by the hostess.

At the meeting this month we took note of the passing of the first Club member, our first secretary also, Mrs. Bessie Parker. Miss Bessie left us on Feb. 14, the day before her 74th birthday. She had lived in the same home here for 52 years, and was a charter member of the church. During these long years she had served the church in many ways, befriended and helped a multitude by her Christian life, and had warmly welcomed the new opportunities for service opened to her through the Golden Age Club in her final months in this mortal world.

Though saddened by her passing, her Golden Age friends could still rejoice in her life and faith, and rejoice in the knowledge that this servant had merely been promoted to that richer life we all are seeking.

May God richly bless this group of the faithful, who know so well that worldly service only ends with the last breath — though that breath come at the age of 80 or 90 — or 94 (our oldest member).

Greensboro Rally Announced

A letter has recently gone from the district chairman, Mrs. W. E. J. Briggs of Reidsville, to each woman's fellowship in the Greensboro District, announcing the Spring Rally to be held in First Church, Greensboro, April 11. A coffee hour will precede the session which will open promptly at 10:15.

Each local church's name will be placed on a pew, and representatives from the churches will seat themselves accordingly. Each local group is being asked to report on what they have accomplished so far in meeting goals for the year — rather than telling about carpets laid, or suppers served, or bottles of vanilla sold!

Guest speaker will be Miss Isabel Hemingway, former nurse of our Board in China, who now serves as one of our nurses in Turkey. Mrs. Briggs urges each local women's fellowship to be well represented in order to hear this "interesting, delightful person."

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Turkey

March

23—**Katherine Ross** teaches business education at American Collegiate Institute, Izmir. She went to Turkey for one year but is now in her third year. She had twenty-five years of teaching at Boston Clerical School.

24—**John Scott** is director of American School for Boys, Talas, where Mrs. Scott teaches English. They also teach in neighboring town of Kayseri, supervise student activities, and entertain visiting dignitaries. Both attended Carleton College. He went to Turkey for three years. They were married in 1941 and in 1946 went to Turkey as career missionaries.

25—**Fernie Scovel** went to Turkey as short-term teacher, Uskudar. She was re-engaged for another three years in 1953, but after one year of that term she decided to make it her life work. She now teaches math and physics at American Collegiate Institute, Izmir.

26—**Margaret Sue Shafer** graduated from Doane in 1957 and went to teach English for three years at American Collegiate Institute, Izmir.

27—**Rev. Frank Stone** teaches English and Philosophy at American College, Tarsus. He was originally engaged for three years, but has extended it two more. Barbara Tinkham went to Near East in 1956 to work in business office in Istanbul and was married to Frank in 1957. She now teaches English, math, and typing at Tarsus.

28—**Lloyd B. Swift** began his missionary service in 1948 in North China. Mrs. Swift (Gladys Hubbard) was born in China of America Board missionaries. In 1951 they went to Near East where they have worked in a variety of places. Now he is connected with language school for new missionaries and in American Collegiate Institute, Izmir. He is particularly interested in developing mechanical aids, like tape recorders, to teach beginning English.

29—**Mr. and Mrs. Robert Tosh** met and married in Japan, where both were missionaries of the Board of International Missions of the Evangelical and Reformed Church. Since 1955 they have been in Uskudar, where he teaches math and physics and she teaches English at American Academy for Girls, Uskudar.

Youth Work In Reidsville

Patricia Welch

YOUTH WEEK

On Sunday, January 26, the young people had complete charge of the evening service at Reidsville Congregational Christian Church. We had the Rev. Glen Garrett from the Carolina Church as our speaker. We had a social after the service for our friends and parents. The complete evening was a great success.

Then on February 2 we attended an "interdenominational service held at the First Baptist Church. The service, as well as the fellowship hour after the service, was enjoyed by everyone.

FOUR SCOUTS RECEIVE HIGH HONORS

Sunday, February 9, in a very special service four of the young people of our church were honored. Kenneth Briggs, Kenneth Garner and Gerald Watkins were presented the cherished God and Country Award and a fourth, Jerry Hall, had attained the rank of Eagle Scout. All four boys are members of troop No. 44.

Jerry Hall is the son of Mr. and Mrs. C. H. Hall, and a senior at Reidsville High School.

Gerald Watkins is the son of Mr. and Mrs. W. J. Watkins, and a junior at Reidsville High School, and an Eagle Scout.

Kenneth Briggs is the son of Mr. and Mrs. John Briggs, and a sophomore at Reidsville High School.

Kenneth Garner is the son of Mr. and Mrs. W. S. Garner, and a senior at Reidsville High School.

Mr. W. S. Garner is the scoutmaster of troop No. 44.

DINNER GIVEN TO YOUTH

On February 23 the Beulah Wright Sunday School Class gave the youth of the church a dinner. After a very enjoyable meal we had a fellowship hour, led by Miss Jo McAdams of Elon College. We had Miss Ruth Dunn of Elon College to speak to us on the local, conference, convention and national level work of the Pilgrim Fellowship.

We wish to thank our adults for such a wonderful evening.

FRONTIERS OF FAITH

On Sunday, March 23, 1958, the eighth of a series of eleven dramas based on incidents in the lives of men and women whose devotion advanced freedom and social justice in our land, will be presented by the National Council of Churches in cooperation with NBC on FRONTIERS OF FAITH (1:30-2:00 p.m. ET).

Titled "Friend to Freedom," this drama is essentially a psychological study of how John Woolman, Quaker, was led to "speak out" at the Yearly Meeting of the Society of Friends in Philadelphia on August 26, 1758.

Other Quaker leaders, though they professed to share his views, urgently advised John Woolman not to speak out on the question of slavery: It would result in unhealthy division in their own ranks, they declared. The time was not ripe! God, in his own good time, would bring freedom to the slaves. Ancient arguments that still have a very familiar ring.

"Friend to Freedom" is the story of John Woolman's struggle with his Christian conscience, and how his problem was resolved.

HALIFAX LEADERSHIP TRAINING SCHOOL

A Leadership Training School will be held at Union church, Virgilina, March 23, 24, 25. Sunday we will meet from 3:00 until 5:00. On Monday and Tuesday we will meet from 7:30 until 9:30.

Courses and teachers are as follows:

1. Recreation — Mrs. O. J. Stuckey
2. Music in the Church — Mrs. David Shepherd
3. Early History of Judaism — Rev. W. W. Hall
4. History of the Congregational Christian and Evangelical and Reformed Churches — Rev. Kenneth Register

It is hoped that every church in this area will be represented.

W. A. Rich

Treasurer's Report

VALLEY OF VIRGINIA WOMEN'S FELLOWSHIP

Apportionment

Antioch	$ 15.00
Bethel	15.00
New Hope	10.00
Timber Ridge	18.00
Winchester	50.00
	$108.00

Thank Offering

Antioch	$ 22.67
Bethel	40.00
Bethlehem	37.00
Dry Run	9.28
Joppa	8.70
Leaksville	30.00
Linville	25.00
Mt. Olivet (R)	28.00
Mt. Lebanon	19.00
New Hope	16.50
Timber Ridge	22.43
Winchester	131.68
	$390.26

Life Memberships

Bethlehem	$ 10.00
Winchester	10.00
	$ 20.00

Memorials

Bethlehem	$ 10.00
Winchester	10.00
	$ 20.00

Young People

Antioch	$ 7.00
TOTAL FROM CHURCHES	$545.26

RECEIPTS

Bal. from previous quarter	$143.93
Conference Offering	30.84
Amount received from churches for expenses, Mrs. Good's trip	56.00
Apportionments	108.00
Thank Offering	390.26
Life Memberships	20.00
Memorials	20.00
Young People	7.00
Refund, Mrs. Good's trip	5.00
TOTAL RECEIPTS	$781.03

Disbursements

President's expenses for conference	$ 12.50
District chairmen literature packets	6.75
Speaker at conference	5.00
Church History Room—honoring Mrs. Leathers	30.84
Treasurer's Bond	5.00
Packet for new fellowship	3.40
Dr. John G. Truitt — memorial gift, Mrs. Rosa Curling	5.00
Mrs T. W. Good — Buck Hill Falls Trip	90.00
Mrs. J. D. Strader, Southern Convention Treasurer	545.26
TOTAL DISBURSEMENTS	$703.75
BALANCE IN TREASURY	$ 77.28

Respectfully submitted,
Mrs. Stella Liskey, Treasurer

Apple's Chapel Women Study Migrants

A special service was held by the Apple's Chapel Women's Fellowship on the evening of March 9. It was a pleasure to have present a number of visitors. Mrs. W. E. J. Briggs, Superintendent of the Greensboro District, brought greetings to the group. She also stressed the importance of the Rally to be held in Greensboro April 11. Miss Joyce Myers, a student at Elon College, had charge of the program. Among the other visitors were Mrs. Stone of Reidsville and three other Elon College students. It was also a pleasure to have present a good number of Apple's Chapel people who are not members of the Women's Fellowship.

Miss Myers showed interesting slides of her work with the migrants. She has worked for several summers with the Migrant Ministry, sponsored by the National Council of Churches of Christ. As she showed the slides she told of the many problems that the migrants have as they move from place to place seeking employment in the harvesting of crops. She also told of the great work that is being done by the Migrant Ministry. Yet still much more needs to be done, and many migrants are not able to benefit from the Ministry because they are not connected with the migrant camps. Among the questions asked Miss Myers was, "What is the most important thing we can do to help the Migrant Ministry?" Her answer was that everything the churches send is helpful; however, money is needed more than anything else. The work being done for migrants is limited due to the lack of funds.

After the program, an offering was taken to be used for Migrant Ministry. This concludes the Friendly Service projects of the Apple's Chapel Women's Fellowship for this year. The women have enjoyed the four projects that were assigned to them and are thankful for the privilege of sharing with others. Miss Viola Andrews is Friendly Service Chairman and has done a very fine job of promoting this part of the women's work.

Mrs. R. E. Apple had charge of the service; Mrs. Carlston Hogan had charge of the offering; Mrs. Herbert Cooke sang "Something for Thee"; and Miss Viola Andrews and Mrs. Tom Oliver served as ushers.

After the service, refreshments were served in the basement. All who were present enjoyed the program and the fellowship.

—Reporter

Revival at Apple's Chapel is being held this week with Rev. Neal Anderson, pastor of People's Methodist church of Gibsonville, preaching.

The Laymen's Fellowship of Union Grove Church entertained the Women's Fellowship and Visitors with a chicken supper Saturday evening, March 8. This supper was enjoyed by all. There were about 55 men, women, and children present. This supper was held in our new Fellowship Hall that was recently completed and paid for.

Harold R. James
Union Grove Christian Church
Christian Sun Reporter

DENOMINATIONAL LEADERS AT SOUTH BOSTON

"Our Christian World Mission" is being emphasized throughout the Lenten period at our comparatively new Center Church, South Boston, Virginia, where Rev. Mark Andes is the pastor.

March 2, Mr. Junichi Nakamura, Japanese Christian who is a graduate student at Duke University, was the speaker at the evening service. Mr. Nakamura is registrar and instructor in the English department, Kobe College.

Theme for March 9 was "The Church Witnesses through Institutions of the Southern Convention." Following a covered dish supper at 5:30, Dr. John G. Truitt, superintendent of our Congregational Christian Home for Children, spoke. High school students who also spoke were Paul Robinson of Burlington and Miss Jo McAdams of Elon College.

Last Sunday evening Dr. W. T. Scott, superintendent, and Mr. Martin Garren, president, of the Southern Convention spoke about the work of the convention.

At 6:30 next Sunday evening the theme will be "The Church Witnesses through the National Board of Home Missions." March 30 Dr. Henry Robinton, chairman of the Missions Council, will present "The Church Witnesses through International Missions."

EASTERN VIRGINIA PILGRIM FELLOWSHIP

Nancy A. Rountree, Secretary

The quarterly meeting of the Eastern Virginia Pilgrim Fellowship was held March 2 in the Bethlehem church near Suffolk. The president, Tom Murphy, presided.

Young people of the host church conducted a devotional service. Tom Murphy introduced our speaker, Dr. George Alley, pastor of the Suffolk Christian church, who spoke on the topic "Boy and Girl Relations."

The minutes were read by the secretary and approved. Members enrolled numbered 317, plus other interested friends who attended.

The young people's superintendent, Mrs. Jack Akin, reported that materials on Pilgrim Fellowship were to be available at the close of the meeting.

The following announcements were made:

1. The Southern Convention Pilgrim Fellowship will meet the third weekend of April at Moonelon Conference Center. Two young people and a counselor from each church of the Convention are invited to attend the meeting.
2. Tuesday, April 29, the Southern Convention is to meet in the Norfolk area. Banquets will be held for the laymen, the ladies, and the young people.
3. The workshops recently conducted in the area by Mr. Robert Knowles were reported successful.

Our advisor, Rev. Russell Shaffer, pronounced the benediction.

Refreshments were then enjoyed by the group. A fellowship time was conducted by Fellowship Chairman, Richard Milteer.

Hank's Chapel will be host to the **Laymen's Rally** for the Western North Carolina Conference March 29 and to the **Pilgrim Fellowship Rally** March 30. The young adults of the church will present an Easter play "The Dark Days" at each of these meetings.

Joint meeting of New Hope and Beulah women's fellowship groups was held at New Hope church February 21 in observance of "The World Day of Prayer." The pastor's wife, Mrs. Eugene Tally, gave an interesting report on the book **This is Japan,** by Dr. William Axling. At the conclusion of the meeting a social hour was enjoyed. This information comes from Mrs. William Wheless, reporter for New Hope Fellowship.

The Church And World Evangelism

Background Scripture: Matthew 28:18-20; Acts 13:1-3; Romans 1:14-18.
Devotional Reading: Acts 8:26-35.
Memory Selection: **Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.**
Matthew 28:19

We come today to consider the world mission of the Church. In our Congregational Christian Churches we call it OUR CHRISTIAN WORLD MISSION. The Church of Christ dare not think in terms of any less than of the whole, wide world. Even a glance at today's lesson will confirm that statement.

CHRIST AND WORLD EVANGELISM

"All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen."

Here, first of all is DIVINE AUTHORITY. It was the Risen Christ, in his fulness of power, both heavenly, and earthly, who is speaking. The world mission of the Church stems from the authority and power of the Living God in Jesus Christ. It was not born in the minds of men; it came from the heart of God. It did not spring up from the earth; it came down from heaven. Sometime ago, a consul of a foreign country at first refused to appear before a judge when summoned to do so. The judge of the Federal Court said "You are not talking to Walter Hoffman; you are talking to the United States; and you had better give heed to what I say." Behind the world mission of the Church there is all the authority of God himself. The Duke of Wellington, a military man pointed it all up when in reply to the question of a young minister as to what he thought about foreign missions, said "Look to your marching orders!"

Then there is the DIVINE COMMISSION. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. . . teaching them to observe all things whatsoever I have commanded you." That is not a request or a pious wish; **it is a command**, an authoritative command. The Church is to go into all the world — the gospel is for all men and every man, and it is for all the man, body, mind and spirit. The Church is to teach what the Lord Jesus Christ commanded and taught. It is to seek to win all men to become his disciples. It is to be world wide in its evangelistic program. To be sure **it is to begin at home** — Jesus said, "beginning at Jerusalem" **but it is not to stay at home.** — it is to go to the uttermost parts of the earth. The foreign mission effort of the Church, or our Christian World Mission is based on nothing less than Christ's personal command, a Christ with all authority. We dare not disobey that!

And, blessed thought, there is the DIVINE PROMISE OR PRESENCE. "And lo, I am with you always, even unto the end of the world, or of the age." Those who go in person or in prayer or in purse have the assurance that they do not go alone. The Living Christ himself will be with them no matter where they go. Many a missionary, far from home and loved ones, and desperately lonely has been comforted by the promise, and the Presence of the living Christ. He who undertakes Christ's work is assured of Christ's help.

THE CHURCH AND WORLD EVANGELISM

"Now there were in the Church at Antioch certain prophets and teachers. . . and the HOLY SPIRIT SAID UNTO THEM, 'Separate me Barnabas and Saul for the work whereunto I have called them.'" Here again we see the divine authority for foreign missions, or for world evangelism. It was the Holy Spirit, working in the Church, which started the Church at Antioch with its inclusive membership, on its world mission. The world mission of the Church is rooted in the Spirit of the Living God. And the Holy Spirit is still calling on the Church to send missionaries into all the world. It should be noted that the Holy Spirit did not tell the Antioch Church to send missionaries after they had completed the work at home, after they had evangelized "the home base." Those people who say that "there is enough to be done at home," that "we ought to evangelize America first" do not read the record straight. It is also to be noted that the Holy Spirit called for the best leaders in the local church. Paul and Barnabas stood head and shoulders above the other members of that church, and the Holy Spirit asked for them. Mission boards have rigorous standards for candidates for overseas services. None but the best by native ability and training need apply. This phase of the work of the church demands our finest young people, carefully trained, and fully prepared.

SUNDAY SCHOOL LESSON

March 23, 1958

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

PAUL AND WORLD EVANGELISM

"I am debtor both to the Greeks and to the Barbarians. . . so as much as in me is I am ready to preach the gospel to you who are at Rome also. For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth. . ." That man felt the full impact of the divine commission. He felt under obligation to preach the gospel to the whole world, even in proud, powerful, pagan Rome. He was not ashamed of the gospel either. He knew from firsthand, and from observation, that it was the power of God — he used the Greek word "dunamis" from which we get our word dynamite — unto salvation to every one that believed. He believed that God loved every man as if there were only one man to love. He believed that God would have all men to be saved and to come to a knowledge of the truth. And with tireless energy and indiscourageable spirit, he went everywhere preaching the word and establishing churches. There is a universality about Paul's writings and works that is in accord with the Great Commission.

THE COMMUNISTS AND WORLD EVANGELISM

Across the desk of a leading Communist in New York City is stretched in large letters this challenging inscription: "A WORLD TO WIN!" It is a constant reminder to all those who come into that office and who espouse Communism that there is nothing limited about the Communist goal. Communists have a global

— Continued on Page 15

Our Home for Children

Receives Monthly Offerings

John G. Truitt, Superintendent

Dear Friends:

The Bethlehem Church near Suffolk, Virginia, is one of our progressive rural churches. They have a budget and adhere to a very good business system in securing and handling their church finances. They get a joy out of adding additional Sunday school rooms, kitchen and large dining room also used for many fellowship meetings, all of which they finance in a very businesslike manner.

They find it a joy, too, to show charity beyond the "call of duty" in that each month they receive a freewill offering for the work of charity being done by their denomination at the Home for Children at Elon College, N. C. They pay their Conference apportionment in full, therefore, the amount asked of their church by the Conference for the Home for Children is paid as a part of their church budget. The church goes far beyond its budget on outside of their own community and local needs. They are growing so that all Sunday school rooms opening onto the sanctuary are filled at their morning worship, and chairs are placed in the aisles. Recently they received forty new members, most of them adults. This is a work being done by their pastor, who has been with them many years and the enthusiastic people he serves.

On the third Sunday in each month a brief devotional service is held for the entire Sunday school. A young high school girl presides, and at the close of the brief get-together offering plates are passed, without any begging or pressure, and a freewill offering is received. The church folk look forward to this brief meeting and enjoy seeing all together. The offering they make is given to the Home for Children. Instead of lessening their aid to other institutions and missions it has a good effect on it. They do not fall behind anywhere.

It must be true that "the Lord loves a cheerful giver". It must be true that those who give a cup of cold water receive a disciple's reward. It must be true that it is good to help the widow and the fatherless. It must be true that it is more blessed to give than to receive.

There are several other churches which follow much the same practice and they are richer for it. The Southern Convention approves of the monthly offering for the Home for Children, and the Home could do a much better job if that sort of help were shown by a still larger number of our churches.

REPORT FOR MARCH 10, 1958

MONTHLY OFFERINGS

Amount brought forward			$13,135.69
Eastern North Carolina Conference			
Auburn	$400.00		
Bethel	9.00		
Hope Mills	3.00		
Pleasant Union	25.00	$437.00	
Eastern Virginia Conference			
Bethlehem (Nans), S.S.	51.62		
Mt. Carmel, S.S.	10.71		
Newport News	90.00		
Windsor, S.S.	10.00	162.33	
North Carolina and Virginia Conference			
Bethel, S.S.	15.05		
Greensboro, First	66.75		
Mebane	5.00		
New Lebanon	95.00		
Hendersonville	5.00	186.80	
Western North Carolina Conference			
Needham's Grove, S.S.	17.00		
Pleasant Ridge	106.00		
Smithwood	10.00		
Zion	30.00	163.00	
Virginia Valley Conference			
Bethel, S.S.	2.00		
Winchester, S.S.	10.00	12.00	
Total			$ 961.13
Grand Total			$14,096.82

SPECIAL OFFERINGS

Amount brought forward		$28,152.12
Metaline Falls Cong. Guild, Metaline Falls, Wash. (Friendly Service Gift)	$ 19.00	
Mary Sue Brittle S.S. Class, Bethlehem (Nans) Church	5.00	
Woman's Fellowship, Robbins Mem. Church, Greenfield, Mass. (Friendly Service Gift)	5.00	
Woman's Fellowship, Mystic Cong. Church, Medford, Mass. (Friendly Service Gift)	5.00	
Women's Miss. Soc., 2nd Cong. Church, Winchester, Mass. (Friendly Service Gift)	10.00	
Adult Bible Class, Clayton Christian Church	5.00	
Ladies' Aid, Lakeview Cong. Church, Lakeview, Wash. (Friendly Service Gift)	5.00	
Jr. Baraca Philathea Class, Holy Neck Church	8.20	
Woman's Fellowship, Cong. Christian Church, Geneseo, Ill. (Friendly Service Gift)	25.00	
Friendship Bible Class, Cong. Christian Temple, Norfolk, Va.	25.00	
Miss Willie Bowen, Burlington, N. C.	5.00	
Miss Patti Adams, South Boston, Va.	10.00	
In Memory of A. G. Griffin	25.00	
In Memory of H. H. Bray	5.00	
In Memory of Mrs. Elizabeth Darden Parker	5.00	
In Memory of Mrs. George B. Vick, Sr.	15.00	
In Memory of Mrs. George B. Vick, Sr.	1.00	
In Memory of Mr. Smedberg	5.00	
Special Gifts	225.50	
Total		$ 408.70
Grand Total		$28,560.82
Total for the Week		$ 1,369.83
Total for the Year		$42,657.64

The Way Ye Know

By Ruby Jonas Lassiter

(This is an Easter play written for and used by the young people of our Henderson church last year. The writer thinks that other small groups may find it usable. Music can be added as interludes to show the passing of time.)

Speaker: Soon the sun will rise to bring another day — the third day. Soon it will be three days since the Lord Jesus was crucified on the Cross at Calvary. Three days —and still Pontius Pilate wanders about the city trying to forget the eyes of the Man of Nazareth as he was turned over to the mob. A lonely, troubled man, Pilate tries to escape the face of the Jesus — but it seems he sees it everywhere — in the market place, in the Praetorium, even in the privacy of his own home. A little while ago he tried to hide in the market place — but there he heard the question: "Were you there?" "Were you there?" As a last resort, Pilate makes his way to the garden at the tomb where the body of Jesus was placed by Nicodemus and Joseph. Perhaps here he can get away from the accusing gaze of the people — here he can escape the innocent eyes of the Nazarene — and the question "Were you there?"

(Pilate has entered during the speech — he sits on a bench, thinking. A soldier enters and is startled to find anyone there.)

Pilate: Who goes there?

Soldier: Sentry, sir.

Pilate: I didn't know this area was still under guard.

Soldier: It isn't sir. Some of the townspeople are a little uneasy about the place. I thought I'd have a look around.

Pilate: Uneasy, indeed. And why shouldn't they be uneasy? Putting an innocent man to death.

Soldier: That's right, sir. But some of them seem to blame Pilate. They think an excited mob should not be held responsible — they think the leaders should make the decisions. I wonder what everyone concerned would do if they had the last three days to live over.

Pilate: I wonder.

(Soldier leaves without recognizing Pilate. Pilate puts his hand to his head — still thinking.)

Speaker: What would happen if they had it to do over? Would it be the same? Would Pilate deliver Jesus into the hands of the mob? Would the Jews cry "Crucify Him."

Pilate wonders — if only he had another chance. If he could only turn back time seven days. He remembers Jesus entering Jerusalem — riding a donkey — women and children dancing and singing — marking his path with palm branches. His followers shouting "Hosanna! Praise ye the Lord."

Pilate remembers and wonders. Suddenly, he thinks he hears the music of the procession — he hears the women and children singing — he hears, "Hosanna — Blessed be He who comes in the Lord's name."

(Mary Magdalene enters carrying basket — she appears to sorrow. She is near Pilate before she realizes someone is present. Pilate, who has been deep in thought, is also startled, he jumps to his feet.)

Pilate: Who are you? What are you doing here?

Mary M: Please forgive me for startling you. I did not expect to find anyone here.

Pilate: Who are you, Woman, to come here to the tomb of the Nazarene at this time of night?

Mary M: My name is Mary — Mary Magdalene. It's almost dawn. And could I stay away from the side of my Master?

Pilate: Yes, I see it will soon be morning. I didn't realize it was so late.

Mary M: My friends will meet me here. We will anoint the body of Jesus. Who art thou — to sit here and watch? I don't remember seeing you with His other friends.

Pilate: I — I am only a victim of circumstance. A persecutor against my own will.

Mary M: Wait! ! Now I recall. You are Pontius Pilate. Have you the nerve to blaspheme further? How can you come here knowing you sentenced Him to die. And still He asked the Father to forgive you.

(She looks toward the tomb) My Lord and My God!

Pilate: It was not for me to decide. I gave the people their choice. The people he hoped to save — His own people alone are guilty.

Mary M: You, sir, are guilty. You and others like you — you could have managed to save Him, an innocent man whose only desire was to bring the light and truth to sinners such as I.

Pilate: Listen to me — it was not in my hands.

Mary M: Be gone, murderer. Wash the stains of his blood from your hands if you can.

(Pilate hurries out, looking at his hands)

Mary M: Oh, Lord Jesus, when I think of what you have done for me.

(Mary M. sits on the bench, thinking)

(Two women enter. Joanna seems to be helping Mary, mother of Jesus)

Joanna: Mary Magdalene! We've kept you waiting.

Mary M: I've been here only a very short while.

Mary: Were you not afraid here alone?

Mary M: I feel I'm never alone any more.

Joanna: Yes, dear, we know.

Mary: We'll have to get used to not seeing Him and talking with Him.

(All stand in silence a few moments)

Joanna: Shall we wait for John and Peter?

Mary M: No. Let us start now. We do not know when they will come.

Mary: But who will roll away the stone?

Mary M: Perhaps we can move it — if we all push together.

Joanna: We can try.

(They go toward the tomb — Mary M. a little ahead — they stop suddenly)

Mary M: Look! The stone is rolled away!

Joanna: The tomb is empty.

Mary: The evil ones have moved his body.

Joanna: Come, we must tell the others.

(Joanna and Mary start away)

Mary M: I will stay and watch.

(She goes to the bench and weeps softly. The angel appears at the opening of the tomb. Mary turns and faces the angel.)

Angel: Why are you weeping?

Mary M: Because they have taken away my Lord and I do not know where they have put Him.

(Jesus appears in the garden and Mary M. turns — when they start to talk, the angel disappears)

Jesus: Woman, why weepest thou? Whom seekest thou?

Mary M: Sir, if thou hast borne

Him away, tell me where thou hast laid Him and I will remove Him.

Jesus: Mary!

(When He speaks her name, Mary recognizes Him and starts toward Him)

Mary M: Master! (she falls before Him — reaching for the hem of the garment)

Jesus: (with left hand over heart, right hand up so that the scar may be seen) Touch me not — For I am not yet ascended to my Father — but go to my brethren and say unto them — "I ascend unto my Father and your Father, to my God and your God."

Mary M: Can I not go with you?

Jesus: I died for you, you must live for me.

(Jesus disappears)

(The women return, followed by two disciples. Mary M. runs to meet them)

Mary M: I have seen the Lord!

Peter: (rushes by and enters the tomb) Where is He? (he comes out of tomb carrying piece of white cloth.)

John: What is it?

Peter: The linen kerchief which covered His face. (Turns to Mary M) Where did He go?

Mary M: I have a message for you.

John: A message?

Peter: Tell us quickly. Maybe we can still catch Him.

Mary M: He said: "I am ascending to my Father and your Father — to my God and your God."

Mary: John, what does it mean?

Joanna: He was dead when He was laid in the tomb.

Peter: That's what Nicodemus and Joseph said.

(Mary walks to John)

Mary: What does it mean?

(the angel appears at the opening of the tomb)

Angel: Why seek ye the living among the dead? He is not here but is risen. Remember how He spake to you when He was in Galilee, saying: "The son of Man must be delivered into the hands of sinful men and be crucified. And the third day rise again."

(Angel disappears)

Peter: Yes, John! Many times He predicted His death and resurrection.

John: That the scripture might be fulfilled, He said.

Peter: It's all just as He said. And I tried to stop Him. I didn't know.

John: Yes, Peter! But He knew the will of Our Father in Heaven.

Mary M: "Not my will, but Thy will be done." (she falls on her knees).

Joanna: Christ the Lord is risen. (looks up, clasping her hands to her heart)

Peter: He is risen, indeed.

John: Come, Mother! He would have us go about His work. For He will come to us again.

(John and Mary start to leave. He comforts her)

(Joanna and Peter, then Mary M. follow a few steps behind)

Peter: For He said: "I go to prepare a place for you, and if I go and prepare a place, I will come again and receive you unto myself."

Joanna: "That where I am there Ye shall be also."

Mary M: "And whither I go, ye know and the way ye Know."

The End

Rev. Herbert G. Councill, Jr. writes from Warsaw, New York, where he is pastor of The United Church (Congregational and Presbyterian) that he often uses items from THE CHRISTIAN SUN in his News-Bulletin. There are 550 members of the church, of whom about 40 percent are from our denomination. The budget is approximately $22,500. Interesting is the fact that the worship service, including a children's story, is at 10:00 a.m. This is followed by church school at 11:15 with classes for all ages, including adults.

SUNDAY SCHOOL LESSON

(Continued from Page 12)

vision, they are out to evangelize the world with their philosophy. Indeed they are perhaps the most aggressive, fastest-growing group in the world today. And the members of this group are willing to make great sacrifices, to endure hardships, to undergo suffering, to face misunderstanding, to exercise patience, to face temporary defeat, in an extraordinary allegiance to the cause! The menace of Communism is not simply its diabolical doctrine, but its burning zeal. If the church of Christ had the same flaming zeal as do the Communists, the world would be more fully evangelized.

COBWEBS

An artist painted a picture of a dying church. He did not depict a small congregation in a ruined building. Rather he showed a stately edifice with a rich pulpit, an organ, and beautiful windows. But in the church there was placed a small box, with these words above it, "Offering For Foreign Missions." And just where the contributions should have gone, the slit was blocked by cobwebs! ! !

VALLEY MID-YEAR SESSION

At Bethlehem, March 27

"The Challenge of the Church" will be the theme of the Virginia Valley Conference's mid-year session, which will begin at 9:45 Thursday, March 27, at Bethlehem church.

Following a report on evangelism by Rev. Silas Madren, Rev. Clyde Fields, Convention chairman, will speak on "The Challenge of Evangelism."

"The Challenge of Missions" will be presented by Rev. John R. Lackey of Winston-Salem, while Superintendent Scott will give "The Challenge of the Southern Convention."

Rev. Kenneth Bishop of the Woodstock E. and R. Church will tell of "Progress in Leadership Training." "Our Witness through Cooperation" will be the subject for Dr. Frederick Eyster, president of the Potomac Synod.

Greetings will be brought by Dr. Earl Danieley, Dr. John G. Truitt, and Dr. F. C. Lester.

Clarence A. Phillips, layman president, will preside. Devotions will be led by Rev. Rosser L. Clapp and Rev. Charles McFarland.

Women's Fellowship and Pilgrim Fellowship TO HAVE JOINT MEETING IN VALLEY

Miss Isabel Hemingway, nurse of our denomination who serves in Turkey, and her mother, Mrs. Mary Hemingway, who served as a missionary in China for many years, will be the speakers for the joint session of the Valley Women's Fellowship and the Valley Pilgrim Fellowship at Bethlehem church, Sunday, March 30.

The program will begin at 2:30 on Palm Sunday afternoon. A covered dish supper will be served by the women at 5:30, with the young people as their guests.

The young people will have charge of the devotional service in the afternoon, and the district superintendents of the Women's Fellowship will be responsible for this at the evening service. Miss Hemingway and her mother will speak at both sessions. It is planned that both groups will be present for the afternoon and evening services.

Requests for heifers from Heifer Projects, Inc., for 1958 total 1,400 and come from Italy, Turkey, Germany, Austria and Japan. The project is a related agency of Church World Service.

CHURCH VOCATIONS RETREAT FOR YOUNG PEOPLE

Moonelon Conference Center

Noon, Saturday, April 12, to Noon, Sunday, April 13

Where? Moonelon Conference Center

When? April 12-13 (noon to noon)

Cost? Nothing

Who? High school juniors and seniors who think they might be interested in a church vocation

The purpose of this retreat is to explore the field of church vocations. Opportunity will be provided for discovering the meaning of "vocation," for finding out about qualifications and requirements for different church vocations, for discovering what young people can be doing now to prepare themselves for this type of work.

Rev. Carl Wallace will serve as chaplain of the retreat. Rev. Gaylord Noyce will clarify the meaning of "vocation." Special subjects for consideration will be:

Pastoral Ministry led by Rev. Bill Simmons.

Director of Christian Education led by Rev. John Graves.

Institutional Workers (chaplains) led by Rev. Bill Eastman, N. C. Baptist Hospital.

Types of Missionary Work led by Miss Pattie Lee Coghill.

Ministers are asked to send the name and address of high school students interested in attending this retreat to the following person in their conference: Rev. R. L. Clapp, Valley of Virginia; Rev. Melvin Dollar, Eastern Virginia; Rev. Bill Simmons, Western North Carolina; Rev. Carl Wallace, Eastern North Carolina; Rev. John R. Lackey, North Carolina and Virginia. It will be fine if the ministers can have personal talks with these young people about vocation, arrange transportation for them to and from the retreat, and pray for them while there.

If any young person would like further information concerning the retreat, please contact Rev. John R. Lackey, 637 South Sunset Drive, Winston-Salem 7, North Carolina, Chairman.

The Christian Sun

Miss Georgia Bradley 1-59
309 Wilba Rd.

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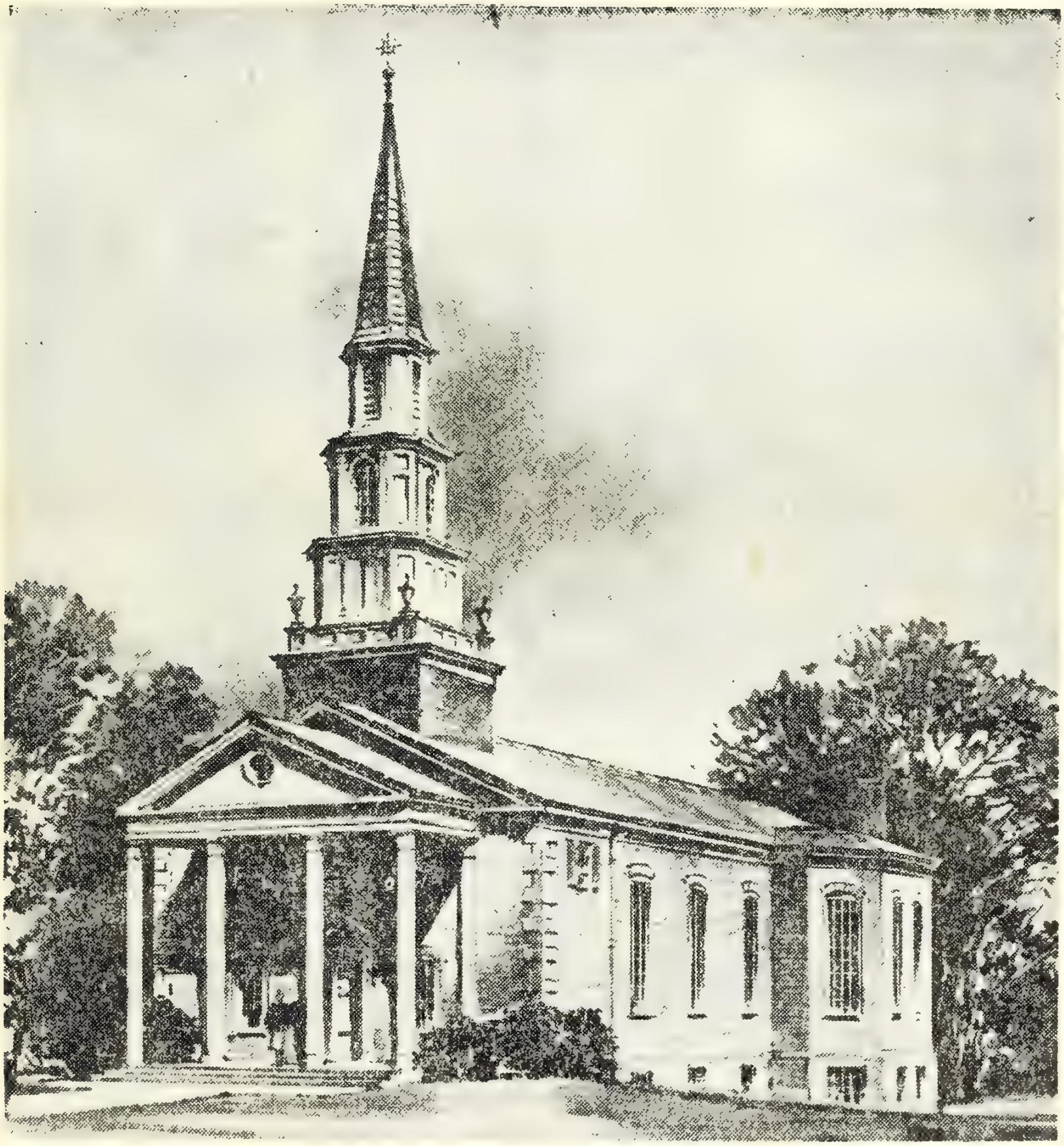

PROPOSED CHURCH AT ELON COLLEGE
(See Story On Page 13)

Here And There Among The Churches

Rev. O. C. Mingledorff, missionary to Korea who is teaching at People's Bible School, Greensboro, spoke at Third Avenue, Danville, church last Wednesday evening.

Radio Devotions over WDVA are being led by Rev. W. W. Hall, pastor of our Danville church, this week each morning at 10:15.

A film-strip projector and screen has been presented to Pleasant Grove, Virginia, church by the young people's class.

Rev. Collie Seymour, pastor of our First Church, Albemarle, is a member of the Evangelical and Reformed Ministerial Association in that area.

Miss Lillian S. Gregory, Executive Secretary of the National Women's Fellowship, will be the guest speaker for the women's rallies in the Southeast Convention (Georgia, Alabama, Kentucky, Tennessee) April 7-17. Mrs. Arnold Slater is the president of the Women's Fellowship in this area.

Church Music, led by **Rev. Albert Ronander**, chairman of the committee working to produce the new **Pilgrim Hymnal**, was emphasized in our Eastern Virginia Conference last weekend, according to information from the First, Portsmouth bulletin. Friday evening choir directors, organists, and others interested in good church music met with him at First, Norfolk. Sunday afternoon he conducted program for Hampton Roads Pilgrim Fellowship. Sunday evening there was a hymn festival at South Norfolk church, with combined choir from churches in the area.

Miss Helen Kenyon will present the mission study on **Japan** at Warwick Women's Fellowship the evening of April 9.

Dr. Harold T. Janes of Omaha, Nebraska, will direct the campaign of Congregational Christian Churches to raise $7,500,000 in the next two years for support of higher education.

Mrs. W. B. Williams will speak at the biennial meeting of Southern Synodical Women's Guild to be held at First Evangelical and Reformed church, Lexington, North Carolina, April 9-10, and at the women's luncheon of the Southeast Convention of Congregational Christian Churches, meeting at Lanett, Alabama, April 19-20.

BOOK REVIEW AT SHALLOW WELL

Mrs. H. S. Clark

The four circles of the Shallow Well Women's Fellowship met at the church March 10, with the president, Mrs. Bertha Thomas, presiding. Mrs. Mary Maddox gave the devotional reading from the Psalms.

Mrs. Joan Watson gave a very interesting review of our study book **Cross and Crisis in Japan**. Immediately after the general meeting, each circle met separately to have roll call and attend to various items of business.

A welcome guest was our new district chairman, Mrs. Glen White from Hank's Chapel, Pittsboro. Many of the women did not know Mrs. White and were glad of the opportunity to meet her.

At the close of the meeting a period of fellowship was enjoyed, with coffee and cookies served by a hostess from each circle.

Miss Atalita Chegwin from Colombia, South America, formerly a student at Elon College, is teaching the Holmes Bible Class in our First, Richmond church, while attending the Presbyterian Assembly's Training School.

AT CHAPEL HILL

Rev. Sterling H. Whitener, welfare secretary of the Church of Christ in Hong Kong, preached last Sunday at the United Congregational Christian Church. The service was broadcast by WCHL at 11:00 A. M. Mr. Whitener used as a text the words from Luke 17:5, "Increase Our Faith."

Since 1952 Mr. Whitener, and his wife Barbara, have lived in Hong Kong, the British Colony perched precariously at the doorstep of Communist China. Mr. Whitener was born in 1921 of missionary parents in Kuling, Ki, China, and completed high school in China. He was graduated from Catawba College in Salisbury, N. C., and received the B.D. and S.T.M. degrees from Yale University Divinity School. He was ordained as a minister of the Evangelical and Reformed Church in 1945. The Whiteners served on the mainland of China from 1946 until they were forced by the Communists to leave in 1951. They have four children.

Mr. Whitener is a brother of Dr. Robert W. Whitener, a member of the United Church, now completing his residency training in psychiatry at Memorial Hospital.

The Rev. Harvey L. Carnes, pastor of the United Church, has announced that friends may greet the Whiteners during the coffee hour at 10:30 A.M. in the Parish House on West Cameron Ave.

Volume 110 Number 12

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Parsonage Begun At Ramseur

Judy Maness

Ramseur Christian Church, Ramseur, North Carolina, organized in 1893, entered upon a new period of its history with the ground-breaking for its first parsonage March 2, 1958.

The morning worship service was conducted by the pastor, Rev. Garland B. Bennett. Guest speaker was Dr. W. T. Scott, superintendent of the Southern Convention, whose topic was, "Building on Holy Ground." "The Lord's Prayer" was sung by the youth choir. Flowers were placed in the church by the Women's Fellowship.

A feature of the service was the presentation of the deed for the lot to O. R. Vickory, chairman of the trustees, by Alton W. Craven, an official representative of the Columbia Manufacturing Company.

Following the benediction, the congregation went to the lot on West Ridge Road for the ground-breaking service. There the pastor led the service of dedication. Will Maness, who has been a member since 1903, took out the first shovel full of dirt. Dr. Scott pronounced the benediction.

The church is very enthusiastic about the building project which is now under way. The building committee is composed of Mesdames Frances Cox, C. E. Brown, C. W. Craven, Roy Smith, and Messrs. Odell Cox, O. R. Vickory, Sherman Maness, Bob Pugh and Elvin Cox.

MONTHLY CHURCH NIGHT AT MT. LEBANON

Mrs. Vista Manuel

Deacons, trustees and other members of the Mt. Lebanon United Church of Christ, Shenandoah, Virginia, met with their pastor, Rev. Rosser Lee Clapp, for their monthly church night March 7. After a short devotional service, a discussion was led by our pastor with members of the church participating. We used as our subject, "What is Man?"

Plans were discussed for our visitation program. We are looking forward with anticipation to this wonderful work. We feel that it will strengthen us as individuals, our church, and our community. Deacons and trustees met to discuss various items of business.

Dr. W. T. Scott, Rev. Garland Bennett, and Mr. Will Maness as they turned the first dirt for the Ramseur parsonage.

MORBUS SABBATICUS

Morbus Sabbaticus, or Sunday Sickness, is a disease peculiar to church members. The symptoms vary but these are characteristic:

1. It never interferes with the appetite.
2. It never lasts more than 24 hours.
3. No physician is ever called.
4. It always proves fatal in the end — to the soul.
5. It is becoming fearfully prevalent, and is destroying thousands every year.

It comes on every Sunday, no symptoms are felt on Saturday night; the patient sleeps well, eats a hearty breakfast, but about church time the attack comes on and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better, is able to take a walk and read the Sunday paper; he eats a hearty supper, but about church time another attack of this sickness comes on and he stays at home. He wakes up Monday morning refreshed and able to go to work and does not have any symptoms of the disease until the following Sunday. REMEDY: "Be not deceived; God is not mocked." — Spoons Chapel Bulletin

CONTRACTOR ORDERS SCRIPTURE PORTIONS

A newly-designed Wayside Gospel Dispenser is being used by the district officers of the American Bible Society. The dispensers have been placed on store counters and in other public places. The dispenser contains New Testament Portions in both the King James and Revised Standard Version. These dispensers may be secured by individuals and organizations who want to make the Gospel available to non-church goers.

One of the first orders received by the Society's office in Richmond, Virginia came from a plumbing and heating contractor, who ordered 2,000 Portions and ten dispensers. He repeated this order in two weeks, reporting good cooperation in his placing the holders in stores and other places visited by the public.

Something To Talk About

For a rural church, Hanks Chapel has done exceptionally well for the past 12 years. In fact we have done so well that we feel you should know all about it. In the year 1945 we had 208 members and raised that year $2,082. Since then our membership and giving have been climbing steadily. In 1949 our membership was 221 and our giving $2,987; in 1953 our membership had grown to 245 and our giving to $10,545. In 1957 our membership reached 308 and our giving was $13,072. Our membership increased more last year than any one year, and our giving was the highest in 1954 with $18,845. In the past 12 years we have spent $40,053 in building new buildings and have averaged in our giving $10,990 per year. Percentage wise, we have had a 50% increase in membership and a 500% increase in our giving.

These figures make us feel mighty proud of ourselves, but this is no time to let up. There are many people living in our community who are not members of any church. We need to reach out and bring them into our fellowship. Work is bad these days and our income is very low, but we must not let up in our giving. We must take to heart the words "All things come of Thee, O Lord, and of thine own have we given thee." (I Chronicles 29:14)

— Hank's Chapel Newsletter

Palm Sunday

A single reference in the Gospel story of our Lord (John 12:13) says that people "took branches of palm trees, and went forth to meet him." But all Christendom calls the anniversary of that day Palm Sunday. It was really an insignificant affair in world history, but next Sunday the world will remember it, and in multitudes of churches there will be palm branches in evidence.

In that original march from Bethany to Jerusalem the palm branches waved as an indication of the unbounded joy the people felt. They had come to the great feast of the Passover, and when they heard that Jesus was coming also, they went out to meet him. He was riding like a king at the head of a procession which was singing one of the great anthems of Israel: "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest." They joined in the singing, and in their exuberance they pulled branches from the trees and waved them in the air. Some threw their cloaks in the path for Jesus to ride over. It was a scene of great joy. The people felt that prophecies were being fulfilled, that God was with them, that now at long last the king had come. It was the occasion for rejoicing.

Palm Sunday for us can be a day of joy, but only if we make it so. We will need to "go forth to meet him" in order to receive the joy, for without him we need no palm branches to wave. In fact we must go the way he is going if we are to enjoy his leadership and love. He will not turn around to go with us, we must go with him.

And where is he going? To the temple — the house of prayer, the den of thieves, into the midst of the multitude, where saints and sinners mingle, where life ebbs and flows between goodness and sin, where some sing while others plot destruction, into the limelight and twilight, wherever there is human need, there the Good Master goes. If we go with him we can wave palm branches for sheer joy and know that the transforming power of his presence will cleanse the temples and make human life good.

There Is Life In The Churches

No one would dispute it, of course, but sometimes it is difficult to see much life among the churches. That time is not now. Women and young people are busy planning their rallies which they will soon hold. Men are visiting evangelists, and are being rewarded with growing church membership rolls. Conferences are not content with just one meeting each year, but gather in the late winter or early spring to consider carefully the work that is to be done, and ways for its accomplishment. Plans for the summer are well on the way for activities by youth and adults. The Southern Convention will convene in about a month, and the General Council in June. The churches are on the move, and new life is being discovered.

Committees of the Convention have had recent meetings at Elon, and the Executive Board last week brought to focus many of the plans in the making. Moonelon is having growing pains. Before the laymen finished paying for it there is need for a filter system for the swimming pool, and other improvements are necessary. Our Church Home for Children is readying plans for the raising of $150,000 with which to improve the plant, improvements that are long overdue. Our college is bursting at the seams with enrollment, and unable to increase teachers' salaries as they should be. THE CHRISTIAN SUN finds its pages filled with news from the churches, and faces the necessity of having an editor who can give full time to the paper without having to make his living some other way. The Convention is employing a worker in the field of Christian Education, a place made vacant more than a year ago by the resignation of Professor John Graves, and anticipates putting a worker in Eastern Virginia who will be an Associate of the Superintendent. All of these things, and many more, indicate that there is life in the churches.

When the delegates from all our churches meet in The Temple in Norfolk April 29 to May 1 they will find that the life of the church is reflected in plans presented. Some of it will mean increased budgets. That is the way of a growing organism. If it is to grow it must eat.

Are We To Build New Churches?

Listen to the desires of your heart and you will say, Yes, we need them, and we will build them. Look at the housing developments in North Carolina and Virginia where there are no churches and you will say, Yes, they are needed. But look at the giving for missions and you must say, How can the needed churches be started?

At present our giving is about adequate to keep going the churches we have underway. After nineteen years the Western North Carolina Conference organized a new church recently. Other Conferences have not done that well, and some have done better. If we had the money and the ministers, we could begin a dozen churches this year. Records show that our membership growth in recent years is primarily in the new churches, that the older ones do well to stay at par. Our best chance to grow as a Convention is to start new churches in areas of population growth.

Our Easter Offering this year is to help build new churches within the Convention. If all our people would give even one dollar extra we could take a real stride forward. It is entirely possible that some of our members could give individually enough money to start a new church. And what a thrill that would be! Some churches could set for themselves a goal of a new church begun within a year, or two years. Why not? Some have built for themselves magnificent places of worship, and ought now to be ready to do as much to help others get started. The Easter offering ought to be a real OFFERING and not just a collection of the coins left over when everything else is done. It is needed to start new churches in North Carolina and Virginia.

Christian Faith And Social Action

Stanley U. North, General Secretary
Division of Church Extension
and Evangelism
Board of Home Missions

Let me say again, as I have remarked previously and frequently, it may well be that the most important committee of the church is the Committee for Social Action. To be sure, there can't be Christian social action unless there first be deep and compelling Christian commitment. But of a certainty we fail fundamentally unless the Gospel we proclaim we also implement midst our materialistic society.

The truth is the Christian religion is serious business: Faithful performance of ritual alone will not suffice. Nor will the erection of many houses of worship, expensive and imposing, as important as that doubtless is, adequately answer the query of Micah "What doth the Lord require of Thee?" Ours is a society in which gross social injustices cry out for correction. Exploitation, discrimination, corruption are abroad in the land and across the world. In the midst of wealth there is poverty. Despite vast food surpluses there is untold hunger. And to the shame of Protestantism and Roman Catholicism alike, all too often great churches stand in the midst of destitution, malnutrition and delinquency, with no protest being voiced and much less with remedial action being taken.

Just how serious the Christian religion is, Jesus makes abundantly clear: "Woe unto you, Scribes, Pharisees, hypocrites! For ye tithe mint and anise and cummin, and have left undone the weightier matters of the law — justice and mercy and faith; but these ye ought to have done and not left the other undone."

Of this there ought to be no doubt on the part of anyone familiar with the Scriptures: no amount of clerical costuming or ecclesiastical symbolism can compensate for the absence of justice and mercy and humility.

How dare we pray that God shall be just to us if we ourselves are guilty of injustice? How can we expect mercy if we show no mercy? How can we merit God's smile if we are prideful and arrogant? To what avail are our pretenses and our prejudices in the face of death?

It was in the presence of death that the chaplain of the 5th Marine Division spoke on the occasion of the dedication of a cemetery on Iwo Jima:

"Somewhere in this plot of ground there may lie the man who could have discovered the cure for cancer. Under one of these Christian crosses, or beneath a Jewish Star of David, there may rest now a man who was destined to be a great prophet. . . Now they lie here silently in this sacred soil, and we gather to consecrate this earth to their memory. . .

"Here lie officers and men, Negroes and whites, rich man and poor. Here are Protestants, Catholics and Jews. Here no man prefers another because of his faith or despises him because of his color. Here there are no quotas of how many from each group are admitted or allowed. Theirs is the highest and purest democracy.

"Any man among us, the living, who. . . lifts his hand in hate against a brother, or thinks himself superior to those who happen to be in the minority, makes of this ceremony, and of the bloody sacrifice it commemorates, an empty, hollow mockery. . ."

About * * *

"FOOTPRINTS IN THE SANDS OF TIME"

In this everybody-go-to-college era, and college enrollment increasing yearly, the impression should not be left upon young people who do not go to college that they cannot accomplish something worthwhile and of lasting value.

History is filled with success stories of men and women who never had the advantage of college training. Sometimes a lowly worker with a self-disciplined mind undertakes something that may be of benefit to many generations.

An illustration of this may be found in the library at Yale University where three volumes are unique in history. These volumes resulted from the observation of a man with a meager education and who is the least known of those who made a study of weather in the last century, yet his contribution to that science continues to gain in importance.

That contribution was the discovery of the circular movement of storms. The discoverer was William C. Redfield, a Connecticut saddle and harness maker, born in Middletown, March 26, 1789, and died February 12, 1857.

Although Redfield's education was limited, he had an eagerness for the science of weather. In 1831, he had occasion to journey to western Massachusetts after a September gale. He observed that the tops of felled trees pointed eastward, but as he traveled he noticed that the position of the felled trees progressively changed, their tops finally pointing to the west.

It was this simple observation that established the theory of the circular movement of storms, thus proving the existence of the whirlwind. The discovery attracted wide attention because it ran counter to the theory advanced by James Pollard Espey, recognized as the leading weather expert at that time.

Redfield wrote a paper outlining his theories on the nature of storms. Soon after the paper appeared, London sent Lieut. Col. William Reid to govern the Barbados. Just before his arrival the island was swept by a destructive hurricane which centered the new governor's attention on storms. Reid came into possession of a copy of Redfield's paper, and entered into correspondence with him on many phases of the weather. It was this correspondence that resulted in the three volumes in the Library of Yale University.

Much has been added to Redfield's discovery, but after more than a century his theories about storms are as sound as the saddles and harness he made.

It could have been such unhonored great men as William C. Redfield that Longfellow had in mind when he wrote —

Lives of great men all remind us
  We can make our lives sublime,
And, departing, leave behind us
  Footprints on the sands of time.

C. B. Riddle

Progress At Mt. Zion Under Leadership Of Rev. Thomas D. Sutton

Lillian Sharpe, Secretary

Many changes have taken place at Mt. Zion church, near Mebane, North Carolina, since Rev. Thomas D. Sutton became pastor January 1, 1953.

In August of that year we decided to purchase new pews at a cost of $2,137.69, the final payment on which was to be paid a year after installation. By the time they were installed, February, 1954, all of the money had been raised with $270 left over. Twenty folding chairs had been purchased and plaques costing $111.39 put on the pews.

In October our church voted to try to pay $600 in five years to the Church Building Loan Fund, if we were able, our first payment being in 1955. We paid this in full January, 1957, with the aid of $200 from the Tinnin Endowment Fund of our church.

In 1954 two additional rooms were built on the parsonage by Bethel, Concord, and Mt. Zion. Mr. Sutton helped with the work and did the painting. In May pulpit furniture was installed at a cost of $461.44. That year we had an every-member canvass, which we have continued, with the result that we have money in the treasury at the end of the year, instead of owing on our budget.

In 1955 three nice Sunday school rooms were finished upstairs, with the men of the church doing the work. We voted to pay $100 a year for 10 years to the Elon College Building Fund for Carolina Hall. Our quota, $1,097.25, was paid in full February, 1958, with the Tinnin Fund paying only $150. Mr. Sutton set a certain Sunday morning to raise money for this fund. He would start off giving $10 and ask others to give. We usually raised between $200 and $300 and thus paid it in three years instead of ten.

In 1956 we attended a Workshop on Evangelism, participated in lay visitation program and 12 joined the church during simultaneous evangelistic services. That year we began plans for restrooms, which were completed in May, 1957, at a cost of $1800. We also dug a well that year. The missionary society contributed $1000 on the cost of the restrooms.

In April, 1957, we organized a prayer band. We feel the mid-week prayer service has really been a great help. We put inlaid tile on the four downstairs Sunday school rooms at a cost of $324.63, which was paid in full last January. Gas heaters were installed in the hut for $225 by the missionary society.

March 2 six teams went out on a visitation program under the leadership of our pastor. This was followed with a revival starting March 9 led by Mr. Sutton. Our quota was 15. There were 16 professions of faith and 8 others received by letter, so we exceeded our quota by 9.

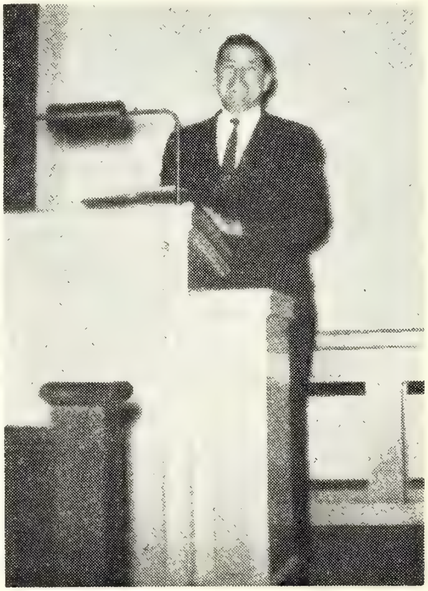
We honored our pastor and his family with a supper Sunday, March 9.

Our Sunday school enrollment was 70 with an average of 46 the first year Mr. Sutton was here. Last year the enrollment was 139 with an average of 78.

We thank Mr. Sutton for giving us another early morning service each month and feel that this has helped our church to grow.

Mr. Sutton divided his vegetables and strawberries with some of his members. One lady said, "You are the first preacher that ever gave me anything to eat."

Mr. Sutton has been an inspiration to us and we hope for him the best of everything in his new work at Palm Street, Greensboro. He not only preached a sermon in the pulpit, but as he visited the sick and members of his churches and prayed in their homes.



REV. THOMAS D. SUTTON
In the Mt. Zion Pulpit

RICHMOND CHURCH LOSES VALUABLE MEMBER

First Congregational Christian Church, Richmond, Virginia, has sustained a very real loss in the death of Mr. Jacob Howard Newman, who passed away Saturday, March 8, 1958, at his residence, 112 North Wilton Road.

Born March 27, 1881, in Warren County, North Carolina, he was the son of William Daniel and Rhoda Moss Newman. He was raised in Mt. Auburn Christian Church. He married Miss Zoe Capps on April 13, 1903.

In 1912, the Newmans moved from North Carolina to Chesterfield County, Virginia, and four years later to Richmond. Here, he attended Laurel Street Methodist Church, though he never joined. He became a member of First Christian Church shortly after it was organized in April, 1920. He was most faithful in attendance, and supported the program of his church most generously in terms of both service and money.

Mr. Newman was a member of the Building Committee when the church added its Educational Building. At the time of his death, he was a Trustee, a Deacon, and a member of the Official Board. His counsel and service will be missed by each of these bodies.

Mr. Newman had been in the general contracting business for about thirty years, until he retired two years ago at the age of 75.

Funeral services were held Tuesday afternoon, March 11, at 3 o'clock, conducted by Dr. Dwight Chalmers, who has been supplying the church pulpit, and Dr. Arthur Newell of St. John's Evangelical and Reformed Church. Interment was in the Westhampton Memorial Cemetery. The eight active and ten honorary pallbearers were members of the Board of Trustees, the Board of Deacons, and the Official Board.

Surviving are his widow; one son, Howard J. Newman; four daughters, Miss Velma Newman, Mrs. Nora McCoy, Mrs. Myrtle Davis, and Mrs. Elsie Mort; four grandchildren; six great-grandchildren; one brother and one sister; and a host of relatives and friends.

JOHN T. KERNODLE
Chairman, Board of Trustees

Graham To Be Inaugurated

Inauguration ceremonies for Walter Alexander Graham as the ninth president of the Southern Union College will be held on Saturday, April 12, on the college campus.

Mr. Graham, formerly national director of the Laymen's Fellowship for the Congregational Christian churches, was named to his post by the Board of Trustees in August, 1957, and was installed into his new office on January 1, 1958. He succeeds the Reverend Clyde C. Flannery who served the college as president from 1951-56.

The Inauguration Committee appointed by the Board of Trustees includes Dr. A. R. Van Cleave, dean of the faculty; Douglas Wasson, vice president; the Rev. James H. Lightbourne, Jr., superintendent of the Southeast Convention of Congregational Christian churches and Mr. Graham.

Special committee chairmen are: Program — Carolyn P. Welch and Robert M. Adams; Publicity — Douglas Wasson; Entertainment — Mrs. Vernon L. Carter; Transportation — J. T. Edge; Buffet Luncheon — Mrs. Buford Bishop and Mrs. John R. Harris; Speakers — Mr. Graham.

The ceremonies will begin with the academic procession at 10 o'clock, Saturday morning. The morning program will include the actual inauguration ceremony. The afternoon service will feature addresses by President Earl Danieley of Elon College and Dr. Fred Hoskins, minister and secretary of the General Council of Congregational Christian churches.

THANKS FROM ELON PASTOR

The Elon College Community Church has received two checks from the Thank Offering of the Women's Fellowship of the Southern Convention. The checks totaled $1591.35 and we are most thankful for this very important gift. We appreciate the interest the women have taken in the church here in Elon and we shall seek to serve in a much better way because of their gifts to us. It makes us feel better when we know that others are concerned and willing to share in the responsibility that our Elon Church has for children in the Children's Home and for the college students at Elon College.

In the building of our new church we are having to provide seating space for approximately 200 extra people — children of the Home and college students. Just to seat all of these will cost us $2,400 extra for pews, much less building a larger building to accommodate them. So, you see, we are very grateful for all that others do for us at this time.

W. J. Andes, Pastor
Elon College Community Church

KNOWLES SPEAKS AT HUNTERDALE

Becky Hasty

On February 23 the youth of Hunterdale Christian church, Franklin, Virginia, led the worship service.

Those taking part in the program were: Carolyn Vaughan, invocation and the Lord's prayer; David Lawrence, responsive reading; Thomas Turner, Scripture; Nancy Bridges, morning prayer; Michael Allen, the stewardship message. The youth choir sang "Harbour Bells," with Agnes French and Carolyn Vaughan singing the duet. The choir also led the hymns and sang all the responses.

The message was given by Rev. Robert Knowles of Boston, Massachusetts, who is Director of Junior High work, Division of Christian Education, Congregational Christian Churches.

Ushers were: Wayne Bradshaw, Andrew Scott, Emmett Scott, Jr., R. B. Green and Joe Vaughan.

JOINT WORLD DAY OF PRAYER SERVICE

Mrs. Jimmie Scott

The Pleasant Ridge and Spoon's Chapel churches observed the World Day of Prayer, Friday, February 21, at the Pleasant Ridge church.

The program was a very interesting one. "The Bread of Life" was the theme. Those taking part on the program were: Rev. Lynwood Hubbard, who is pastor of both churches, as leader; Mrs. Quinton Hicks, Mrs. Jimmie Scott, Mrs. Reasel Craven, Mrs. Alice Voncannon, Mrs. Ernest Scott, Mrs. Hilton Beane, Mrs. S. H. Pell, Shirley Lowdermilk, Jeanette Dunn, Velma Allen, Sandra Hubbard and Linda Rumbley. Our attendance was very good, for about sixty were present. Our offering amounted to $15.37. Mr. Hubbard closed with prayer.

WOMEN'S RALLY TO BE HELD FOR NEW AREA

Our churches in the western part of the state of North Carolina are too far distant from the other churches to be able to participate often in programs and activities. This year a rally will be held in our Tryon church, for Evangelical and Reformed as well as Congregational Christian churches in that area. Mrs. Arthur Mason Brown, wife of our Tryon minister, is responsible for this meeting, working in cooperation with Mrs. H. E. Robinson, North Carolina Fellowship president.

April 15, with registration beginning at 10:00 and adjournment scheduled for 3:00, a "Regional Spring Meeting of Women's Societies, United Church of Christ" is scheduled. It is expected that both Dr. H. A. Fesperman, president of the Southern Synod, and Dr. W. T. Scott, superintendent of the Southern Convention, will speak, as will the president of the Southern Synodical Women's Guild and Mrs. Robinson. Mrs. F. C. Lester, president, and Miss Susie Allen, treasurer, of the Southern Convention Women's Fellowship, and Mrs. Judson King, president of the Women's Fellowship of the Convention of the South, are planning to attend the meeting.

WAKE CHAPEL GIVES TO MISSIONS

The Finance Committee reports that $1,950.00 of our "over and above" gifts to missions has been forwarded through the Convention Office. We did not raise all of the items in our budget for missions, but we are glad that for the year we gave $5,858.63 for "others." It is hoped that we will do as well this year — if not better.

Silverio Calibayou, a ministerial student at Silliman College of Theology, Philippines, who has been financially aided by Wake Chapel, has been ill. We are sorry to hear that and to know that he must rest more. Mrs. Jim McKinley, one of our missionaries there, has asked for funds to help provide medical care for Silverio. The church (voted by Finance Committee) is sending $60.00 to help him back to health. One of the members of the church has sent a supply of vitamin pills. We can all send our prayers.

News Bulletin,
Wake Chapel Church
Varina, N. C.

Miss Hemingway To Speak At Rallies

Miss Isabel Hemingway, R.N., a medical missionary who served under the Communist regime in North China before being reassigned to the Near East, will speak at the Spring Rallies of the Women's Fellowship:

Valley of Virginia — Bethlehem — March 30

North Carolina

Sanford District — Mt. Pleasant — April 8
Henderson-Raleigh District — Oak Level — April 9
Burlington District — Beverly Hills — April 10
Greensboro District — First, Greensboro — April 11
Asheboro District — Pleasant Ridge — April 12
Halifax District — Union, Virgilina — April 13

Eastern Virginia

Waverly District — Dendron — April 15
Suffolk District — Holy Neck — April 16
Norfolk District — Newport News — April 17

Miss Hemingway, who began her professional career in China in 1933, returned to this country in 1951 and the following year sailed for service in Turkey under the American Board of Commissioners for Foreign Missions.

Child, grandchild and great-grandchild of Congregational Christian Missionaries, Miss Hemingway was born in North China and attended elementary schools there. She completed her education in this country at Oberlin College, Oberlin, Ohio, and Philadelphia General Hospital.

Her first assignment in China was at Taiku where she directed the Nurses Training School at Taiku Hospital, an institution her father served for many years. For a time she carried the entire administrative responsibility at the hospital.

Miss Hemingway was in Taiku when the Japanese occupied the city during World War II and, though there were many hardships to be endured including serious shortages of food, fuel and medicines, she kept the Nurse Training School in operation.

She returned to the United States on the Gripsholm, along with many other Americans, but immediately after the end of the war went back to China under UNRRA as a clinical nurse in Shanghai and Tientsin and in time returned to Taiku where her hospital had been looted and burned.

In 1947, with the Taiku Hospital rebuilt and filled with war casualties, Miss Hemingway resumed her work there. Twice she helped move the hospital and in 1948 directed the removal of the School of Nursing by trucks over mined roads to Taiyuan.

MISS ISABEL HEMINGWAY

Miss Hemingway later made a brief visit to the United States and in 1949 returned to China under the United Nations International Children's Emergency Fund (UNICEF). She helped to train health workers in Tungsien and cooperated in preparing a midwifery manual. After giving a midwifery training course at Peking, she left China knowing she would not be able to return.

Since her assignment to the Near East in 1952, Miss Hemingway has served as a member of the small staff of the American Board's medical clinic at Talas and as registered nurse at the American School for Boys, also in Talas.

DO YOU STAY FOR CHURCH?

It is high time that some members of our church woke up to the sinister influence they are exerting. When a member of a Sunday school class marches home regularly after Sunday school and has nothing to do with the worship services, you can put it down in your little book that here is a church member who is kidding himself. He hasn't been to church. He has not worshipped. He has not joined hands with the church to carry on the kingdom work. What he has done is put himself in the position of pretending to be enlisted so that the church cannot work on him as a lost person, and yet he is not a church worker. Furthermore, he has deceived himself into doing something religious, sat in Sunday school class which salves his conscience and keeps him from realizing that he is actually unchurched. I tell you the truth, I would not attend Sunday school if I could not stay for church. I honestly believe that attending Sunday school as a substitute for attending church is the greatest hindrance to the real growth of Christ's kingdom that evangelical denominations are tolerating.

If I were a Sunday school teacher and my pupils did not stay for church, I would preach so hard against such a "Substitute Religion" (which amounts to a civic club) that the pupils would get mad and quit — then we would work on them as we would any other people who are lost to the spiritual cause — or they would get converted and start working in the church. I mean this.

How long has it been since your Sunday school class won one person to baptism or church membership? Well, Brother (or Sister), you had better turn your class into a prayer meeting.

If you can get to only one service on Sunday morning, attend the worship service. You might get converted there and then you would want to be taught the Word in Sunday school. But when you attend Sunday school for years but never get interested in the rest of the Church you are like the old man who was out hunting and saw the tombstone which read, "I am not dead, I sleep." As he took to his heels, he exclaimed, "You ain't fooling nobody but yo'self."

Let's get on the beam in this matter. If you love your church say so and act so.

—R. Lofton Hudson, Pastor Wornall Road Baptist Church, Kansas City, Missouri in Hank's Chapel Newsletter

From the Board of Christian Education

Suggestions For 1958 Vacation Church Schools

Cooperative Texts on Theme, "Jesus"

Kindergarten — "Children Learn From Jesus", Bernice E. Lyon, $1.25 Pupil's Book, 30c

Primary — "Jesus Went About Doing Good", Olaf Hanson, 75c Pupil's Book, 35c

Junior — "Jesus Is His Name", Ethel Tilley, $1.00 Pupil's Book, 25c

Junior High — "Fairest Lord Jesus", Lowell B. and Stella T. Hazzard, $1.25 Pupil's Book, 40c

Brochure (free) listing Texts for Vacation Church Schools with synopsis of each.

(The pupil's book is recommended but not required for each pupil. However, it would be helpful for each teacher to have a copy of the pupil's book.)

Order from: The Pilgrim Press, 14 Beacon St., Boston, 8, Massachusetts

Friendship Texts on Theme, "Japan"

Primary — "Hana's New Home", Lois E. McDonnell, $1.25 (paper bound) "Primary Teacher's Guide On Japan", Lois McDonnell, 50c

Junior — "Kenji", Gertrude J. Rinden, $1.25 (paper bound) "Junior Teacher's Guide On Japan", Mabel N. McCraw, 50c

Junior High — "The Full Circle", Yoshiko Unchida, $1.25 (paper bound) "How To Use 'The Full Circle'", June P. Goldman, 50c

(A story book and teacher's guide for each teacher is sufficient.)

Order from The Pilgrim Press

Judson Press Material on Theme, "Jesus"

(A ten-session course requiring use of packet of work sheets for each pupil. Order texts and packets from Pilgrim Press.)

Nursery — "The Three's At Vacation Church School", Martha L. Hemphill, 75c Pupil's Packet, 30c

Kindergarten — "Learning About Jesus", Pearl B. Smith, 75c Pupil's Packet, 22c

Primary — "Tell Me The Story Of Jesus", Margaret C. McDowell, 75c Pupil's Packet, 22c

Junior — "We Would See Jesus", Kate P. Owens, Revised by Margaret S. Ward, 75c Pupil's Packet, 22c

Junior High — "Jesus, The Great Leader", Mae & Irene Jones, Revised by Dorothy Swain, 75c Pupil's Workbook, 25c

"A 1958 Judson VCS Introductory Kit", available from Judson Press, Philadelphia, 3, Penn. for $3.75.

Standard Publishing Foundation Materials on Theme, "We Worship The Lord"

A ten-day study requiring use of pupil's work books. Each department also follows some specific theme each day as adapted for that age-group. Departments are: Nursery, Beginner, Primary, Junior and Teen-Age. Each Teacher's Text, 45c; Pupil's Work book, 30c each, 10 for $2.50. Texts, pupil's work books, and an introductory kit at $3.75 may be ordered from your local Bookstore or The Standard Publishing Foundation, Cincinnati, 31, Ohio.

Other Resources Available from Pilgrim Press

"The How Of Vacation Church School", 60c

"Creative Activities", Rebecca Rice, $3.50

"Children's Games From Many Lands", Nina Millen, $1.95 (paper bound)

Poster, 17x22, 10c (no. 13)

Invitation Post Card, No. 13, matches poster, 25c a dozen; $1.25 a 100

Vacation Church School Button, 35c a dozen; $2.25 a 100

Promotion Certificate, Diploma style, No. 769C, Boy Christ in the Carpenter's Shop, $12\frac{3}{8}$ x $9\frac{1}{2}$ inches, 60c a dozen; $4.50 a 100

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Turkey

March

30—**Ruth Wagner** is three-year term teacher of English at American Academy for Girls, Uskudar. She has her B.A. from Univ. of Iowa, studied at Northwestern and Harvard, and has her M.A. from Denver University. She taught in Wisconsin, was editorial assistant for Scott Foresman Co., nine years staff member of Iowa Education Association, and managing editor of **Kansas Teacher**, official publication of Kansas State Teachers Association.

31—**Harris Webster** graduated from Oberlin (1956) and went to Turkey for three years. He teaches English, science, economics at American College, Tarsus.

April

1—**Marion L. Wheeler** graduated from Wellesley in 1955 and went to teach science at American Academy for Girls, Uskudar, for one year, but has extended term another year.

2—**David Whitelaw** and his wife graduated from Tufts, where both worked in the library. They teach English at American Collegiate Institute, Izmir.

3—**Arthur H. Whitman Jr.**, is treasurer and business agent of the Near East Mission in Istanbul, while Mrs. Whitman is Mission librarian. He has worked in Near East snce 1953; they married in 1957 and have been serving in present capacities since.

4—**Good Friday — Those Who Suffer** — O God, thou hast shown us in Jesus Christ that thou dost suffer to the utmost with and for thy children. In quiet faith we pray for grace to look upon and share as we are able the suffering of this burdened world. Show us that trust in thee is itself security; that through steadfastness and patient courage we win our souls; and that in sorrow, in pain and in death itself love is always triumphant. (From **Congregational Prayer Fellowship Handbook**)

5—**Rev. Walter B. Wiley** is minister of the Evangelical Union Church, Pera, Istanbul. He graduated from Dartmouth in 1918 and went to Near East as teacher; came back for theological training at Yale; Mrs. Wiley was teacher in Beirut before marriage; they have had two short pastorates in U.S. but have served since 1946 in Turkey,

The Sacraments (Ordinances) Of The Church

Background Scripture: Matthew 26:26-29; John 6:35-59; Acts 8:26-39; Romans 6:3-11; I Corinthians 6:14-22; 11:23-29.

Devotional Reading: John 15:1-11

Memory Selection: **For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death until He come.** I Corinthians 11:26.

THE SACRAMENTS

A sacrament "is an outward and visible sign of an invisible or inward and spiritual grace," one of the solemn religious ordinances or ceremonies enjoyed **by Christ**, or **the Church**, for the spiritual benefit of Christians. The words, by Christ, or the Church, are italicized to call attention to the different views of the various general bodies of the Church as to the **number** and **nature** of the sacraments or ordinances.

a. The Roman Catholics recognize and observe SEVEN SACRAMENTS: Baptism, The Lord's Supper, called the Mass or the Eucharist, Penance, Confirmation, Extreme Unction (administered to the critically ill or the dying), Holy Orders, and Matrimony. Furthermore Catholics believe that these sacraments are channels by which the divine grace is mediated or conferred, and are inherently efficacious. The Greek Orthodox Church also recognizes these ordinances, but calls them mysteries.

b. The Protestant Church recognizes TWO SACRAMENTS: Baptism and The Lord's Supper, also called "The Communion Service," "Holy Communion," or "The Eucharist." Protestants believe that these sacraments are seals or ratification of a covenant between God and the individual soul, or that they are signs or badges of a Christian profession, or signs of an inner, invisible and spiritual reality, and are destitute of value or significance if that inner reality is missing.

c. The Quakers or Friends reject all sacraments as unnecessary, outward rites.

It will be seen that if we accept the sacraments or ordinances as instituted or enjoined by Christ, we will have only two, Baptism, and The Lord's Supper. The other five were instituted by the Church, the Catholic Church. All this is written, not to provoke controversy, but simply to show that there is wide difference of opinion in Christendom concerning the Sacraments. It is well to know what other people think and why they think it.

THE SACRAMENT OR ORDINANCE OF BAPTISM

Jesus himself submitted to the ordinance of baptism as practiced by John. His disciples also baptized, but so far as the writer can recall there is no record that Jesus himself baptized anybody. But Jesus did command or commission His disciples to go into all the world and make disciples of all nations, and to baptize them in (or into) the name of the Father and the Son and the Holy Spirit. In essence, at least for the majority of Christians, baptism is an impressive ordinance, an outward sign or symbol of an inner experience. Just as water washes and makes clean, just so does baptism signify that the believer's heart has been cleansed by faith in Christ, his sins washed away, his heart made clean. "Buried with him by baptism into death, that. . . we should walk in newness of life." Baptism in the Early Church undoubtedly in general, was by immersion, at least the figure "buried with him by baptism" would indicate that. In any event baptism is a sign or symbol, a badge of discipleship, an evidence that the believer has confessed his sins, been cleansed by faith, and has committed himself to Christ, has stood up and been counted. It should be said that in itself baptism means little or nothing. Unless there is the inner change, the outer act means nothing. Baptism of itself will not save a man. Furthermore it is difficult to believe that one has to be baptized in a particular way, although he ought to be baptized in the way that he believes he ought to be baptized. One would be rather foolhardy to believe that the man who was baptized by sprinkling or pouring was not as acceptable to God as the man who had been immersed. And what about the Quaker or Friend who had never been baptized by any water baptism, but had been baptized by the Holy Spirit? The Congregational Christian Church gives the candidate the choice of the manner of baptism. The writer believes that if a person joins the Church, he ought to be baptized as a witness to his faith in Christ, as a badge of discipleship. But he does not believe it insures salvation or is necessary to salvation. Folks are saved by grace before they are baptized, indeed before they become candidates for baptism. Profession of faith in Christ, public acknowledgement of Christ, then baptism as an evidence or badge of that profession. But when a person is baptized he ought to be dead to sin and alive unto righteousness, to use Paul's figure in today's lesson.

THE SACRAMENT OR ORDINANCE OF THE LORD'S SUPPER

The institution of the Lord's Supper is an evidence of the spiritual genius of our Lord Jesus Christ. He took a bit of broken bread, and a small cup of wine, and made them symbols of His broken body and His shed blood, and told His disciples to partake of this simple sacrament "in remembrance of Him." And today, after over nineteen centuries, it is impossible to see the Communion Table made ready for this Supper, without thinking of Him! And whatever else it is or does, it is a means of grace. Here as perhaps nowhere else, we come into intimate communion and fellowship with Him. "And hearts are brave again and arms are strong."

There are several elements in it. There is, of course, the **Memorial** factor. It calls to remembrance our Lord Jesus Christ, His life, His love, His giving of Himself. There is **Thanksgiving** — it is called the Eucharist. He took the bread and the cup, and gave thanks. There is **Sacrifice** — the broken bread and the cup are symbols of His broken body and His blood shed for the remission of sins. There is **Mystery** — a mystery so profound that no man can plumb its depths, the mystery of suffering and the power of vicarious suffering. There is **Anticipation** or **Victory** or

- - Continued on Page 14

SUNDAY SCHOOL LESSON

March 30, 1958

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Induction Of President Danieley At Elon College

Chairman Eure: The Board of Trustees of Elon College, being mindful of the needs of this institution and the qualifications its president must possess, has elected you, James Earl Danieley, to the office of President of this College. It is written, "be strong and of good courage; . . . for the Lord thy God is with thee whithersoever thou goest."

President Danieley: With faith in God, I do take courage.

Chairman Eure: As head of this academic community, it is your responsibility to maintain high standards of scholarship and learning. This is a challenge to you to love and serve the Lord thy God with all thy mind.

President Danieley: The Lord being my helper, I will so do.

Chairman Eure: As leader of this college community, you have a responsibility for its religious life. Its unity, spiritual progress and the security of its Christian convictions will depend, in some measure, upon your spirit and leadership. This calls for you to love the Lord thy God with all thy heart.

President Danieley: It is my prayer that I may so do.

Chairman Eure: As President of this college, you will need to develop that charity that tempers justice, the patience that tempers zeal, and the cooperation that tempers personal conviction. You will need to administer wisely, with integrity and with firmness of character. Therefore, thou shalt love the Lord thy God with all thy soul and with all thy strength.

President Danieley: With faith in God and in my colleagues, I do so promise and covenant.

PRESIDENT AND RELATIVES — Among those attending the inauguration of Dr. J. Earl Danieley as president of Elon College were his parents and grandparents. Left to right are George A. Danieley, his grandfather; Henry H. Danieley, his father; Dr. Danieley; Mrs. Henry H. Danieley, his mother; and Mrs. Sam Mansfield, his grandmother. All are from Rt. 4, Burlington. (Times-News Photo by Ed McCauley.)

Litany Of Dedication

Leader: Eternal God, in whom there is no variableness nor shadow that is cast by turning; Thou who madest the heavens at the sound of Thy voice, and all the host of them by the breath of Thy mouth,

Choir: Send out Thy light, O Lord, our God.

Leader: Thou who commandest wars to cease and biddest the man of clean hands and of pure heart ascend the hill of the Lord.

Choir: Send out Thy light and Thy truth; let them lead us.

Leader: We pray for Thy Holy church that Thou wouldest be pleased to fill it with all truth, in all peace and in every avenue of service to mankind.

Choir: O lead and guide us to Thy holy hill.

Leader: We commend to Thy care and keeping Elon College and Thy servant whom Thou hast appointed to preside over her and to lead her in a ministry of Thy service.

Choir: Send out Thy light and Thy truth; let them lead us.

Leader: Stand at his side through the years to come; counsel and sustain him, we beseech Thee; anoint him with Thy spirit.

Choir: O Lead and guide us to Thy holy hill.

Leader: Do Thou strengthen and consecrate anew all of those associated with him in the keeping of this College.

Choir: O lead and guide us.

Leader: Do Thou re-dedicate this College to the fearless and untiring quest for knowledge that reaches to truth and understanding as a river at last reaches the sea.

Choir: O lead and guide us.

Leader: May this center of learning point men not only to the mastery of nature but also to the mastery of themselves; may she ever strive to attune men's hearts to the still, small voice.

Choir: O lead and guide us to Thy holy hill.

Leader: Prosper her endeavors to produce good things and, above all, to produce men and women of sterling character—free from fear, pride, vanity, and full of Thy spirit.

Choir: Send out Thy light, O Lord our God.

OUR CHURCH HOME FOR CHILDREN ANSWERS THE QUESTION

"What Am I Going To Do With That Boy?"

John G. Truitt, Superintendent

My dear Friends:

It was a bitter cold day in January, 1908, when a little fellow on crutches came walking up the steps of the Main Building here at our Home for Children. Superintendent James L. Foster remarked to himself as he saw the boy arriving, "What in the world am I going to do with that boy?" But the boy was a good boy with a bright mind and ready to do anything he could.

Having only one leg, it was impossible for him to either work on the Home farm, or run and play with the other boys. A shoe-cobbler in town answered his inquisitiveness by giving him a chance with an old shoe and a scrap of leather. Quickly he learned to do a fairly good job of mending shoes. Consequently he was provided with the simplest last, awl, hammer, tacks and a knife. Anywhere around the place in a shady spot in summer one would find this young fellow mending away on shoes — all sorts, all sizes. In winter one would find him somewhere by an open fire, hammering away.

As he grew more expert he received a bit of money for his work, all of which he saved, until eventually he could buy secondhand, shoe-mending equipment. Being cared for by the Home he considered that whatever he made belonged to the Home. Thus an old shed became a shop, and for several years, until he graduated at high school, he mended shoes for the folks at the Home, and others as time allowed.

"What in the world will I do with that boy?" had been happily answered. So fine a fellow he came to be that he was provided one of the work horses to ride to the fields and oversee work being done, when he was not busy mending shoes.

Today Tom Walton is a leading shoe-cobbler in the city of Greensboro, and his shoeshop — right downtown — is one of the most popular of them all. Not only that but Tom has a good home, a fine family and he is a good member of our First Congregational Christian Church, in Greensboro. For many years he has been an active member of our board of trustees. Two others who were reared here at the Home are members of the board — Mrs. Allen E. Gant of Burlington, and Mr. Clyde W. Rudd, of Greensboro.

It is on my heart to see eventually some boy or girl become a fulltime worker for the Church — maybe filling one of our pulpits, or representing the Christ and the Church in some mission field at home or abroad. Christian men and women are needed in every walk of life. The Church can render a most invaluable service in taking little children, or young boys and girls, who stand a good chance of being swept away in their dire need, and our complex age, into the debit side of life's ledger. Better, by far, that they feel the kind, careful hand of the Church and become good citizens. "In the heart of a child is the Kingdom of God."

REPORT FOR MARCH 17, 1958

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward			$14,096.82
Eastern North Carolina Conference			
Moore Union — Special	$10.00		
Moore Union	49.00	$ 59.00	
Eastern Virginia Conference			
Newport News, S.S.	14.30		
Christian Temple	10.00		
Oakland	28.00		
Portsmouth, Shelton Mem.	11.00	63.30	
North Carolina and Virginia Conference			
Durham, S.S.	57.67		
Hines Chapel	9.58		
Mt. Zion	11.76		
Reidsville	37.34		
Union (Va.), S.S.	5.00	121.35	
Western North Carolina Conference			
Pleasant Cross, S.S.	15.25		
Pleasant Union	47.97	63.22	
Total			$ 306.87
Grand Total			$14,403.69

SPECIAL OFFERINGS

Amount brought forward		$28,560.82
Progressive Bible Class, Newport News Church	$ 25.00	
Women's Fellowship, Calvary Christian Church, Greensboro, N. C.	5.00	
Women's Fellowship, Hunterdale Union Church, Franklin, Va. (Friendly Service Gift)	10.00	
Lester A. Smith, High Point, N. C.	92.00	
Miss. Soc., Beacon Hill Cong. Church, Seattle, Wash. (Friendly Service Gift)	5.00	
Philathea Class, Reidsville Cong. Christian Church	30.00	
Women's Fellowship of Damascus Church, Sunbury, N. C.	25.00	
The Happy Sharers' Club, Greensboro, N. C. (Easter Shoes)	10.00	
Bethany Women's Union, Bethany Cong. Church, Quincy, Mass. (Friendly Service Gift)	15.00	
Mr. & Mrs. H. B. Newman, Henderson, N. C.	20.00	
Lawrence S. Holt Trust Fund	150.00	
Young People's Class, Reidsville Church	20.00	
Women's Guild, First Cong. Church, Melrose, Mass. (Friendly Service Gift)	15.00	
Miss. Fellowship, Wake Chapel Christian Church	15.00	
Women's League, West Medford Cong. Church, West Medford, Mass. (Friendly Service Gift)	15.00	
In Memory of L. E. Morris	20.00	
Special Gifts	60.00	
Total		$ 532.00
Grand Total		$29,092.82
Total for the Week		$ 838.87
Total for the Year		$43,496.51

Eastern Virginia Sunday School Superintendents Meeting

Mary H. Booth

About fifty persons braved the snow, sleet and rain on Sunday evening, March 9, to attend the Sunday School Superintendents Meeting of the Eastern Virginia Conference held at the First Christian Church, Portsmouth.

There was a supper meeting at 6:00. Despite the blustery weather outside, there was a definite touch of springtime around the tables — literally and figuratively. The ladies of the church had decorated the tables with beautiful camellias and green foliage which bespoke of spring — and the spirit of the whole meeting was warm and friendly with signs of real interest showing. The food and the informal get-acquainted period around the tables were much enjoyed.

After a short break the group convened in the Sunday school auditorium where Mr. W. H. Baker, secretary of the Sunday School Convention, led them in the singing of several hymns which are Sunday school favorites.

The Rev. Joe A. French, vice president of the Sunday School Convention, added to the informal introduction given Dr. W. Norman Cook at the supper table, and presented him for a short address which laid the background for the discussion session which followed.

Four weeks before the meeting the superintendents and assistant superintendents had been asked to mail in their particular problems which they would like to have discussed.

The leaders were well qualified for their assignments. Dr. W. Norman Cook is secretary, Division of Field Service, Board of Christian Education,Presbyterian Church in the U. S. whose office is in Richmond. The other leader was the Rev. Fred P. Register, Secretary of Stewardship and Evangelism of our Southern Convention.

Other ministers participating on the program were the Rev. Joe A. Franch, Rev. Melvin Dollar, Rev. Russ Shaffer, and Rev. Olin Pendleton. The Rev. G. C. Crutchfield was also in attendance.

Mrs. J. H. Booth, Jr., president of the Sunday School Convention of the Eastern Virginia Conference, presided.

FRONTIERS OF FAITH, NBC-TV

Easter Sunday, April 6, 1958

1:00—2:00 p.m., ET

By special arrangement, FRONTIERS OF FAITH, usually aired at 1:30 p.m., ET, Sundays, will come on the air one-half hour earlier on Easter Sunday, April 6, for a full hour. It will be a full scale drama, titled, "This Prisoner Barabbas." It deals with the story of what happened in the mind and heart of the condemned thief Barabbas, who was released to the people the day Jesus died on Calvary.

Top flight actors will play the leading roles.

Mission Meal was held last Saturday evening at **Ingram.** A film about church work in Japan was shown to family groups present.

Sponsors for each special evening service during Holy Week at **First, Newport News,** along with sermon topics for those services are: Monday, Women's Fellowship: **This I Believe— About Cleansing the Temple;** Tuesday, Golden Rule and Progressive Classes — **This I Believe — About the Questions They Asked Him;** Wednesday, R. L. House and Pearl Baker Classes — **This I Believe — About Prayer;** Thursday, Church Night — **This I Believe — About Holy Communion;** Friday, Jesse H. Dollar and H. S. Hardcastle Classes — **This I Believe — About His Suffering.** Easter sunrise service at 7:00 will be sponsored by the young people. Worship services at 8:30 and 11:00 and christening service at 3:00.

Proposed Elon Church

Plans for the beautiful new Elon College Community Church, which is to furnish a place of worship for both the college and the community of Elon College, are moving ahead, and church leaders hope that initial building operations can get underway this summer.

It is with this hope for early construction of the first unit in mind that the church has planned a full-scale Building Fund Canvass to be held in the community during a "Canvass Week" that got underway last Monday, March 24 and continues through Sunday, March 30.

The week-long observance will be climaxed on Sunday, March 30, when a group of fifty men will visit homes of the church membership to secure pledges toward a goal set at $60,000, such pledges to be paid within two years. Information and letters have gone to homes in the community during recent weeks in preparing members for the canvass.

The "Canvass Week" itself will also feature special training meetings, to be led by Rev. Fred P. Register, secretary of Stewardship and Evangelism in the Southern Convention. He will conduct services in the Parish House during the week, speaking to officers of the church Monday night, March 24, to the canvassers at 8 o'clock Tuesday through Friday nights and to women of the church at 7 o'clock on Tuesday through Thursday nights.

The meetings schedule also calls for the stewardship leader to meet young people of the church at a breakfast Saturday morning, March 29, at 8 o'clock, and to preach Sunday morning, March 30, as a prelude to the canvass that afternoon. Canvass reports will be made at the church that night.

This canvass is a climactic feature of six years' efforts toward a new house of worship for the Community Church, a major effort being the pledging two years since of $50,000, most of which has been paid. The cost of the first unit, the entire project including four units, will be approximately $150,000.

The first of the four units will be built at the corner of Haggard Avenue and Williamson Street near the present Parish House and adjacent to the Elon College campus. This first unit is the church sanctuary, with Sunday School space. The sanctuary will seat approximately 500 people and will have the unique feature of choirs in transepts and not in the chancel area.

The structure will furnish ample room so that students of the college and children from the Congregational Christian Home for Children will continue to worship and study with the Community Church. The Parish House will continue to be of use as at present.

JAPAN STUDIED AT REIDSVILLE

Bronza Dockery

Members of the Women's Fellowship of the United Church of Christ (First Congregational Christian) in Reidsville, North Carolina, met March 11 for their second quarterly conference.

The business session was called to order by the president, Miss Kate Sartin. After the minutes were read and approved, we had all reports.

Mrs. W. E. Briggs introduced our guest speaker, Mrs. Donald Stroud. Mrs. Stroud was born in Tokyo, Japan, and moved to Reidsville six years ago. She spoke on "Religion and Customs of Japan." It was enjoyed by all.

Mrs. Briggs dismissed the meeting with prayer.

Dr. Elsie M. Farris, outstanding Congregational Christian women lawyer from California spoke last Tuesday at Grace Evangelical and Reformed Church, Akron, Ohio, in one of the series of Lenten services sponsored by the Council of Churches. This we learned from the news bulletin of Rev. William P. Smith of the Richfield church, which is located near Akron.

SUNDAY SCHOOL LESSON

Continued from Page 10

Prophecy — He said He would not drink it again until He drank it new with them in the Father's Kingdom. Let a man come to the Lord's Table in humility and sincerity and faith and expectation and he will not turn away empty. One does not have to believe that the bread and the cup become the actual body and blood of Christ, to obtain mercy and to find grace.

And here, we are all equal before Him. There is no distinction of rank or respect of persons at the Lord's table. Just after the Civil War was over, there was a Communion Service in St. Paul's Chapel in Richmond. Toward the end of the service, when most of the congregation had already knelt at the altar and received communion, a startling thing happened. An old colored man came hesitantly down the aisle, and knelt at the rail. The congregation gasped; such a thing had never happened before! For a few minutes the old man knelt there alone. Then a dignified, stately white man rose from his pew and came down the middle aisle, and knelt at the Negro's side. The dignified man was General Robert E. Lee! !

Program Of The Southern Convention

of

CONGREGATIONAL CHRISTIAN CHURCHES, INC.

April 29 - May 1, 1958

Held at The Christian Temple, Norfolk, Virginia

Tuesday, April 29 — Afternoon Session

2:00 Convention called to order by Martin T. Garren, President, Greensboro, N. C.
Hymn — "Christ for the World We Sing"
Instituting Prayer .... Dr. L. E. Smith, Bayside, Virginia
Welcome .... Rev. Frank R. Hamilton, Host Pastor
Response .... President Garren
Hymn — "The Church's One Foundation" .... No. 584

2:30 Determining of Quorum
Recognition of New Ministers, Visitors, and Fraternal Delegates
Report of Program Committee
Announcement of Committee Appointments
Hymn — "All Hail the Power of Jesus' Name" .... No. 327

2:45 Worship Service .... Rev. Wm. T. Scott, Jr., Durham, N. C., Chaplain

3:00 Address .... Hon. George B. Hastings. Grant, Nebraska
Moderator of General Council of Congregational Christian Churches

3:45 Reports:
Executive Board, Dr. Henry E. Robinson, Sec., Burlington, N. C.
Superintendent .... Dr. William T. Scott, Sr.
Treasurer .... Walter L. Cooper
Committee on Race Relations .... Dr. George D. Allen, Chm., Suffolk, Va.
Revisions Committee .... Dr. Henry E. Robinson, Chm.
Finance Committee (First Reading), Dr. George D. Alley, Chm.

4:45 Historical Society ...... Mrs. W. W. Sellers, Burlington, N. C., Chm.
Historian .... Dr. F. C. Lester, Asheboro, N. C.
Benediction .... Rev. Rosser Lee Clapp, Luray, Va.
Fellowship Hour

6:00 Fellowship Banquets:
Laymen's Fellowship .... Place: Park Place Methodist Church
Dr. J. Earl Danieley, President
Speaker: Hon. George B. Hastings
Women's Fellowship .... Place: The Christian Temple
Mrs. F. C. Lester, President
Miss Helen Kenyon, Speaker
Pilgrim Fellowship .... Place: Knox Presbyterian Church (?)
Miss Faye Gordon, President
Speaker: Dr. David M. Stowe — "The Day History Began"

Evening Session

8:00 Hymn
Invocation .... The Chaplain
Report of Committee on Memoirs, Rev. J. Frank Apple, Henderson, N. C., Chm.
Worship Service, Conducted by Host Pastor and the Temple Choir
Sermon .... Dr. Arthur W. Newell, Richmond, Va., Minister, St. John's Evangelical & Reformed Church
The Observance of Holy Communion

Wednesday, April 30, 1958 — Morning Session

9:15 Hymn — "When Morning Gilds the Skies" .... No. 176
Invocation .... Rev. John R. Lackey, Winston-Salem, N. C.
9:20 Business Session .... (Action on Tuesday Reports)
9:50 Finance Committee (Final Action on Report)
10:20 Report of Board of Publications:
Chairman, Rev. W. W. Snyder, Burlington, N. C.
Editor of The Christian Sun, Dr. F. C. Lester
10:40 Report of Franklinton Center .... Rev. W. Judson King, President
11:00 Hospitality Hour

11:40 Worship ... The Chaplain
Address ... Hon. George B. Hastings
12:30 Recess for Lunch

Afternoon Session

2:00 Hymn — "What a Friend We Have In Jesus" ... No. 372
Invocation ... Rev. Tucker G. Humphries, Franklin, Va.
Report of Institutions, Board & Committees:
Rural Church Committee, Rev. Max B. Vestal, Chm., Sanford, N. C.
2:20 Elon College ... President J. Earl Danieley
2:50 Congregational Christian Home for Children ... Supt. John G. Truitt
3:15 Board of Christian Education:
Chairman, Rev. William J. Andes, Elon College, N. C.
Pilgrim Fellowship
Moonelon
3:45 Ministerial Scholarship and Loan Fund ... Dr. John G. Truitt, Chm.
Stewardship and Evangelism:
Committee on Evangelism ... Rev. Clyde L. Fields, Chm., Asheboro, N. C.
Stewardship Committee ... Rev. Mark W. Andes, Chm., South Boston, Va.
Secretary of Stewardship and Evangelism
Rev. Fred P. Register, Elon College, N. C.
Report of the Mission Board ... Mrs. W. E. Wisseman, Greensboro, N. C., Chm.
4:15 Business Session:
Nominations and Elections ... Dr. Jesse H. Dollar, Newport News, Va., Chm.
Miscellaneous Business
Benediction ... Rev. Lowell A. Smoot, Henderson, N. C.
Recess of Afternoon Session
6:00 Fellowship Supper ... Dr. H. S. Hardcastle, Chuckatuck, Va., Toastmaster
Report of Laymen's Fellowship ... Dr. J. Earl Danieley
Report of Women's Fellowship ... Mrs. F. C. Lester
Report on "The Status of the Union" ... Dr. Jesse H. Dollar

Wednesday Evening Session

8:00 Worship Service ... The Chaplain
Music by Ensemble from Elon College Choir
Report of Committee on the Ministry ... Dr. H. S. Hardcastle, Chm.
Address — "God's Mission and Man's Dignity"
Dr. David M. Stowe, The American Board, Boston, Mass.
Offering for the Congregational Christian Service Committee
Benediction ... Rev. Melvin Dollar, South Norfolk, Va.

Thursday May 1, 1958 — Morning Session

9:00 Hymn — "Lead On, O King Eternal" ... No. 470
Invocation ... Rev. R. T. Grissom, Holland, Va.
Business Session (Action on Wednesday Reports)
Report of Social Action Committee ... Rev. A. Lanson Granger, Jr., Warwick, Va., Chairman
Report of Credentials Committee
Report of Resolutions Committee
Miscellaneous Business
11:00 Sermon ... Rev. Gaylord B. Noyce, Raleigh, N. C.
Benediction ... Dr. Wm. E. Wisseman, Greensboro, N. C.
12:00 Final Adjournment
Luncheon

OFFICERS OF THE CONVENTION
1956 - 1958

PRESIDENT ... Martin T. Garren, Greensboro, N. C.
VICE PRESIDENT ... Dr. David W. Shepherd, Virgilina, Va.
SECRETARY ... Dr. Henry E. Robinson, Burlington, N. C.
TREASURER ... Walter L. Cooper, Burlington, N. C.
ASSISTANT TREASURER ... Miss Edna M. Fitch, Elon College, N. C.
SUPERINTENDENT ... Dr. William T. Scott, Elon College, N. C.
SECRETARY OF STEWARDSHIP AND EVANGELISM
Rev. Fred P. Register, Elon College, N. C.

Paul Robinson, of Burlington, and Jo McAdams, of Elon College, officers of the N. C. and Virginia Pilgrim Fellowship, presented the program for the PF meeting at Apple's Chapel last Sunday evening.

In Memoriam

BRAY

Henry Hampton Bray was performing his daily chores Friday, February 14, when God saw fit to call him to his heavenly home. At the age of 77 he was enjoying a life of good health and rendering useful service in his community. Surely he could have chosen no more satisfactory way to go than while working on his native soil. The writer had the privilege of rabbit hunting with him only two weeks before his sudden death. He was a great sportsman as well as a Christian gentleman.

He had lived his 77 years in the Pleasant Grove (W.N.C.) community, where he had been a life-long church member. He was a member of the board of trustees, and had served in that capacity for over 40 years. He had also served various other church offices during his life. One of the greatest things ever produced in his home was a Christian minister, Rev. Henry Winfred Bray, pastor of our Randleman church. He loved his church, proving it by his devoted loyalty, and was constantly visiting the sick in his community to lend a helping hand. Surely a mighty oak has fallen in our church community.

Funeral services were conducted Sunday afternoon by the pastor, Rev. J. Avery Brown, assisted by Rev. L. M. Presnell and Rev. L. B. Simmons.

His widow survives, as do two sons, Rev. Winfred of Randleman, and Wade of Bennett; three daughters, Mrs. Flossie Phibbs of Greensboro, Mrs. Lillian Brown of Coleridge, Miss Nova Bray of the home; and one sister, Miss Cora Bray of the home.

We have lost a faithful worker in our church, but we believe our loss is heaven's gain.

J. Avery Brown

TICKLE

On Feb. 25, 1958, one of the oldest and most beloved members of Carolina Congregational Christian Church passed from this world to enter God's Kingdom.

Mrs. Mary Boggs Tickle, who was seventy years old, was a devoted and faithful member of our church. She was a member of the Ladies' Philathea Class and also an active member of the Women's Fellowship.

Mrs. Tickle was a life-long resident of the Carolina community. She will always be remembered for the genuine, spiritual, and useful life she led in service to God and to those who knew and loved her.

Rev. Glenn Garrett, pastor, officiated at her funeral, assisted by Rev. Bland A. Leebrick, one of her former pastors, and layman Lawrence Rudd, a friend of the family.

—Mrs. Hillary Jones

PALM SUNDAY

Alleluia,
We see him who in glory comes riding.
Alleluia,
O my heart, why leap thou at this tiding?
Is this the Lord?
Is this Messiah indeed?
He in whom God is abiding?

Praise Him all men;
There appeareth in Him God's expression.
Praise Him all lands;
For thy sins maketh he intercession.
The Lamb of God,
For sinful men to be killed.
Join now in His great procession.
Alleluia,

In His face shines God's Spirit so clearly.
Alleluia,
We adore Him who loves us so dearly.
He is the One,
God unto us has disclosed.
How may we serve Him sincerely?

Serve Him all men,
Upon thy knees shall thy sins be confessed.
Serve Him all lands,
In good will is thy love best expressed.
He is our Lord,
Humble but strong is His rule.
Trust Him and thou wilt be blessed.

Henry V. Harman
Pastor, Haw River Church

(The above may be used with the picture **The Triumphal Entry** by Plockhorst.)

The Christian Sun

Miss Beatrice George
1207 Seaboard Ave.
12-1-58

VOLUME 110 APRIL 1, 1958 NUMBER 13

My Easter Wish

May the glad dawn
Of Easter morn
  Bring joy to thee.

May the calm eve
Of Easter leave
  A peace divine with thee.

May Easter night
On thine heart write,
  O Christ, I live for Thee.

EASTER

Sing, soul of mine, this day of days,
    The Lord is risen.
Toward the sun-rising set thy face
    The Lord is risen.
Behold He giveth strength and grace
For darkness, light; for mourning, praise;
For sin, holiness; for conflict, peace.

Arise, O soul, this Easter Day,
Forget the tomb of yesterday
For thou from bondage art set free
Thou sharest in His victory
And life eternal is for thee,
Because the Lord is risen.

Here And There Among The Churches

Dr. David Shepherd of Virgilina will be the guest speaker at special services at Pleasant Grove, Virginia, church the third week in April.

Attendance Crusade is being planned at Pleasant Grove, Virginia, church school during April, May, June. The goal is an average of 100 each Sunday.

Wake Chapel Youth Fellowship entertained members of Plymouth Youth Fellowship Sunday evening, March 16.

Largest Christmas Fund ever received by the denomination for aged ministers and their widows is reported by Dr. Frank J. Scribner for 1957. Total was $150,638.13, which is $9,500 more than largest preceding one, which was in 1955.

A new parsonage is in the offing for Forest Hills Mission, Greensboro, for a down payment has been made on property at 4108 Phillips Avenue, which will be ready for a minister when one is located. In the meantime, services are being held by Dr. W. E. Wisseman, who as a layman says, "Has proved to be the dearest friend we could ever hope for."

Mrs. May Roberts sailed for Japan March 16, where she will teach English and Art at Kobe College. She went to Nagoya in 1929 with her husband, founding House of Neighborly Love social center there. They served in the states during war period. Following her husband's death, Mrs. Roberts returned to Japan in 1952 as a member of the Kobe College faculty —the first school for women in Western Japan, it has an enrollment of more than 1,700.

Flint Hill church, near Biscoe, North Carolina, has organized a new Women's Fellowship with 16 members, according to Mrs. Winfred Bray, Asheboro district chairman, who met with the group. She says the pastor, Rev. Carl Brady, has been very helpful.

Bible Study Course will be held at Burlington, First, April 2, 16, 23, 30 at 7:30 p.m., with Dr. Ferris E. Reynolds of the Elon College faculty as leader. **Psalms** will be the subject. This is sponsored by the Women's Fellowship, but all the church is invited to participate.

A CALL TO WORSHIP

Jesus Christ is risen today,
Our triumphant holy day.
Hymns of praise then let us sing
Unto Christ, our heavenly King.
Sing we to our God above,
Praise eternal as His love;
Praise Him, all ye heavenly host,
Father, Son, and Holy Ghost.
— Charles Wesley

Lacy M. Presnell, Jr., principal of Coleridge school, is first president of the newly-created Central District of the North Carolina Education Association. A graduate of Elon College, Mr. Presnell is the son of Rev. and Mrs. L. M. Presnell of Liberty.

The record of Warwick, one of our new churches: January average attendance, 124; offering $1,131.67; February average attendance, 122; offerings $1,164.78. Eight new members were received March 16 and a new preparatory class for adults is now being taught by the pastor, Rev. A. Lanson Granger, Jr.

Rev. Clyde Fields of Asheboro is to be the visiting preacher for revival services at Wake Chapel, April 7-11. Mr. Fields preached the first week in March at Maylo Methodist church, Gastonia.

The Claims of Christ form the basis for a series of sermons from Easter through Pentecost by Rev. H. E. Robinson at First, Burlington. Topics are: Only Source of Peace; Companion of the Soul; Our Spiritual Bread (Communion); Source of Christian Joy (Mother's Day); Gateway to Life; Abiding Through Fellowship (Pentecost).

Auburn Christian Church, Garner, North Carolina, as reported by Mrs. L. A. Roberts, is progressing nicely under the leadership of its new pastor, Rev. E. H Sessoms. February 14 the new minister and his family were honored with a fellowship supper to which all Sunday school and church members were invited.

Sgt. and Mrs. James A. Luke, now stationed in Frankfurt, Germany with the United States Army, made a recent visit to London, where they were entertained at tea at the Congregational Headquarters in Memorial Hall and were greeted by former Secretary of the International Council, Dr. Sidney M. Berry; Associate Secretary, Miss Dorothy Biggs; and Dr. Ralph F. G. Calder, at present Secretary of the International Council. Mrs. Luke is the former Lois Scott, daughter of Superintendent and Mrs. Scott. Sgt. Luke is the son of Mr. and Mrs. I. H. Luke of Holland, Virginia. It is comforting to know that our International Congregational Christian Fellowship seeks to minister to our young people who are away from home.

Volume 110 Number 13

THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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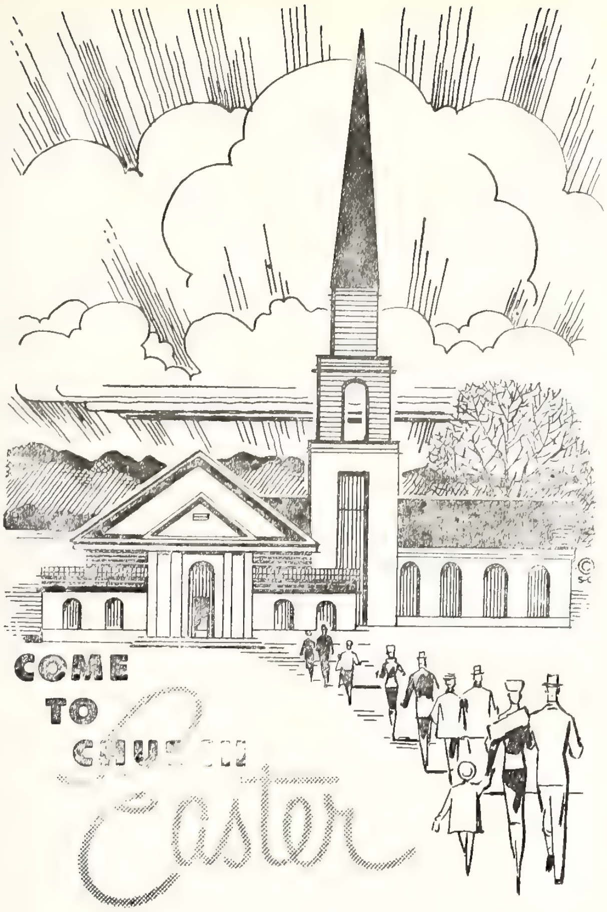


Pre-Easter Revival is being held April 2-6 at 7:30 p.m. at Pleasant Ridge church, of which Rev. Lynwood Hubbard is pastor.

Annual Easter Pageant of the last days of Christ's life on earth will be presented in Apple's Chapel cemetery (near Gibsonville, N. C.) at sunrise on Easter Sunday — about 5:15. This sponsored by the men of the church.

A Candelight Communion Service will be held at Center church, South Boston, Virginia, Maundy Thursday at 7:30. **Easter Sunrise Service** (on church lawn if weather permits) at 6:00 with Rev. P. E. Brewer, minister of Dan River Baptist church, preaching. **Easter Play** that evening at 7:30 under direction of Mrs. T. S. Earp.

Union Holy Week Services for Burlington are being held in our First Church each day this week from 12:00-12:30. Breakfast at our First Church will follow a 4:30 community Easter sunrise service.

Annual Sunrise Service at Fuquay-Varina, N. C. will be held at 6:00 Easter Sunday, with massed choirs of the local churches (including our Wake Chapel) participating.

On Palm Sunday the choir of the Haw River church presented a program of sacred music at morning worship. All-church family night program was held that evening.

Palm Sunday Service at United, Chapel Hill, which was broadcast over WCHL, included a sermon by the pastor, Rev. Harvey Carnes, entitled "The Ascending Way," the reception of five young people, and Gounod's **Motet Galia** sung by the choir.

Joint Holy Week Services will be held April 1 and April 3 by First and Shelton Memorial churches, Portsmouth, Virginia. This evening Rev. Thomas Britton preaches at the former and Thursday Rev. Russ Shaffer preaches at the latter. Lord's Supper will be observed.

He Lives! is the title of the Easter Sunday premiere performance on television in the **This Is the Life** series. It shows the spiritual significance of Easter in the life of a modern family.

Holy Week Services will be held each evening, Palm Sunday through Good Friday, at High Point, with the pastor, Rev. F. C. Lester presenting the messages. Communion will be observed Thursday.

Happy Home church, near Ruffin, North Carolina, is having Holy Week services Palm Sunday, Wednesday, Thursday and Friday. The Thursday service will be candlelight communion. Friday Rev. W. W. Hall of Danville will be the guest speaker. "The Resurrection Service" will be held at sunrise on Easter, followed by breakfast at the school cafeteria. Rev. Weldon Madren is pastor.

Easter Egg Hunt for small children will be held at our Richmond church, Friday, April 4 at 10:00 a.m.

Pilgrim Fellowship at First, Richmond will sponsor worship service at 7:30 Easter morning. The Junior Choir will sing introit, anthem, and benediction. Breakfast will be served without charge to the entire parish. To help defray expenses the young people sell Easter lilies, which are placed in chancel for services Easter and then claimed by the purchasers.

Copies of Famous Pictures will be presented to each family at the Hunterdale church, Franklin, Virginia, at special services April 2, 3, 4. Titles of the pictures will also be the topic for the service: **Christ Before Pilate, The Last Supper, Christ on the Cross.** New members will be received on Easter Sunday, a pastor's class having been held for the five preceding Sundays at the church school hour.

Community Sunrise Service in Asheboro is sponsored jointly by the Evangelical and Reformed and the Congregational Christian Churches, with the service held at the former at 6:00 Easter morning. Combined choirs will render special anthems under the direction of Mrs. John L. Davis. Organists will be Miss Agnes Swing and Mrs. Sam Greeson. Rev. Clyde Fields will be liturgist and Rev. Lawrence Leonard will deliver the message.

OUR BLESSINGS TO YOU ON
Easter
© SC

Holy Week

How can one week be more holy than another? This is a question in the minds of many who have been brought up in a free church that paid little attention to the Christian Calendar. The answer must, in all conscience, be that one week is no more sacred than another. The difference is in what is done with the time.

Holy Week is the time we remember the activities of our Lord during the last week of his earthly life. It includes Palm Sunday and Easter. In it are Maundy Thursday and Good Friday. Those who pay attention to the march of the Christian Year like to keep this week as a time for special meditation and prayer, a time of dedication to the one who suffered, died, and rose again. As they thus meditate and rededicate themselves the time becomes holy. They try to be good, to be holy, for at least one week during the year, and that makes it a Holy Week for the multitudes of Christians around the world who remember and rededicate.

It is a bit difficult to make a correct and continuous story of what our Master did the first days of the week. Each Gospel writer tells the story in his own way. But this will not miss the mark very far. Palm Sunday he rode into Jerusalem as a conquering king while the crowds sang his praise. Monday he cleansed the temple. Tuesday he met opposition as the Sanhedrin tried to trap him in his words so they could destroy him. Wednesday he rested in the home of his friends in Bethany, possibly in the home of Martha, Mary and Lazarus. Thursday he instituted what we call the Lord's Supper, prayed in Gethsemane. Friday he was crucified and buried in Joseph's tomb. Saturday the disciples awaited the unexpected. And Sunday Jesus arose from the tomb, talked with Mary, Peter, and John, two disciples who went to Emmaus, and appeared to ten who were together in the evening.

When we try to re-live these events with Jesus, when we fill our minds with thoughts of him and seek to know what all those events mean for us, the time becomes sacred, we are made holy, and we can call that time Holy Week.

Holy Communion

The Thursday night experience of Jesus and his disciples wrote itself into the long history of the Church, for it was then that he broke the bread and gave them the cup to be symbols of his broken body and spilled blood. He asked them to remember him when they ate and drank, and through the centuries the Church has held services regularly as such reminders, and we call it Holy Communion.

On this Maundy Thursday it will refresh our hearts to read again the table talk as recorded by St. John in chapters 13 to 17. Here is some of the most rewarding reading in all literature. The Leader was going away to come again, and that journey was beyond the grave. The Good Shepherd was giving his life for the sheep. The Master had chosen despondent disciples to be his friends. The death of Jesus would bring another Comforter to dwell with those who would do even greater things through the years to come. And then a prayer — a long prayer of dedication, a prayer that reached through the centuries to you and me.

It is little wonder, then, that millions of people will gather in their little churches and great cathedrals on Thursday night of this week to eat bread and drink from a cup in grateful remembrance of Jesus, the Crucified. Will you be there? If you are, you, too, can join in a Holy Communion not only with your fellows, but also with the Master Himself.

Good Friday

We have called it Good Friday, but for Jesus and those near to him there was nothing good about it. It was the time of false accusations, bad judgment on the part of leaders, persecution of the innocent, and death of the just. Crosses on a hill with men on them writhing in anguish could not be called good. Mobs making fun of the dying was beastly conduct. Disciples standing by while their Master was crucified without raising a voice in protest is not what we consider good. A storm of thunder and lightning that lasts for three hours does not receive our approbation.

And yet we say Good Friday, and for good reason. It was on that Friday long ago that the best man the world has ever known did the best thing any man can do — he gave his life that others may live. We think he was God's Son, God's best Son giving the best he had, his life. And when we look at the Man on the Cross, we want to be good. And so, it is Good Friday.

Easter

Among our forebears, the wild men of northern Europe, Easter may have been just a spring festival in honor of some long-forgotten god; but for Christians of all time Easter is the day of the resurrection. It is the brightest, most glorious day in all history, for it was on that Sunday that Jesus arose from the grave and appeared unto those he loved.

The slow-learning disciples had not believed it necessary for Jesus to die or that it was possible for him to arise from the dead. When he was buried they had come to the end of the road. Only the fishing nets and the jobs they had known in other days awaited them. The world's best hope had been buried, and they were ready to turn again home. Even the women who went early to the tomb hoped for nothing better than to anoint his body with sweet spices, like we lay flowers at the grave. But in the bright light of the new day Mary saw her Lord and heard him speak her name. Peter and John ran to the tomb and found it empty. There was abundant evidence that day, and for many days afterward, that the same Master who had been so carefully placed in the tomb was alive. "He is risen," was the breathless greeting from one disciple to another, and the response was equally astounding, "He is risen indeed!"

This announcement of eternal life being brought to light still stirs in the hearts of multitudes, and the Easter services are the best attended of any during the year. Of course there may be some display of flowers and finery, but deep in the hearts of people there is a desire to know that life is stronger than death, that truth crushed to earth will rise again, that there is something attainable beyond the grave.

Christian Faith And Social Action

Stanley U. North, General Secretary
Division of Church Extension and Evangelism
Board of Home Missions

Any individual or institution that presumes to speak for God assumes an awesome responsibility.

Jesus prayed that the Kingdom of God might come on earth even as in heaven. And we have made his prayer our own. But prayer, mark you, is profoundly more than passing on to God tasks, to perform which we ourselves do exactly nothing.

Prayer is not a monologue but a dialogue that may well issue in the petitioner, himself, performing that which he requested of God.

The difference in people is not that some suffer and others escape. The difference is in timing and in conduct. A great love invertably foreshadows a great sorrow. Each of us stands not far removed from the cross. And, if we pray, the chance is the words on our lips are these: "Let this cup pass."

But surely it is at this point that Christian faith takes on its deepest meaning. If our faith be vital and dynamic, life's superficial values assume their proper proportions. Our prejudices and biases, our inflated superiority and pride are unmasked, while the great issues of life command our attention and demand our enlistment.

Let me list four such issues in the form of propositions. You can readily add others.

The sonship of God and the brotherhood of man are not to be separated. We can't have the one without the other.

The supreme worth of the human personality encompasses the migrant not less than the landlord.

"Suffer the little children to come unto me" is inclusive — not some children, but all.

"Ye shall know the truth and the truth shall make you free" has relevance not just to the privileged but to humanity across the world.

We lo not need to be told that Christian ideals are not to be made real save by courageous and prophetic witnessing.

United Church Women in North Carolina sent a message to President Eisenhower urging him "to take the initiative in seeking realistic means to achieve disarmament and peace." Copies were sent to the Secretary of State and North Carolina senators.

GOD'S PLAN

O let me be aware
Of God's great plan.
To hear again of Calvary
Until I understand
The depth of love that there
Upon a cruel cross
Was manifested to the world.
O let me see the cost
Exceeding far my worth.
God's love paid for me,
My sinful soul to save
For all Eternity.
With bursting heart I kneel,
Before such magnitude
Of sacrifice, I feel
Unuttered gratitude.
O let me from this day
Be mindful, Lord, of Thee,
Thou King of Kings divine,
Thou Lamb of Calvary.

K. Stevenson Shaffer

(Mrs. W. R. Shaffer is the wife of the pastor of Faith Evangelical and Reformed Church, Philadelphia, formerly minister in High Point, North Carolina.)

About * * *

THE GOLDEN GATE TREE

In New Harmony, Indiana, is a tree which each spring presents a silent resurrection message. In the shadow of this tree lies the story of a man who among a host of others helped to make America great by their wisdom, talents and generosity.

Among the relatively unknown builders of America was William Maclure who was born in Scotland in 1763 and came tothis country at the age of 19 to engage in business. But being impressed by the new republic, and as a student of geology, young Maclure temporarily dismissed a business career and made a geological survey of the 17 States then comprising the Union. Although he did not reach what is now the States of Washington, Oregon, and California, his name is memorialized by Mount Maclure in Yosemite National Park.

After completing his temporary and self-imposed task, Maclure returned to the British Isles and became a partner in a firm of London merchants. His success was so rapid that at the age of 33 he had amassed a fortune and was free to retire. But instead of numbering himself among the idle, he returned to America in 1786, became a citizen and a resident of Philadelphia.

As a monumental task, Maclure made the first geological survey of this country. Then he took up the study of natural history, promoted adult education for the benefit of workers, and founded the first manual training school for primary pupils. He also organized the Working Men's Institute, promoted welfare work through its units, and through them spent $2,500,000 in establishing more than 150 public libraries. Maclure was the Andrew Carnegie of his time.

In 1817, Maclure published his findings on geology, and in the same year was elected president of the Academy of Natural Sciences, a position he held until his death in 1840. The institution advanced to a place of importance under his generous patronage.

After Maclure moved to New Harmony, Indiana, he traveled abroad extensively, and while on one of his journeys to the Orient sent one of his friends in New Harmony some Golden Rain Tree seeds. The friend planted the seeds by the gate to the tree-lined driveway leading to the Maclure mansion. Time has erased the mansion but the tree still stands in defiance of the elements.

On the lot where once stood the house accupied by Maclure and his brother and two sisters, all four lie in a common resting place with appropriate epitaphs on each grave marker. All were unmarried.

It is not at William Maclure's grave, however, that his most lasting epitaph is found. It is in the resurrection message proclaimed every spring when the Golden Rain Tree (called the Gate Tree in New Harmony) breathes out its incense.

Vachel Lindsay told the story of the Golden Rain Tree in a poem that paints a word picture of the fading and falling of the tiny petals in showers of gold. Such is the symbol of William Maclure who did golden deeds and showered his wealth upon the forgotten men and women of his adopted land.

C. B. Riddle

Easter Is A Sunrise And A Song

He whom Easter possesses knows deliverance from the ultimate fear. Some fears there are most needful for us all. "I am afraid", we say, "that he will misunderstand me." And, therefore, take care to make our purposes clear. Fear of dishonor and disgrace exerts a most wholesome discipline. Being afraid that we may hurt another contributes to the sum total of kindness in the world. That is good. These fears are not the ultimate fear, devastating and terrible. The fear which is our eternal enemy is the fear that there is no God more powerful than death and that, therefore, the strivings, sufferings, dreams of our lives are meaningless. Deep in our hearts, beyond the reach of manmade reassurances, lurks the hideous fear, (that ultimate fear), that whatever we build or become will, in the end, be consigned to some vast, tragic wasteland of uselessness. Then, across the centuries, to every doubtful, grieving heart, speaks the Voice. The Voice with the Galilean accent, speaking with the assurance of a traveler who has gone over a road and returned. Hearken to the Voice, the steady beat of its authority, the calm finality, the warm and joyous music of the loveliest lyric ever addressed to the hearts of men. Listen. . . "Let not your heart be troubled, neither let it be afraid. . . I go to prepare a place for you. . . In my Father's house. . . . In the world you will have tribulation but, be of good cheer, I have overcome the world. . . he that liveth and believeth in me. . .". So goes the music. So sounds the song. So comes the blazing glory. "In the beginning was the Word and the Word was with God and the Word was God. And the Word was made flesh and dwelt among us". Lift up your hearts! Lift up your hearts, face East and sing! ! ! For Easter is a sunrise and a song.

First Congregational Courier
Richmond, Virginia

CHANCELLOR HOUSE AT UNITED CHURCH

Chancellor Emeritus Robert B. House of the University of North Carolina was the featured speaker at the annual Ladies' Night Banquet sponsored by the Laymen's Fellowship of the United Congregational Christian Church, Chapel Hill, North Carolina, March 28. He was introduced by Rev. Samuel Magill.

Toastmaster for the occasion was Col. Holland L. Robb, president of the Laymen's Fellowship. The banquet committee was composed of Hugh Hartshorne, Hugh Hartshorne, Jr., and E. U. Bain. J. R. Ellis and his Village Cafeteria staff were caterers.

Pastors of our two Burlington churches will exchange pulpits April 13, with Rev. Walstein Snyder preaching at First and Rev. Henry E. Robinson at Beverly Hills.

Henderson-Raleigh Rally

Mrs. R. E. Tally

The Annual Apring Rally for the Henderson-Raleigh District of Women's Fellowship will be held Wednesday, April 9, in the Oak Level Church near Youngsville. Registration will be at 9:30 a.m. and adjournment will be at 3:00 p.m. Lunch will be served for $1.00.

The theme is "For The Living of These Days". We're most fortunate to have Miss Isabel Hemingway as guest speaker. Mrs. W. E. (Graham) Wisseman who has recently been named National Friendly Service Chairman, will talk with us in the afternoon.

Also in the afternoon each local president is requested to bring a brief (not over two minutes) report of something valuable, unusual, different, or good that your fellowship has accomplished this Church year.

Oak Level Church is near Youngsville. On highway No. 1, or No. 1-A on entering Youngsville, go across railroad tracks and onto the main street. Pass one stop light and continue for about one mile to B. F. Woodlief's Store. There turn left and continue two miles.

Coming from Zebulon on No. 96, come to stop light, turn right and follow the above directions.

It Is Spring

For three months of every year that simple sentence is true, and yet it comes to us with a new thrill every Spring. Whether the cold winds blow or the sun shines in warming beauty, the fact remains that Spring comes near the middle of March.

Scientists tell of the movement of the earth about the sun and say that we are now on the sunny side of the earth. But the birds believe that it is the time to sing and to migrate. They are moving northward as their music fills the air. Buds that have been dormant through the winter burst into bloom and give their fragrance for the joy of those who can smell.

Beauty may be chilled and blackened for a season, but beauty, goodness and truth have their resurrection day. When spring comes to our hemisphere we are reminded that there is hope, that life cannot be cloistered by death, that the greatest things of earth may be hindered for a while but triumph they must. Spring is in the air; beauty bursts forth about us; and Easter is not far away.

Thank You, God, For Spring

Thank you, dear God, for bringing spring each year!

For daffodils like golden laughter,
For all the flowers that follow after,

For blossoming trees like clouds of white,
For the rainbow's lovely light.

For robins nesting, swallows winging
For songs that meadow larks are singing.

For warmth of sun and nourishing rain
For all the world awake again—

Thank you, dear God, that spring once more is here!

—Eleanor Hammond

Report To American Board

PHILIPPINES

Alice Cary

This year the United Church of Christ in the Philippines celebrates ten years of the union of the churches connected with the Congregational Christian, Presbyterian, Disciples, and Evangelical and United Brethren, and some independent local congregations. Forty percent of the Filipino Protestant Christians belong to this church through which we work, and which places and directs our missionaries in its religious and educational programs. The total number of Protestants in the Philippines is little more than three percent of the population.

The United Church has a "Five Year Plan" some of whose goals are:

1. The expansion and use of lay workers.
2. Demonstration institutes on stewardship.
3. Conferences on Christian education for teachers in Church-related schools.
4. Increased financial responsibility by the church for theological schools and students.
5. Expanded ministry to students.
6. Evangelistic outreach into new communities and with new groups.
7. Extension of Christian medical service.

The overseas program initiated by the church five years ago is a growing program for which the Filipinos jealously assume full support. One missionary family serves in Indonesia, another in Thailand, while a new family has just gone to Iran. A nurse and a dentist will go to Okinawa as soon as an entry permit can be obtained.

The United Church also cooperates generously in the Asia Council on Ecumenical Mission of which it is a charter member.

Participation in the program of the United Church has stretched the interests and horizons of the American Board so that they now cover all of the Philippines, rather than just Mindanao, and through the united budget of the church carry our prorated share of the nationwide program of this vital young church.

* * *

CHINA

In a year of massive growth in Chinese influence, within the Communist bloc, in the Pacific basin, and upon the world as a whole, the American Board has continued its historic concern for China. (Its "mission" has taken diverse forms, suitable to the present fact of four distinct but interrelated "Chinas": the inaccessible mainland, Taiwan, Hong Kong, and the Chinese communities of Southeast Asia.) Grants have been made to Tunghai University on Taiwan, and Rev. and Mrs. Walter Tong administer Church World Service programs there. Salary is being provided for a professor at the Tainan Theological College. Through the institutions and church work of the Philippines Mission contacts are made with Chinese in those Islands. Chung Chi College in Hong Kong receives aid.

A few new peepholes in the political curtain around the mainland have brought glimpses of continuing work and witness by Christians nurtured in our former China missions. Through a year of shifting ideological currents, first promising some liberalizing of the regime and then a strong counterattack on "rightists," the churches have been put under more severe pressures than ever. Reports indicate, however, that there is actually growth in numbers and continuing vigor of program in many sectors of the church. Notably, a keen desire for understanding and spiritual solidarity with the ecumenical Christian community has come across the frontier.

MEXICO

THE MESIAS CLINIC, in the poor section of Guadalajara is operated by the voluntary efforts of Dr. and Mrs. Ramirez of the Guadalajara church. Other church members do voluntary social and religious work among the growing constituency of poor people.

TWO NEW MISSIONARY FAMILIES, the John Howes and the William Keeneys, have been heartily welcomed by the Mexican people who for a long time have been requesting extra help. At the request of the Mexican church, the Howes will do general work in Guadalajara and the Keeneys will develop Religious Education throughout the entire field.

INSTITUTO COLON in Guadalajara and Colegio El Pacifico in Mazatlan continues as seedbeds for the growing of future leaders. In 1958 a young doctor will come to the United States for internship and a young minister to Union Theological Seminary to complete his Ph.D. Support for both of these young Mexicans must be found through special gifts.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Turkey

April

6—**Easter** is a mystery as profound as it is joyous. The world says that death is the end. Christian faith declares that death is the beginning. So, on Easter we give thanks to God for this faith, for birth and death are but stations on the road of life eternal.

7—**Florence Wishard** graduated at Hanover (E. and R. colloge) in 1951. She went in 1954 for three years as English teacher at American Academy for Girls, Uskudar.

8—**Rev. and Mrs. Melvin Wittler** teach at American Academy for Girls — he, philosophy, and she directs nursery school as part of home ec. program. He graduated at Yankton and Hartford, she at Shauffler and Hartford. Married in 1953, they went to Turkey in 1956.

9—**John Wood** is teaching math at American College in Tarsus for three years, going in 1956. Janis Schneck went to Turkey last year to marry John and to teach English in Tarsus. Both are graduates of University of Wisconsin.

10—**Rev. and Mrs. William Woolworth, Jr.**, have worked in a variety of places, since he went out in 1919 and she the next year — evangelistic work, teaching, publications office, mission treasurer. Now he is doing special work on property matters and with Protestant churches and students in Istanbul, while she teaches at Uskudar.

11—**Carol Wright** graduated from Oberlin in 1957 and is teaching English for three years at American Academy for Girls, Uskudar.

12—**Harriet Yarrow** has been in Turkey since 1957 and teaches mathematics and English at American Collegiate Institute, Izmir. She is a graduate of Wellesley and Columbia and has studied at Catholic, Indiana, Stanford, and Chicago Universities.

Agony In The Garden

(With Hoffman, "Christ in Gethsemane")

Alone in the garden.
  Alone . . .
    Yet not alone.
      Man is never alone; Jesus least of all men.
Man and his God;
  Man and his heavenly Father,
    Closer than hands or feet,
      Nearer than beat of heart, pant of breath.

Alone with God;
  Alone in the moment of decision.
    "Father, if thou art willing . . ."
      But, no, Father; I know it is not thy will that I should live.
Live; see spring again . . .
  Birds frolic overhead,
    Flowers spread wide their petaled arms,
      Friends slowly smiling, laughing . . .
        NO!
No, Father, I understand.
  Forgive me for thinking
    There might be some easier way by which
      Men could know thy love
        As I have known it.
          "For God so loved the world."
            I understand, Father;
              I am ready.
Alone with God.
  Man and his God.
    Friends are fine.
They are the difference between
  Full life and faltering existence;
    Heady wine and colored water.
Much they can do for us — with us,
  But not
    The great decision,
      Which way our lives shall go.
Men stand together — yet apart.
  Run their race together — yet each one his own.
    From the sidelines: cheers, prayers, hopes of friends;
      But the race is our own,
        The final sprint — ours.

Alone with God.
  The decision:
    Ahead or retreat,
      Danger or safety,
        Right or wrong,
          Death or life.
Not my will but thine — must be done.
  Not my strength but thine — is sufficient.

To the Cross!

Henry V. Harman

A PRAYER FOR GOOD FRIDAY

Almighty God, who in the life and teaching of the Son hast showed us the true way of blessedness: Thou hast also showed us in his sufferings and death that the path of duty may lead to the Cross and the reward of faithfulness may be a crown of thorns. Give us grace to learn these harder lessons. May we take up our cross and follow Christ in the strength of patience and the constancy of faith; and may we have such fellowship with him in his sorrow that we may know the secret of his strength and peace, and see, even in our darkest hour of trial and anguish, the shining of the eternal light. Amen.

THE CRUCIFIXION

(Written to be used with either of these pictures: **Christ on Calvary** by **Munkacsy** or **The Crucifixion** by Wood.)

The cross,
  the crosses three
  outstretched arms, drooping heads
    silhouettes against a sky.
The crowd
  the crowd triumphant
    behold the man
      he called himself God
      the anointed one, the Messiah
        blasphemer, sinner
          only fit to die
            to crucify
The crowd laughs
The cross,
  the crosses three
  outstretched arms, drooping heads
    silhouettes against a sky.
The friends
  friends unto death
    Mary, John, Martha, Peter
      grief beyond speaking
        sheep without a shepherd
          life without hope
The friends weep
The cross,
  the crosses three
  outstretched arms, drooping heads
    silhouettes against a sky.
The man
  the strange man
    the man so close and yet so far
    so much a man — yet so of God
The man who draws us past resisting
  yet frightens us away
    whom we desire so dearly
      yet fear to approach
Lest he should ask of us also
  A cross
The man dies
The cross,
  the crosses three
  outstretched arms, drooping heads
    silhouettes against a sky.

Henry V. Harmon

"Who Shall Roll Away The Stone For Us From The Door Of The Tomb"

Mildred and Merrill Iseley
American Hospital,
Gaziantep, Turkey

Have you ever thought about the door of the tomb, where Joseph of Arimathaea and Nicodemus placed the body of Jesus, our Lord and Master, when they took it down from the cross? Have you considered the problem of the women, as they hurried to the tomb that first Easter morning, and what they meant when they asked each other, "Who shall roll away the stone for us?"

If you could make a trip to the west ridge of Duluk Baba, a hill seven miles north of Gaziantep, in southern Turkey, you would understand the problem of rolling back the stone, "for it was very large." The old Hittite place of worship was followed by a Roman temple, and then in more recent centuries a church, and finally a burial place of a Moslem saint. Very little of these remain today, except the name Zeus Doliche. There is a "Roman eagle" scratched on the wall of a cave. The archeologists have not yet made a detailed study of the area, even though a mosaic floor was unearthed in the railroad cut near the village to the north. Undoubtedly many of the tombs in the basements of the village houses, as well as on the west ridge of Duluk Baba date from 100 B. C. to 200 A. D.

There are two basic plans for the tombs on the west ridge. One arrangement provides for six grave-coffins, two each in semi-circular recesses cut in the three walls of the four yard square tomb. The other arrangement has a three square central chamber which opens out into three small chambers, which in turn have three graves each, one on each side. As in the "garden tomb" in Jerusalem the coffin sides are part and parcel of the solid rock — the one in Jerusalem being badly broken, while those on Duluk Baba are complete. In most of the graves the head position is slightly raised for a pillow, this indicating the direction in which the bodies were placed, arranged in a clock-wise order, head to foot. The edges of the stone coffins are not perfectly smooth, so it would seem that lids had not been placed on them. In the six grave tomb there is a pillar or altar, which is also seen in relief outside another tomb. These two tombs have probably been opened within the last hundred years, as the stone seems so fresh, yet the arrangement of the graves in the four directions indicates that they were made at a time previous to the Christian era.

The point which is of special interest is that the entrances to these tombs can be closed by solid stone wheel doors, which are still complete and in place. Recesses were cut to the left into which the stone "cartwheel" door could be rolled back. In the tombs of the kings in Jerusalem one is shown fragments of stone, but nothing as perfect as those on Duluk Baba. For sometime we have known of and shown our visitors the inner, largest "cartwheel" door, which is five feet nine inches in diameter and eleven inches thick, weighing more than a ton. When the entrance was cleaned out last fall, with the approval of the museum director a second outer "cartwheel" door was discovered. It was closed in place, and the grave robber had gone in over the top of it, by removing the great slab forming the top of the entrance way. The two door posts to narrow the outer entrance passage, so that this outer "cartwheel" would completely close the same, are now lengthwise in the passage way. The outer "cartwheel" is four feet nine inches in diameter and twelve inches thick, weighing an estimated 1800 pounds. This nine-grave tomb with inner and outer "cartwheel" doors must have been the family tomb of a very wealthy and prominent family. The door of the six-grave tomb was smaller, being three feet six inches in diameter and only ten inches thick. Still its estimated weight is more than 750 pounds. Thus one can see that it would not have been an easy task for any woman or several together to roll away the stone. Several men with levers or crowbars would be needed to open the tomb.

Let us return to Mark's account, "And looking up, they saw that the stone was **rolled back**; for it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were amazed. And he said to them, 'Do not be amazed, you seek Jesus of Nazareth, who was crucified. He has risen; he is not here. See the place where they laid him.' " The tomb was empty and Jesus had risen.

Even though the disciples of Jesus have tragically failed Him, because through the ages and even now, they are seeking salvation through physical and political means, Jesus and His Ideals are still the only answer. At this Easter let us rejoice and proclaim that the stone has been rolled away and the Lord is risen!

Prayers For Easter

O God, who for our redemption didst give thine only-begotten Son to the death of the Cross and by his glorious resurrection has delivered us from the power of our enemy: Grant us so to die daily from sin that we may evermore live with him in the joy of his resurrection; through the same, the Son Christ our Lord. Amen.

* * *

Almighty Father, who through the eternal victory of Thy Son hast brought us through the shadow of the Cross and the gloom of the garden and the night of the tomb to the glorious sunrise of everlasting light and life: Fill us with the glory of his victory, so that transformed and strengthened by him we may overcome all that separates us from thee in this life, and through him come to the life that never ends. Amen.

* * *

O God, Who, through the mighty resurrection of thy Son Jesus Christ from the dead, hast delivered us from the power of darkness into the kingdom of thy love: Grant, we beseech thee, that as by his death he has recalled us into life, so, by his presence ever abiding in us, he may raise us to joys eternal; through him who for our sakes died and rose again, and is ever with us in power and great glory; even the same Jesus Christ our Lord. Amen.

Active Church At Southern Pines

Our Church of Wide Fellowship, Southern Pines, of which Reverend Carl Wallace is pastor, has published an attractive brochure which contains "Statement of Beliefs," "Historical Background," and "Program of Activities." Presumably Mr. Wallace would be glad to send a copy to anyone interested.

A very complete program of music is offered under the direction of Roger Gibbs, graduate of Elon College. A cherub choir for grades 1-3, chapel choir for grades 4-7, youth choir for grades 8-12, and the chancel choir (adults) provide music for the services. Private instruction is given free on Saturday morning by appointment for choir members.

The Women's Fellowship, of which Mrs. Lloyd Stemple is president, is divided into five circles — one morning, three afternoon, and one evening.

Mr. Walter Daeke is superintendent of the church school, which is divided into children's, youth, adult, and home departments.

The youth program for juniors (grades 5-7) and seniors (8-12) consists of snack supper, vespers, program and recreation each Sunday evening.

Once a month there is a covered dish supper for the entire church group.

PLEASANT RIDGE WOMEN'S FELLOWSHIP

Jeanette Dunn

Our meetings have proved to be very successful during the past year. We have all enjoyed being together and working together for our church.

Each month favors are made and sent to the hospital for the patients' trays. At our December meeting we brought toys for the children's ward at the hospital.

We have received our Friendly Service quota from the Convention Chairman and work has been started on filling it.

The Asheboro District Spring Rally will be at our Church Saturday, April 12. The meal will be prepared by the ladies of the Fellowship.

For our World Day of Prayer Service the ladies of our Fellowship met with the ladies of Spoon's Chapel for a very inspiring program.

The Leadership Training School was held at our church for the Western North Carolina Conference March 19, 20, 21, and the Women's Fellowship served refreshments for this.

PRAYER FOR GOOD FRIDAY

O Lord Jesus Christ, who for our sakes didst suffer death upon the Cross: Help us to bear about with us thy dying and, in our living, to show forth thy life. Looking on thee whom we have pierced, we would mourn for our sins with unfeigned sorrow; we would learn of thee to forgive, with thee to suffer, and in thee to overcome. Lamb of God, who takest away the sins of the world, have mercy upon us. Lamb of God, who takest away the sins of the world, grant us thy peace. Lord, we pray thee, in thy great mercy remember us when thou comest into thy kingdom. Amen.

A miscellaneous shower was held at Leaksville United Church of Christ, Luray, Virginia, March 19 for a couple who recently had the misfortune of losing their home and all its contents by fire — Mr. and Mrs. John Zigler. Following a short program planned by Miss Dorothy Foltz, the pastor, Rev. R. L. Clapp, gave an interesting and appropriate talk, according to Doris Clatterbuck, church reporter. The Second Bible Class, of which Mrs. Zigler is a member, served refreshments. Those present expressed the hope that their gifts will help, in a small way, as the Ziglers start a new home.

There is only one man living today who has been presiding officer of both houses of Congress. It is John Nance Garner, former speaker of the House and former Vice President.

NEW MISSIONARY HAS

International Background

A young Indonesian-born law graduate who was an active member of the Dutch resistance forces during World War II, will continue his work as a college chaplain and teacher in far-off Ceylon as a career missionary of the American Board of Commissioners for Foreign Missions.

Coenraad Bernardus Bavinck, 34, member of a family of ministers and son of a university professor of Theology, was happy in his work at Jaffna College in Vaddukoddai, Ceylon; but both he and his 27-year-old wife felt the need of "a church behind us."

Their appointments as career missionary and missionary wife by the American Board give them the moral backing of the oldest missionary society in America, as well as the Congregational Christian Churches which it represents overseas.

Mr. Bavinck, chaplain of the secondary school, teaches Bible and Manual Training and will later teach classes in photography and woodworking. He has helped to develop a photographic club and serves as a Scout Master. Both Mr. and Mrs. Bavinck are leaders in Sunday School work.

Born in Bandung, Indonesia, in 1924, Coenraad Bavinck spent his boyhood in that country, leaving it when he was 15 years old to continue his education in Holland. He was still in his teens when the Germans overran Holland and later joined the Dutch underground. In 1944 he was arrested by the nazis and a number of machine-gun bullets were found in his pockets. These could have landed him before a firing squad, but he was jailed instead. Released four months later, he immediately assumed responsibility for getting out an illegal, underground newspaper and continued this hazardous enterprise until the end of the war.

Mr. Bavinck entered the University of Utrecht in 1945 planning to become a civil servant in Indonesia. When the political situation made it obvious that there was little future for a Dutch civil servant in Indonesia, he switched to law, receiving his Master's degree in that subject in 1952. After working for a time as a metal factory blacksmith, he became secretary of the Dutch Student Christian Movement. He took over his present post at Jaffna College three years ago.

Mrs. Bavinck, the former Hermine Ubbink, is a native of Rhedan, the Netherlands. She was in her third year at the University of Amsterdam when she left college to be married. The Bavincks have two sons, Jan Marten, 3; and Johan Herman, 11 months.

Biennial Meeting

Southern Convention Pilgrim Fellowship

Faye Gordon, President

The Pilgrim Fellowship of the Southern Convention will hold its biennial session at Moonelon Conference Center, Elon College, North Carolina, April 18-20. Two delegates and one counselor from each church are to attend.

Registration will begin at 7:00 p.m. Friday. Cost is $4.00, which includes three meals Saturday, two meals Sunday, and two nights' lodging. Bring sheets and blanket. Clothes may be casual.

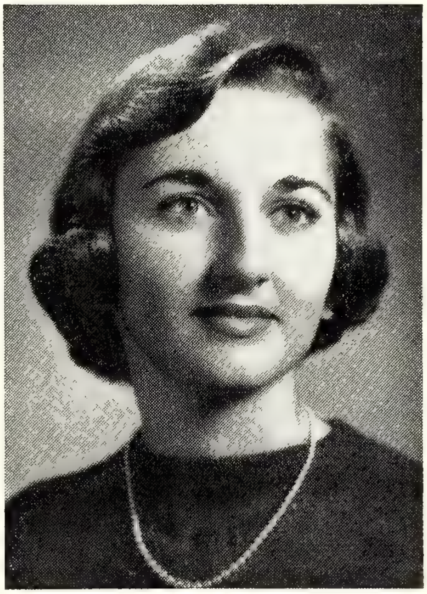
This will be an experience of fun, fellowship, worship. New officers will be elected and installed. Representatives to attend the National Council of Pilgrim Fellowship in New York City this summer will be chosen.

Guest speakers and leaders will include Dr. William T. Scott, Dr. Earl Danieley, Rev. John S. Graves, Mrs. Jack Akin, Miss Ruth Dunn and Louis Wilkins. Fraternal delegates from the Evangelical and Reformed Church will share and plan with us.

A special feature will be a concert by the 65-voice choir of the Manhassett Church Pilgrim Fellowship Choir from Long Island, New York.

Names of those planning to attend should be sent to Miss Ruth Dunn, Box 336, Elon College, by April 15.

Lenten Sermon Topics used by J. Rex Thomas, student pastor, at the Sanford United Church of Christ were: A Man of Power, A Friend of Children, The Master Teacher, A Friend of Publicans and Sinners, A Man of Prayer and Acquainted with Grief, and The Victor.



Miss Faye Gordon
Student at Elon College

Four million dollars for theological education in Africa, Asia and Latin America has been received by the International Missionary Council. Two million comes from the Sealantic Fund, founded by John D. Rockefeller, Jr., and the other two million from 9 denominations, including both branches of the United Church of Christ. Included among the administrators of the Fund will be Dr. Liston Pope of Yale, Dr. Hachiro Huasa of International Christian University, Japan, and Dr. Proculo Rodriguez of the Philippines, all of our Church.

E. N. C. Laymen To Meet

J. B. Bobbitt

Plans are now complete for the regular quarterly meeting of the Laymen's Fellowship of the Eastern North Carolina Conference, which will be held in Henderson, Tuesday, April 8, at 7 p.m. Mr. E. L. Forsythe, president, reports that since a large attendance is expected, the facilities of the new E. M. Rollins Junior High School will be used. Directions for reaching the school have been forwarded to all group leaders.

Since the business schedule is extensive, each group is urged to have a large delegation. Any churches without an active fellowship group are encouraged to have interested church members and members of the Sunday School attend this meeting so that they may be assisted in organizing. In either case, each church of this conference should have representation.

The speaker for the evening will be Mr. Henry A. Dennis, editor-in-chief of the **Henderson Daily Dispatch** and president of the N. C. Press Association. Mr. Dennis is an active layman in the First Methodist Church and appreciates the importance of the Layman in the fulfillment of the calling of the Church.

The ladies of the host church will be in charge of the meal.

When a man forgets himself he usually does something everyone else remembers.

AFFIRMATION OF FAITH

I believe that the life everlasting flows from the Fatherhood of God, as the stream from the spring.

I believe that the Risen Christ is the visible witness to the sublime truth that the grave has no victory, and death no sting.

I believe that immortality is something to be lived rather than something to be proved.

I believe that the universe is God's house, that this world is not the only habitat of the living, but that in his house are many rooms.

I believe in holding daily life under the quiet light of eternity, and in pasturing our thought in the amazing love of God.

—Margaret Burton

The Church's Assurance Of Victory

Background Scripture: John 20:26-29; Ephesians 1:15-23; Revelation 7:9-12.

Devotional Reading: I Peter 1:3-9.

Memory Selection: **Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us unto Him be glory in the Church by Jesus Christ throughout all ages, world without end. Amen.** Ephesians 3:20-21.

We sing, again and again, in the Gloria Patri, "as it was in the beginning, is now, and evermore shall be, world without end. Amen, Amen." Those words will serve as an outline for today's lesson.

AS IT WAS IN THE BEGINNING

One thing is sure — the disciples who knew Jesus best were fully persuaded that he came alive again from the tomb. There was no question in their minds about that. They were so convinced of that fact, and convinced in spite of their doubts and unbelief, that they dared to stake their lives upon that fact, and in most cases actually gave their lives for their faith in this fact. They saw Him as individuals, and as a group, again and again, and they went forth to preach this fact to the world. Even Thomas, who was the last disciple to accept this fact because of his honest doubt, was convinced and converted, and hailed the Risen Lord as Lord and God. A man has to shut his eyes to the stubborn and solid facts, not only of the New Testament, but of history, to deny that Jesus Christ rose again from the dead, that he rose in newness of life and power. That belief was the core of apostolic preaching, and the foundation of the Church. That belief was the only thing that could account for the change in the disciples. That belief was the only thing that could account for the chagrin of their enemies. That belief is the only thing that can account for the Christian Church as we know it and as it exists in the world today. **There is mystery about the HOW of the Resurrection. There is no doubt about the FACT of the Resurrection.** Something happened, so tremendous and vital, that it not only changed the character of the movement and the men, but with them changed the whole history of the world. And as Dr. Glover further says, the evidence of the Resurrection is not so much what we read in the Gospels as what we find in the rest of the New Testament — the new life of disciples, and he could have added the life and work of the Church. In a world in which there are so many uncertainties and unproved things, there is one truth to which we can cling, one rock on which we can stand — The Resurrection of Jesus Christ.

AS IT WAS THIRTY YEARS LATER

Paul's letter to the Ephesians, a part of which is the background of today's lesson was written about thirty years after the resurrection. By this time many disciples had been won, and many churches had been founded. What is the dominant theme and the prevailing note of this, and the other letters he wrote? It is the fact that a vibrant, dynamic, effective spiritual power was at work in the world, thru the Church. The Living Christ was in, and working thru, his Church, which was his body. Christ was the head, the Church was the body, thru which the Living Christ was to express his mind, and his heart, and his will in the world.

Read the short section from Ephesians for yourself and catch something of the uplift and surge of this amazing spiritual power. "That the God of our Lord Jesus Christ, may give unto you the spirit of wisdom and revelation of the knowledge of him, the eyes of your understanding being enlightened; that ye may know what is **the hope of your calling"** — that you might catch something of the blessed hope of salvation in Jesus Christ and what **the riches of the glory of his inheritance in the saints** — what it means to be, not a stranger and an alien, but to be a member of the family of God, and an heir of the promises and privileges and posessions of God's bounty and benevolence! And what is **the exceeding greatness of his power to usward who believe, according to the working of his mighty power** — look at the adjectives which are used, "exceeding greatness," "mighty power" — this man knew that religion was not a farce or a form, but a force and a power, it was the power of God within a man's life, enabling him to endure what had to be endured, and to do what had to be done, a power greater than any power outside of him.

SUNDAY SCHOOL LESSON

April 6, 1958

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

This power had been authenticated when God raised Jesus from the dead. That was the supreme manifestation of God's power, and the supreme attestation of his power. That power had raised Jesus from the dead, had placed him at the right hand of the Father in heavenly, that is, spiritual places, and had exalted him above all other powers in heaven and on earth, both now and forevermore. All things had been put under his feet, and he had been made head of the Church, which is his body, the fulness of him that filleth all in all. We Christians just do not suspect the power that is available to us for our daily needs. Religion for too many of us is a weight, instead of wings. We have a form of godliness, but we lack the power thereof. A divine energy is available to help in our daily lives.

AS IT IS NOW

And nineteen hundred years later, we see the Church of Christ, founded on, and deriving its life from, the Living Christ. **It is the greatest institution on earth in numbers, wealth, purpose, influence, power.** To be sure, we have this treasure in earthen vessels. The Church is made up of weak, erring, human beings. But in nature it is essentially spiritual, it is the body of Christ who is the head. And in spite of its divisions, and dullness, its blindness and its blundering, due to its human element, it is still the body of Christ. It has an inner, divine, dynamic, spiritual life which is derived from the Living Christ. As members of the Church, we are members of the body of Christ. If Christ is to fulfil his plan and purpose in the world, he must work thru us. That gives meaning and dignity and responsibility to Church membership. To what extent can and does Christ work thru you, to what extent are you an instrument of his grace and goodness?

AND EVERMORE SHALL BE

Some folks are asking "Can the Church win?" Some folks are saying that the Church is dying or will die. Nuts! ! The better question is "How

— Continued on Page 15

CHILDREN'S PAGE

A PRAYER

O God, whose laws will never change,
We thank You for these things we know:

That after rain the sun will shine;
That after darkness light appears;
That winter always brings the spring;
That after sleep we wake again;

That life goes on, and love remains,
And life and love can never die. Amen.

Seeing Easter

It was three weeks before Easter. Fred and Gloria went to see their grandmother. She gave them their Easter present, which did not seem like much of a gift to them. It was a bowl with some little stones and some things she called "bulbs" in it. The bulbs looked like dried-up onions to the children.

Grandmother told them two things about her gift, but the children did not understand what she meant. She said, "If you watch the bowl carefully, you will **see** Easter." She also told them they could do anything they wanted to with it on Easter morning.

The children took the bowl home, put it in a sunny window, and sometimes thought to put some water in it.

One day Fred noticed something strange about the bowl of bulbs. He called his sister, saying "The onions, I mean bulbs, have come alive! I'd forgotten all about watching them."

Gloria came running and saw some tiny green things sticking out of the bulbs. She said, "It's just ten days until Easter. I wonder what these green sprouts will be by then?"

Fred answered, "I can guess. See those tiny buds! Do you suppose there will be blossoms in time for Easter?"

After that the children looked at their bowl every day, and remembered to keep plenty of water in it.

Easter Sunday morning the bowl was filled with beautiful white narcissus blossoms. Fred and Gloria remembered that grandmother had said they could do what they wanted to with her present. They knew — they wanted to take it to church school. They telephoned their teacher and she said she would be pleased if they could bring the bowl of lovely flowers for the worship center.

The brother and sister proudly placed the flowers on the worship table. Then the teacher asked them to tell the story of grandmother's gift.

Fred finished by saying, "Grandmother told us to watch so we would see Easter. Gloria and I didn't know what she meant, but now we know. Easter is the new life that comes to things that look used up and dead. It was Easter for the disciples when they knew that Jesus was alive. It is Easter for us whenever we know that God can make beautiful flowers grow out of something that looked dead, when we know that our life, too, is going on and on."

After the class all sang a song about "Easter Flowers Are Blooming Bright," Gloria prayed: "Dear God, Fred and I are sorry that we thought the dry narcissus bulbs were dead and ugly. We did not know about the life and the beauty that were sleeping inside of them. We thank you for letting us see Easter in the growing of the flowers. Help us to feel Easter in our hearts, too. Amen."

—Adapted from the play, "Seeing Easter" in **Stories for Junior Worship** by Kelsey.

EASTER

Easter time has come again
Happy children know—
Lilies open satin cups
As the south winds blow.

Butterflies are searching for
Golden daffodils,
Birds are singing in tune with
Rippling, gurgling rills.

"Christ is risen! Christ is risen!"
Bells are ringing clear;
Every heart is full of joy—
Easter time is here!

—Carmen **Malone**

AT OUR CHURCH HOME FOR CHILDREN

It Is Marjorie And Frankie Not Just Boys And Girls

John G. Truitt, Superintendent

Dear Friends:

Well do I remember the day when John, Jr., and I drove into the mountains off the main highway where roads were climbing and growing less traveled. We crossed two small mountain streams, driving into the clear water, then up. About two hundred yards farther up was a small clearing, and a little house. I thought it advisable to stop and walk up the remainder of the little trail. But youth wanted to follow the "truck or car tracks, Daddy, if they made it we can". Thus our car crawled up to the little house.

"The remainder of it is your job, Daddy", so I got out and knocked on the little door. No response after two or three vigorous taps. I looked around and behind a little woodhouse was a little boy's face. He was watching me. There was something friendly about my banter which brought him to me. We got acquainted. Then I asked him if there was anyone else home. "My sister, Marjorie, is in the house." Their grandma had walked over to the store and postoffice — roundtrip thirteen miles!

Yesterday when Marjorie sat here in my office so glad to see me after having been out for a couple of years I could not help thinking of that day several years ago. I confess I did not recognize her at first, slender, poised, and beautifully dressed. She has a good job, a quiet manner and her eyes sparkled with her words of how much she had thought of us, and how homesick she was when she and Frankie went away. Frankie is much taller than she is "and you would not recognize him either, Dr. Truitt. He is doing fine". For a moment I just sat there and blinked my eyes. My how good it was to see two children get a real "break" and be taken off of charity and into the arms of the Church. No, it is not really charity when it comes to the program of the Church — it is giving immortality to money and investing it in life.

Our campaign for $150,000.00 will be coming up this fall and it would be so good if people would only recognize what is happening to homeless little children — or near homeless — and how this Home is changing the potential of the personal lives from the low road to the high road.

When Frankie and Marjorie were here I used to have many conversations with Frankie. He was such a little fellow, but he soon grew up to Johnston Hall where we became such good friends. He had sometimes that faraway look of a young eagle in a cage. I knew there were too many boys and girls — too crowded — as perhaps Daniel Boone would have said. He liked to talk with me because I understood him — I knew he could still hear the ripple of that little mountain stream, and the song of the breeze about that little old mountain home where his grandmother still lived.

It is time for me to finish this story, but it will be a long time before it is really completed in the lives of Marjorie and Frankie Hayes.

The American Bible Society reports that, due to great improvements in the appearance of its editions of pocket Gospels and other Scripture Portions, in the last 10 years the total distribution of these small books has been over 75,000,000 copies in sixteen languages. This figure does not include the wide circulation by the Bible Society of whole Bibles and complete copies of the New Testament.

REPORT FOR MARCH 24, 1958

MONTHLY OFFERINGS

Amount brought forward			$14,403.69
Eastern North Carolina Conference			
Antioch	$ 9.00		
Wake Chapel	21.24	$ 30.24	
Eastern Virginia Conference			
Christian Temple	130.00		
Norfolk, First	123.00	253.00	
North Carolina and Virginia Conference			
Lynchburg	3.00	3.00	
Virginia Valley Conference			
Linville, S.S.	12.32	12.32	
Total			$ 298.56
Grand Total			$14,702.25

SPECIAL OFFERINGS

Amount brought forward		$29,092.82
Philathea Class, Suffolk Christian Church	$ 5.00	
Ladies' Aid, Cong. Church, Lovell, Maine (Friendly Service Gift)	5.00	
Women's Miss. Soc., Auburn Christian Church (ENC)	5.00	
Women's League of United Churches, Olympia, Wash. (Friendly Service Gift)	20.00	
Woman's Society, Pleasant Ridge Cong. Church (N. C.-Va.) — Easter Gift	15.00	
Women's Fellowship, Bethel Christian Church, Burlington, N. C. — Easter Gift	25.00	
Women's Asso., Second Cong. Church, Greenfield, Mass. (Friendly Service Gift)	10.00	
Dorothy Williams S.S. Class, Franklin, Va., Church	5.00	
Robert W. Wood Circle No. 4, Greensboro, First Church — Easter Gift	10.00	
Woman's Fellowship, Burlington, First Church — Easter Gift	154.80	
Women's Christian Fellowship, Hendersonville Church	5.00	
Special Gifts	16.30	
Total		$ 276.10
Grand Total		$29,368.92
Total for the Week		$ 574.66
Total for the Year		$44,071.17

Leadership Training School

Mary H. Booth

A very successful Leadership Training School was held at the Windsor Church for the Sunday Schools of the Suffolk District, February 24-28. The Rev. Joe A. French, vice president of the Sunday School Convention, was dean of the school.

The following schools were represented in attendance: Antioch, Bethlehem (Nan.), Berea, Cypress Chapel, Franklin, Holy Neck, Holland, Hunterdale, Isle of Wight, Mt. Carmel, Mt. Zion, Oakland, Spring Hill, Suffolk, Wakefield, Waverly, and Windsor.

The following courses were given: "How the Bible Came to Be," taught by Rev. William A. Grissom; "Ways of Teaching," taught by Dr. George D. Alley; "Teaching Children," taught by Mrs. Joe A. French; "Teaching Youth" taught by Rev. Robert A. Knowles, National Secretary of Junior High Work; and "Understanding Adults" taught by Dr. H. S. Hardcastle.

There were 215 persons registered for the school. About 200 attended one or more nights. Sickness and two nights of stormy weather affected the attendance. The average attendance was 135. There were 78 persons who received credit for their work.

At the final assembly of the school it was voted unanimously to repeat the school next year. The present planning committee, which had done such a good job with the school, was asked to plan the school for next year. The following are on the committee: Rev. Joe A. French, Chairman, Rev. W. A. Grissom, Harvey Lankford, Jr., Lee Roy Allen, and Joe Davidson, Jr.

SUNDAY SCHOOL LESSON

Continued from Page 10

can the Church possibly lose?" If it is the body of Christ, the risen, living Lord, and if he is sending his power thru it, what earthly power can ultimately stand against it? To be sure the end is not yet. We do not see all things under the sovereignty of his will, the final victory has not come, it is yet to come. But come it will, under God. In Christ Jesus the Lord of Life is the assurance of victory. We may fight and wait with confidence and with courage. He is with us, he is on our side, he is for us. Wherefore let us be of good courage, standing steadfast, unmoveable, always abounding in the work of the Lord, knowing that the Kingdoms of this world shall become the Kingdoms of our Lord and of his Christ, and that he shall rule forever and forever! Amen and Amen.

JAPANESE THEME AT HENDERSON

Mrs. J. L. Lassiter, Jr.

The Women's Fellowship of the First Congregational Christian Church of Henderson held its spring general meeting at the church March 6. Mrs. J. B. Bobbitt, president, conducted the business session. After a short devotional led by Mrs. Wilson Hoyle and Mrs. M. C. Mills, the foreign mission study book, **This Is Japan,** was presented by Miss Josephine Langston.

In keeping with the topic of the evening, Miss Langston was dressed in typical Japanese costume: a kimona of diffused floral pattern, a fan and three red poppies in her hair. The moon-shaped arrangement of yellow chrysanthemums was used to accentuate the leading traditional art of Japan, that of flower-arranging.

Following individual circle business meetings, the ladies met in the fellowship hall where the Oriental Motif was carried out in brilliant Japanese lanterns and colorful wall-hangings. The open Bible and map of Japan were displayed on one table depicting the missionary work of the Orient. In the center of the hall, an attractive arrangement of Japanese handicraft and art was placed on a low table. Nearby three ladies in Oriental dress knelt on cushions and enjoyed a tea party Japanese-style using authentic teapot and cups without handles. They were Mrs. Hubert Lester, Mrs. M. S. Overton and Mrs. J. L. Lassiter, Jr.

As a final gesture of our visit to Tokyo, the hostesses served rice pudding topped with whipped cream and fruit. Hostesses for the evening were Mesdames J. R. Wilkerson, I. H. Vickery, Jr., W. H. Lester, J. B. Ellington, W. M. Brame and A. S. Newman.

PROGRESS AT SALEM CHAPEL

James and Frankye Rayburn

The various aspects of Dr. W. W. Sloan's ministry have been very beneficial to us at Salem Chapel. In addition to exceptionally good preaching, Dr. Sloan's interest and faith in us and our ability to accomplish greater things is being at least in part justified.

Dr. Sloan has been with us for two fellowship suppers. One was followed by a showing of slides of Russian scenes of interest, which were described by Dr. Sloan and discussed by the group. Another supper was followed by a business meeting when it was decided to have church every Sunday instead of twice each month. This had long been dreamed of, but always as something hardly possible for us. Now we think this may be just what we've been needing.

Another activity of late includes trips to other churches of the denomination in this area for various activities.

A group of laymen attended a special meeting of the Laymen's Fellowship at First Evangelical and Reformed Church in Winston-Salem. There we viewed a movie of the business of merging of the C. C. and E. & R. Churches, in Cleveland. Next a group attended a book review at Pfafftown and enjoyed a pot-luck supper on one of those cold nights. More recently eight members of the church school journeyed to Winston-Salem Evangelical and Reformed Memorial Church for a leadership training school.

Because of these contacts with others of our brethren of neighboring churches, we have gained much help and have come to know many of our co-workers. We look forward to many more such contacts.

LENTEN STUDY AT GREAT BRIDGE

Margaret LaMonte

The Ladies Monthly Fellowship of the Great Bridge Congregational Christian Church held their meeting March 6 with a large number present. Many items of business were discussed, and as the result many plans were made for future action.

The highlight of the meeting was a beautiful Lenten Study, brought by Mrs. Rupert Sawyer, her subject being "The Last Day of Christ." It was a message that was most touching and realistic; it seemed as though everyone present re-lived that day our Saviour died on the cross.

"I am the resurrection and the life."

LIFT UP YOUR GLAD VOICES

Lift your glad voices in triumph on high,
  For Jesus hath risen, and man shall not die;
Vain were the terrors that gathered around Him,
  And short the dominion of death and the grave.

He burst the fetters of darkness that bound Him,
  Resplendent in glory, to live and to save:
Loud was the chorus of angels on high—
  The Saviour hath risen, and man shall not die.

Glory to God, in full anthems of joy;
  The being He gave us death cannot destroy;
Sad were the life we may part with tomorrow,
  If tears were our birthright, and death were our end,

But Jesus hath cheered the dark valley of sorrow,
  And bade us, immortal, to Heaven ascend:
Lift then your voices in triumph on high,
  For Jesus hath risen, and man shall not die.

—Henry Ware, Jr.

The Christian Sun

Miss Beatrice George
1207 Seaboard Ave.
12-1-58

VOLUME 110 ASHEBORO, NORTH CAROLINA, APRIL 8, 1958 NUMBER 14

FLOWERS FOR MRS. SELLARS

In 1911 Mrs. Walter R. Sellars organized the Philathea Class in First Christian Church, Burlington, North Carolina, with 18 members. For forty-seven years she has taught the class, which now bears her name and has more than 100 members. At the annual banquet March 20 she retired as teacher and was made teacher emeritus. Shown above is Mrs. Fred Hoffman presenting a bouquet of red roses to Mrs. Sellars from her class.

Mrs. Sellars has served as president of the North Carolina women and as president of the women of our churches in the Southern Convention. The Christian Sun joins in paying tribute to her life of leadership and devotion.

Here And There Among The Churches

Two services of worship were held at Warwick church Easter Sunday, one at 8:30 and the other at 10:45, with church school at 9:45.

An Easter egg hunt was given for our Home for Children at Elon College by the Burlington Junior Chamber of Commerce last Saturday morning.

Chairman of the Board of Deacons in our Asheville church is Brigadier General Harris Jones. He and Mrs. Jones have recently returned from a trip to Hong Kong, Manila, and Japan.

Ministers of the Asheboro District of the Women's Fellowship have received a special invitation to that district's Rally next Saturday at Pleasant Ridge, with the promise of a free lunch, according to Mrs. Winfred Bray, district chairman.

Women's Fellowship at Richmond had for March program a sacred drama "A Challenge of the Cross," which was also presented for church school worship March 30. Mrs. W. T. Parsons, spiritual life chairman, was responsible for this program. A good program should be used more than once — this is an example of how to share.

Palm Sunday service at Church of Wide Fellowship, Southern Pines, included a christening service for George Andrew Austin, a solo by Roger Gibbs ("The Palms" by Faure), and an anthem ("The Holy City") by the chancel and youth choirs. Sermon topic for Rev. Carl Wallace was "A Public Declaration." This church had a Maundy Thursday service of baptism and communion and an Easter sunrise service.

Contributions to church building fund at Third Avenue, Danville, are being made by Senior Youth Fellowship through giving one day's work in a special project.

United, Winston-Salem will be host to the youth groups of Evangelical and Reformed and Congregational Christian churches in that area, April 13.

Morning Devotions were held at 7:00 in Whitley Auditorium, Elon College during Holy Week. College chapel services at 10:00 included a message by Rev. Fred Register Tuesday and special music by the college choir Wednesday, Thursday, and Friday.

Holland Christian Church is reported to have had a "joyous Palm Sunday worship" highlighted by the reiving of nine new members and the christening of a tiny citizen of the community. Since this church is without a pastor, Superintendent W. T. Scott officiated.

Forty-two new members is the record of Beverly Hills, Burlington, from November 1 to March 31, with 31 of these on profession of faith. Quite a record for the church and its minister, Rev. W. W. Snyder! Average attendance for March was 201 in Sunday school and 254 for morning worship, with a total giving of $1,772.75.

Easter morning breakfast was served at Beverly Hills, Burlington, following the community sunrise service in the stadium. Services were held evenings of Holy Week by Rev. Earl Farrell, with A. D. Cobb, Jr., of First, Burlington as song leader.

Mrs. Cora Mae Jackson, widow of the late Rev. William P. Jackson, who served for several years as pastor of our Asheville church, died March 17 at Daytona Beach, Florida. A memorial service for her was part of the Maundy Thursday service at the Asheville church.

Minister of our Asheville church, Rev. Frank E. Ratzell, broadcast half hour services each morning during Holy Week over WWNC. He regularly broadcasts a program of general religious news over the same station each Sunday at 9:15 and over WLOS at 1:30. These programs are sponsored by the Carolina Regional Office of the National Conference of Christians and Jews.

STUDENT SUMMER SERVICE

Are there young people of college age in your church who would be interested in Student Summer Service work? Or, has your church ever considered using a college or seminary student during the summer months?

Every summer about 500 students from all parts of the country work in our churches doing a variety of things. Some of them assist the regular minister, others serve as interim pastor, still others conduct vacation Bible schools, make surveys, do recreational work.

If you know any young people who are interested in this type of service this summer, write Superintendent W. T. Scott, or Rev. Wesley Hotchkiss, 287 Fourth Avenue, New York 10, New York. The workers receive modest pay, board and room, and transportation.

This program is supported in part by Children's Day offerings in our churches.

Volume 110 Number 14

THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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North Carolina Church Builders' Club Formed

Fred P. Register

On January 31, 1958 representatives from Eastern North Carolina, North Carolina and Virginia, and the Western North Carolina Conferences and the Conference Missionary Association of the Eastern Virginia Conference met at Elon College and officially organized the North Carolina Church Builders' Club. The action of this representative group was later ratified by the executive committee of each of the conferences in North Carolina.

The purpose of this club is to enlist a sufficient number of members, in order that at least one new church can be organized and adequately financed each year in the state.

Each member, whether an individual person or an organization, will be invited to contribute $10.00 each time a new church is organized in the state, with the understanding that no more than two such invitations will be given in any one calendar year. Multiple memberships will be encouraged for all organizations.

The business of the Church Builders' Club will be transacted by its Executive Committee. The committee is composed of representatives from each of the North Carolina conferences, a member of the Southern Convention Mission Board and a Convention Staff person.

The selection of a church to receive funds from the Church Builders' Club will be made by the Executive Committee in consultation with the Convention Mission Board.

The enlistment of members for the Church Builders' Club will be done primarily by the conferences and the collection of monies by the Convention office.

All monies collected will go for the purchase of land and/or the construction of buildings.

April 27, 1958 has been selected as a special Church Builders' Club Sunday. Invitations for membership in this club will be given then.

ATTENDANCE RECORD AT RANDLEMAN

An attendance record was set Sunday (March 16) at the Randleman Congregational Christian Church with a total of 191 attending the worship service. This accomplishment follows a visitation series which the church has been carrying out for several weeks.

This record broke another record attendance set two weeks ago when there were 40 visitors for the service. The Christian Church is also working on their membership, and will accept young members on Palm Sunday and adult members on Easter Sunday.

Five years ago the active church membership was 24, and this has grown to the present enrollment of approximately 130. Rev. Winfred Bray, pastor, noted that with the addition of members during Easter the enrollment would be increased. During Lent the Conference of United Church of Christ of this area is working to increase membership of all churches by 200.

— Randolph Guide

ACTIVITIES AT HAYES CHAPEL

Margie Partin, Reporter

The month of March has been a busy one at Hayes Chapel, Garner, North Carolina. Beginning March 9 a Training Union was re-organized to include all ages, with Jessie Evans as the director. At the end of the month the enrollment had grown from 33 to 56. Everyone seems to be taking a special interest and the fellowship is fine. The Training Union meets every Sunday evening at 6:30.

March 10 we began a week of Bible study which was taught by Rev. George Tally. The topic was "Salvation and Rewards." The attendance was good and everyone seemed to receive spiritual strength.

Saturday night, March 22, a church supper was given by the Women's Fellowship in honor of our student minister, Edward H. Sessom, and family. After enjoying a bountiful meal, a program of music was presented, followed by a surprise "pounding" for Mr. and Mrs. Sessom.

A family in our congregation had the misfortune to be burned out of their home, losing everything. We had a part in giving money, clothing, and household articles to them, along with aid from different organizations in Garner.

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." — Proverbs 19:17.

HUNTERDALE LAYMEN'S FELLOWSHIP

Steve Harnok, Reporter

The Hunterdale Laymen's Fellowship has recently installed new officers: Gordon Bridges, president; John Y. Jones, secretary and treasurer; S. M. Joyner, program chairman; and a devotional committee for each month.

The Laymen's Fellowship of Union Christian Church of Hunterdale, Virginia, met March 18 in the Fellowship Hall. A steak supper was served by Lee Roy Allen's committee. Following supper a devotional service was given by Marvin Whitley.

We had as guest speaker for the evening, J. Vaughan Beale, a Franklin attorney, who was introduced by our program chairman. He spoke on "How to Write a Will." I am sure it was helpful to each one present.

The laymen are sponsoring a barbecue supper April 12 in the Fellowship Hall of the church to which the public is invited. The proceeds will be used as one of our projects for the year.

We are proud of our laymen and the fine things they are doing at Hunterdale.

UNUSUAL MAUNDY THURSDAY SERVICE

The Elon College Community church under the leadership of Rev. W. J. Andes observed three services of Holy Communion Thursday of Holy Week. At 6:00 p.m. a service especially for children and young people was held, with the Pastor's Class and Junior Choir leading the service.

At 7:00 there was a service especially for college students, with the college choir and members of the Student Christian Association and Ministerial Association participating.

The service at 8:00 was for the community, with the community church choir and the deacons leading the service.

The communion tables were arranged in the form of a cross, with a candle on the head table where the minister sat. Eight candles were on the other table. The church was dimly lit throughout the service and at the last it was in total darkness. The gradual extinguishing of the lights was symbolic of the flight of the disciples, and the Passion of our Lord. The rule of silence was rigidly observed. Hymn stanzas were sung softly, interpreting the period from the upper room to Garden of Gethsemane.

Wilted Flowers

It is a shame, isn't it, for all those beautiful corsages worn so jauntily at Easter to be thrown in the trash can? And think of the gorgeous flowers that bedecked the sanctuary that Easter morn! Now they are gone. Wilted flowers have little value. A pressed petal may be a gentle reminder of a departed loved one, and the remembrance of a gift from a lover lingers on after the flowers are gone.

Is Easter gone when the flowers are dead? Was there no substance back of the service of music, drama, sermon? Was the trek to church just an Easter parade, beautiful while it lasted, but wilted with the flowers?

No! It was more than all of that combined. People stood at the altar and pledged allegiance to Christ and the Church. Parents consecrated their children to the service of the Lord. Young people sat hand in hand while love flowed from one to the other. Families, worshipping together, found a new sense of stability and comradeship. Sinners repented and were forgiven. The lonely looked up and found friendship. Doubting Thomases were convinced that things are not always what they seem; that God breaks through the darkness even of death and gives light for the pathway of those who put their trust in him. Faith triumphed over fear, and we know now a little better than before that all men are brothers and are bound together in unbreakable bonds because we can all say as we look at the risen Christ, "My Lord and my God!"

That After Easter Slump

You know what that is. Through Lent, and especially Holy Week, the church built up to a climax on Easter. Happiness broke out in the great Halleluia Chorus, and we all turned from that wonderful handshaking after service to our homes with a sense of accomplishment — "mission accomplished."

Now we are tired. Programs for the future are not so obvious, and may not have been prepared. Publicity dies down. There is more time for fishing, and farming. We have not let slip the memory of Palm Sunday and Easter — there is a sort of afterglow — but it is really a kind of memory.

Actually the reason for all the effort that climaxed in Easter was to prepare for the growth of the church through the months that lie ahead. There are weeks of steady effort, and there are days of great moment in the future. After forty days comes the Ascension, and at the end of fifty days comes Pentecost, the time when the Church was born. Mother's Day and many other important events claim the attention of the followers of the resurrected Christ.

Of course people make special effort to attend church on Easter — they should, and not as many can be there every Sunday of the year. We might do much better than is our custom, but if Easter had the quality that it should the church will move steadily forward following that big event. Success for the future depends on leadership, as did the Easter parade. Unless the leaders lead, there will be a slump; but if the leaders work, there can be wonderful growth. Seed may have been planted at Easter that will grow into beautiful lives through the years. That is our hope.

Reporting Progress

Laymen were challenged to secure 2,000 new members by Easter. It is known that many worked faithfully and successfully at this good business. Now we need to know the results of the labors.

Each church is asked to report to Rev. Fred Register at Elon College. He wants to know how many people were received on confession of faith, and how many by letter of transfer. Be sure to send in the report. We have undertaken together, and we need the complete report of what was done. Don't wait; send the report now while you think about it.

The Easter Offering

Treasurers of churches know that missionary money left in their hands is of little value. What they do is to receive from the members and friends and pass it along to those who will put the money to work. For this reason it is expected that the Easter Offering for Missions will soon be at the Convention Office at Elon College and ready to go on to help some new church in its struggle to come into being.

There is just one good reason for a possible delay in sending the money. It could be that a few people did not get to church, and so could not put in their offering. This matter can easily be taken care of by a little personal effort, and the total amount can go on its way for church building.

The Approaching Convention

Two days before April is gone delegates from our 200 churches will meet in The Christian Temple in Norfolk for another biennial session of the Southern Convention of Congregational Christian Churches.

Every church should be represented by an accredited delegate. Larger churches can have more than one delegate. The convention is composed of representatives of the churches, who are elected by the conferences. If your church has not nominated its delegate, please do so at once, and notify the secretary of your conference. Then your church can have its full share in whatever business may come before the Convention for action. It is in this way that we maintain a democratic church organization.

There will be important matters for consideration. Changes in the Constitution and By-Laws have been suggested through this paper. Committees will bring resolutions that may have much to do with our churches — just what they will be this writer does not know. But this much is certain, the "high brass" of the Convention is anxious for the churches to be represented so the votes will be by the delegates representing the churches and not by just a few people.

About * * *

LEE'S FAREWELL ADDRESS

The farewell address of General George Washington to his soldiers who served in the American Revolution is so well known and so often repeated that it seems to overshadow all others. The Library of Congress, however, has in its division of rare manuscripts another farewell address which many literary critics have placed on equal rank with Washington's message to his soldiers. This is the farewell address of General Robert E. Lee to the Army of the Confederacy, which was written April 10, 1865.

The message, simple in language and written by a man who had suffered defeat, represents a greatness of soul and breadth of thought that should make it, in time at least, one of the great messages of the last century. Without bitterness and punctuated with affection for his men, it is regarded as Lee's masterpiece of high-mindedness.

The yellowed and brittle paper on which the original was written was found by chance in an old Bible belonging to the family of one of Lee's corps commanders. There seems to be some obscurity as to which commander this was, but the manuscript was found in Louisville, Kentucky. The message reads:

"After four years of arduous service, marked by unsurpassed courage and fortitude, the Army of Northern Virginia has been compelled to yield to overwhelming numbers and resources.

"I need not tell the brave survivors of so many hard-fought battles, who have remained steadfast to the last, that I have consented to this result through no distrust of them.

"But feeling that valor and devotion could accomplish nothing that would compensate for the loss that must have attended the continuance of the contest, I determined to avoid the useless sacrifice of those whose past services have endeared them to their countrymen.

"By the terms of the agreement, officers and men can return to their homes and remain until exchanged You will take with you the satisfaction that proceeds from the consciousness of duty faithfully performed, and I earnestly pray that a merciful God will extend to you his blessing and protection.

"With an unceasing admiration of your constancy and devotion to your country, and a grateful remembrance of your kind and generous consideration of myself, I bid you all an affectionate farewell."

Literary critics as well as historians have noted in this missive the same directness and simplicity that is found in Washington's farewell address, and in such papers of Mr. Lincoln's as his Gettysburg speech. In none of these writings of great men are to be found any frills of expression, but each is pervaded by an atmosphere of sincerity and gentle simplicity.

It should be remembered that this straightforward message, written without dramatics, was composed while the sting of the Appomattox surrender and the final crash of all the Confederate hopes still was fresh in the mind of the commander-in-chief in the field of the Southern forces. Yet it shows not a trace of bitterness, only a feeling of thankfulness for the loyalty and devotion which had been shown by the men of the South. It makes a fair companion-piece to Mr. Lincoln's famous words, "With malice toward none, with charity for all."

Words by which we live may come from a voice in the valley of defeat as well as from a voice on the summit of success.

C. B. Riddle

IT'S NOT SO PLEASANT ON OTHER PLANETS

Washington — Don't be in a hurry to book space ship travel reservations to the planets. Even if you got there you might find conditions rather unpleasant.

Here's a summary of what you might expect, as furnished by the Bureau of Mines:

—**Mercury.** There is no "observational evidence" of an atmosphere on Mercury.

—**Venus.** Observations have shown conclusively that Venus possesses an abundant atmosphere — of carbon dioxide, which hardly is breathable. No evidence of free oxygen or water has been detected.

—**Mars.** Observations by the Mount Wilson observatory show that the Martian atmosphere can't contain much oxygen, but there is plenty of carbon dioxide.

—**Jupiter.** Pretty cold here, minus 120 degrees centigrade to be exact. The whole planet is encased in a shell of ice 16,000 miles thick. The atmosphere contains ammonia and methane.

—**Saturn.** It's even colder here — about minus 140 degrees centigrade, but the ice shell is believed to be only about 6,000 miles thick. The "atmosphere" has a density about one third that of water, consisting mainly of hydrogen, helium, ammonia and methane.

—**Uranus, Neptune and Pluto.** It's still colder on Uranus, minus 180 degrees centigrade, and Neptune is 30 degrees colder than that. If it's any help, astronomers believe both planets "easily are capable of supporting an atmosphere." There is practically no information about Pluto.

The Bureau of Mines supplied this data, which it said comes from astronomical authorities, to the House Appropriations Committee.

—**Greensboro Daily News**

Christian Faith And Social Action

Stanley U. North, General Secretary
Division of Church Extension and Evangelism
Board of Home Missions

I should like to see the United Church of Christ have the reputation of being outstandingly community-minded: concerned for the strategic churching of the city and the countryside; an advocate for slum clearance and soil conservation; a spokesman for the dignity of labor and the sanctity of the soil; an enemy of juvenile delinquency wherever it exists; loyal supporter of the public schools and all agencies making for community health; articulate in the praise of good government and in denouncing flagrant dishonesty and corruption. The list is merely illustrative. What I am saying is that the church must be vital, must make a difference, must be informed, must be intelligent, must be dedicated and bear witness to the faith it professes.

For we shall commend ourselves to the intelligent and self-respecting people of the community by what we are — not by what we claim to be.

Spiritual Aid For The Aging

Stanley S. Snead,
Pastor, Oak Grove Church,
Sunbury, North Carolina

"Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matthew 11:28)

No other words of Jesus seem so alluring when the occasion is demanding. Our Lord emphasizes a comparison between the responsibilities and duties mankind inflicts upon himself, and those needed to follow Him. How much easier it is to follow Christ than to be consumed by one's own state of affairs. No people know this so vividly and realistically as those whose years are behind them. The aged, the chronically ill, and the shut-ins.

A major problem confronting our churches today is that of giving the aged and the shut-ins a feeling of belonging and helping them to respond to attitudes of usefulness. Not only are the ministers of churches confronted with the immensity of this problem, but also the families of those who have this kind of people residing with them.

For many years the only solution has been that of visitation by outsiders. This is, indeed, a fine approach, but it offers no real solution towards stimulating adjustments for the aged. Too often, visitation only adds to the symptoms of invalidness without stirring up any new interests or guiding the individual away from his own impaired condition.

The church owes a great debt to its peoples of yester-year, who comprised the backbone of their effective institutions. A plan of spiritual rehabilitation for the sick, and shut-ins, and the aged should be seriously considered within the program and scope of the church's objectives and goals. Some activity through church guidance can keep them mentally alert and physically stronger than mere inactivity. A program can be fostered, planned, and maintained which will help them to feel "wanted" and needed. The operational costs of such a program needs to be taken under consideration when church budgets are drawn for each forthcoming year. We know from our foreign mission boards the necessity of restoring physical health and strength before any real spiritual progress can be made; likewise, it is necessary to give the aged and the shut-ins motivation for their remaining years. In some cases it may not be easy to influence such an individual to entertain himself with learning a skill, but with aid from church members in so learning, such plans foster one of our Christian purposes: "Keep alive and alert for greater things ahead."

One church in the Eastern Virginia Conference working through its religious education committee studied the physical abilities and limitations of its shut-ins and aged. At first, they came up with the idea of sending a monthly Christian magazine; later, they conceived the plan of giving the shut-ins and aged within their church community something to do within their interests and abilities. One fine Christian woman, crippled with paralytic arthritis, whose hands were achingly paralyzed excepting two fingers, painted in oils a picture of hummingbirds and the well-known "Blue Boy." It was a masterful production. Two months of arduous, painfully-taken strokes were required. Instructions for painting and the materials were furnished her by the religious education committee. Her visitors speak with her about her accomplishment; they are amazed! It is a new subject for conversation. She continues to witness: "It was painful, but with strength from God I was able to finish it."

Another person was given by her church a reading glass which magnified the print so she could see to read. This token from the church committee enabled her to finish reading the Bible through and begin the second reading.

In the field of occupational therapy, there are many small skills and crafts that may be learned and passed on to those who could so easily benefit from them: Weaving, leathercraft, beadcraft, sculpturing (small scale), painting, rug-making, tin-craft and many others. Specialists from other institutions would gladly instruct members of such a Church group for little or no remuneration.

Unfortunately, there will be some individuals who cannot be helped unless the church is large enough to afford equipment, such as, Slide projector, motion picture projector, a device for throwing printed pages on the wall and turning the pages of a book, tape recorder for bringing messages, and record player.

Within the initiative of every church organization to help its aged, shut-ins, chronically ill, and the bedridden are enough opportunities for Christian service for every individual to take an active part in making Christianity a living and vital message!

To help these people overcome the great shock of realizing that the yesterdays are only mental playgrounds for the inactive tomorrows is to aid each of us to follow through in service for Christ:

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." (Matthew 11:29)

PROTESTANT PAVILION AT WORLD'S FAIR

Two new gifts totalling $8,000 have been received for the Protestant Pavilion at the Brussels World's Fair. The National Lutheran Council meeting in Atlantic City, N. J., in February voted to contribute $5,000.

In Geneva, Switzerland the Administrative Committee of the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches made a $3,000 grant to the project. In December, the Protestant Episcopal Church made a $5,000 contribution.

"There is a growing interest on the part of local congregations and individual church members," says Mrs. T. O. Wedel, Washington, D. C., co-chairman of the U. S. Section of the International Christian Committee. "But we are far short of our $100,000 goal here in the United States. We must give the Belgian Protestants evidence of our gratitude for their courage in this undertaking," she said.

The Protestant Pavilion at the Brussels World's Fair was initiated by a group of Belgian Protestants under the leadership of Pastor Pieter Fagel of Brussels. The Belgian group, with little assurance that they would be backed by churches in other parts of the world, undertook the task of building a Protestant pavilion with an ecumenical exhibit.

The Central Committee of the World Council of Churches recommended the project to its 170 member churches as worthy of support. Gifts have come from Germany, Scotland, France, the Netherlands, New Zealand, and the United States. The United Bible Societies gave $10,000 toward construction of the building and exhibit.

A modern structure of glass and aluminum, the prefabricated building is to be used as an interdenominational meeting center after the Fair is over.

Class Pays Tribute To Mrs. W. R. Sellars

Mrs. M. Z. Rhodes

On Thursday evening, March 20, the Lila B. Sellars class of the First Congregational Christian church, Burlington, held its 47th annual banquet. This was a particularly significant occasion, because after 47 years of devoted teaching our beloved teacher, Mrs. Sellars, because of failing health, was having to lay aside her active duties. Reluctant to let her go, the class elected her as Teacher Emeritus. Mrs. Fred Hoffman, on behalf of the class, presented Mrs Sellars with a beautiful bouquet of red roses, symbolic of love, for one who lives as she teaches.

The Lila B. Sellars Class was organized in 1911 by Mrs. Sellars. It was then called the Philathea Class, and consisted of 18 members. As it grew in numbers, it grew in spirit until soon it became known as The Young Women's Bible Class. Today, as the Lila B. Sellars Class, it numbers over 100 members. This class pays tribute to Mrs. Sellars, who used as her continuing theme, "The Word of God." Hers was a teaching that upheld Christ and His divine mission. Hers is a life that is lived as she taught.

Four wonderful words became a part of the class this past year. These were used as a theme for the banquet. Colorful menus and programs bore a shield containing the words Glory, Love, Joy and Peace. The class will continue to seek the deeper meaning of these words and to live the deeper Christian life that has been exemplified and taught by Mrs. Sellars during the years.

We express again to Mrs. Sellars our love and appreciation for her years of labor in the Master's service.

In the words of Henry Drummond, "There are some men and women in whose company we are always at our best. Here are sanctifiers of souls; here, breathing through common clay, is Heaven."

Unique Protestant-Roman Catholic cooperation is beginning in Taiwan (Formosa) for relief work among 350,000 impoverished people. Taiwanese Protestants will receive their allotted rations every other month at Roman Catholic centers and vice versa. In addition, distribution centers are located in hospitals and other institutions where Christians and non-Christians alike receive flour, dried milk, beans and other foods. This cooperation of Church World Service and the National Catholic Welfare Conference is unique, according to Dr. R. Norris Wilson, director of the former.

New Newport News Parsonage
Home of Dr. and Mrs. J. H. Dollar

WHAT'S THE MATTER WITH HER?

Mrs. Ella Craig, age 81, of Porter, Oklahoma, has not missed Sunday School in 1,040 consecutive Sundays — a perfect record for 20 years!

1. Doesn't she ever have company to keep her home Sunday morning?
2. Isn't she ever too tired to go to church?
3. Doesn't she ever go to family reunions, picnics, mountain trips, or a weekend at the beach?
4. Doesn't it ever rain or snow on Sunday there?
5. Has she never had her feelings hurt and pouted a few Sundays?
6. Hasn't she ever been mad at the preacher or teacher? Strange woman, isn't she?

I think she must be a Christian.

— Spoon's Chapel Bulletin

Eure Church Honors Older Members

March 23 the two ladies' circles of Eure Christian Church, Gates, North Carolina, honored six church members. Those honored were: Mrs. Alma Eure Harrell, first president of the Ladies Aid Society, which was organized in 1916; Mrs. Eunice Piland Eure, the first president of the Woman's Missionary Society, which was organized sometime between 1930-1935; Mrs. Mary Parker Eure, the second president of the Ladies Aid Society, who served as active president 15 years, is now president emeritus, and is the oldest lady member of the church; Mrs. Sue Parker Felton, who served as treasurer of the Ladies Aid group for 20 years; H. N. Felton, Sr., the oldest man of the church, who will be 86 this month; and K. B. Harrell, who will be 86 in September, and who has been a member of the church 71 years.

The honored members had special chairs out in front of the chancel. Each lady was presented a corsage. Mesdames Delton Eure, Lycurgus Howell, Cleetise Briscoe, Cleaman Eure and John Artz, 1958 officers of church circles, presented gifts from the church and from the circles. Words of appreciation and gratitude were spoken for the part these six have had in the history of the church, and for the Christian lives they continue to live.

The 232 present in the sanctuary stood in a rising vote of thanks to the honored guests.

Missionaries Have Frustrations

Dear Friends:

As I write this, my three children are in the local pond, shrieking and paddling for all they are worth. Louis is on the verge of swimming. If he can keep his head above water he will be a swimmer.

We were so hopeful that an Indian doctor was coming before the end of February. After three false alarms the prospective doctor finally wrote and said that he didn't mind our country hospital and our simple equipment, but he was afraid to live where food was hard to get. Besides, he had found a better job elsewhere! Now Ed is trying to catch up on all the desk work he had been leaving till after the new doctor arrived.

The children are working well at school and I am finding the second and third grades a lot easier for me to teach than the first and second. I think the hardest years for me to teach were the combination of kindergarden and first grade. Martha will be starting next month on her kindergarten course, and then I will have kindergarten, and second grade, and third grade. I still don't know how one person handles a whole schoolroom full of wiggling bouncing children.

The last two months have been dry, but the tanks around us were so full that a lot of farmers have been able to put in a second crop of rice. Now the tanks are drying up fast with all the irrigation going on; but the fields close to us are still green and bright with color. Our own garden produced a very nice crop of tomatoes — at least much better than the year before — but our sweet potatoes were a failure. I think our gardener didn't know how to control the growing vines, so the plants were all vines and no potatoes. I feel so unable to help him because I know even less than he does. I guess on furlough I'll have to take a course on how to grow vegetables! We have had a very lovely crop of flowers. The flowers always are especially nice, here, because before we came there wasn't a flower to be seen anywhere. Now several families grow them. The teacher who lives in back of us has huge sun flowers that put our delicate flowers to shame.

Our hospital is brimming full with very sick cases, most of the time now. The new maternity building is almost finished. It has had a rough time, and for a week or two last month it looked as if we were going to have to give up and just let an empty shell of a building stand. It would have been a terrible blow to the morale of everyone who had given money and time. Villagers have been giving their two annas worth toward that building now for over a year. Each time they were seen at the clinic, part of the fee went toward the building. The maternity ward is much bigger than the hospital building itself. All our own village women and many of the men have been working on the building, carrying bricks and sand, etc. I keep wondering how we will fill it with maternity cases, but the O. B. work is growing. The main hospital will be free to hold more of the ordinary cases. I also wonder who is going to take care of the ever growing hospital. Our Ed can't spread himself any thinner.

We do look forward to your letters and encouraging notes. Please keep them coming won't you?

Cordially,
Fran Riggs

* * *

Dear Friends of the Southern Convention:

Frustrations on this job come from the queer mixture of opportunities and obstacles. The leprosy case load so far this year has been running just double that of a year ago. But since these patients cost us more than they bring in, in fees and gifts, we are winding up our fiscal year with a huge deficit. I have to agree to solve the problem by raising fees, and thus scaring away the groups of patients at the bottom of the economic scale who are too proud to admit that they are indigent and ask for free treatment. Having those patients drop out may relieve the load and balance the budget, but they are not the kind of patients I wanted to lose. Fees from now on will be the equivalent of a dime for the initial visit and two cents for each subsequent visit, besides the two and a half cents donation toward the maternity ward they will be paying with each visit, plus a stricter policy of collecting extra fees for the expensive treatments.

Meanwhile I have had to declare a moratorium on village visiting and school health work, because of lack of time due to the pressure of the ordinary clinic work and leprosy patients. I was at least hoping that my Village Health Guide would be able to carry on in the villages and schools, with the things he could do without my help. But now the Preventative Medicine Committee of the Diocese has just decided that they have no funds to pay the Health Guide's salary, and I will have to let him go.

I should take my cue from the hospital in Ramnad. Long plagued by a shortage of staff, they were depending on the help of the Indian doctor who was carrying on their village program — as well as coming out here once a week to relieve me. Last Christmas he was discovered to have cancer. But instead of folding up and dying, as everyone expected, he has responded miraculously to x-ray treatments, and is now back at work in that hospital. He will not be able to come out here again, or to do his own village work, but instead of giving up their village program, the two lady doctors there have it worked out so that they will do the village visiting themselves while he relieves them in the hospital.

Your gifts during this past year are being used to maintain that program, to erect a new building for the health center at the other end of the Diocese that had been carrying on all these years in inadequate rented quarters, as well as to help here in Kilanjunai with the maternity ward and medicines for the leprosy patients and the salary of a personal assistant for me. The Tiruvadanai Special Development Project next to us with the help from funds from Scotland, has started up the maternity center again with a new midwife, and is planning a tiny hospital building and full-time leprosy worker for more effective care for my leprosy patients in that area. (If plans go thru, a South Indian Christian Student summer work camp will come there to do the actual construction of the building.)

We are grateful for the help being given by this "War on Want" group in Scotland as well as for the donations from the Mission to Lepers and from all of you, that make all this work possible. We are also very grateful for the infinite capacity of our Indian colleagues to keep on "muddling along" in the face of difficulties that you would think would surely stop them.

Best regards,
Ed Riggs

Treasurer's Report

EASTERN VIRGINIA WOMEN'S FELLOWSHIP

QUARTER ENDING MARCH 15, 1958

Apportionment

Antioch	$ 10.00
Bayside	20.00
Bayview	35.00
Berea, Nans.	25.00
Bethlehem, Disp.	69.87
Central	20.00
Christian Temple	93.75
Cypress Chapel	47.50
Damascus	25.00
Dendron	10.00
Eure	14.50
First, Norfolk	10.00
First, Portsmouth	25.00
Franklin	85.00
Great Bridge	25.00
Holland	40.00
Holy Neck	45.00
Hopewell	5.00
Hunterdale	42.75
Isle of Wight	10.00
Little Creek	10.00
Liberty Spring	55.00
Mt. Carmel	20.00
Mt. Zion	7.50
Newport News	50.00
Oakland	25.00
Oak Grove	9.60
Richmond	30.00
Rosemont	50.00
Shelton Mem.	15.00
South Norfolk	40.00
Suffolk	262.50
Wakefield	14.40
Warwick	15.00
Waverly	15.00
Windsor	30.00
Total	$1,307.37

Thank Offering

Christian Temple	$ 5.34
Dendron	45.05
Liberty Spring	5.00
South Norfolk	172.83
Suffolk	33.33
Wakefield	5.72
Total	$ 267.27

Life Memberships

Bayside	$ 10.00
Central	10.00
Christian Temple	10.00
Mt. Carmel	10.00
Richmond	10.00
Warwick	20.00
Total	$ 70.00

Friendly Service

Dendron	$ 10.00

Juniors

Bethlehem, Disp.	$ 10.00
Christian Temple	5.60
Eure	1.35
First, Portsmouth	3.00
Franklin	7.50
Holland	5.00
Holy Neck	5.00
Liberty Spring	6.85
Mt. Carmel	4.50
Oakland	2.50
Wakefield	1.30
Total	$ 52.60

Cradle Roll

Dendron	$ 2.15
Eure	1.35
First, Portsmouth	1.00
Franklin	2.00
Liberty Spring	10.00
Mt. Carmel	1.00
Mt. Zion	1.00
Oakland	10.14
Total	$ 28.64

RECEIPTS

Bal. from previous quarter	$ 265.07
Apportionment	1,307.37
Thank Offering	267.27
Life Membership	70.00
Friendly Service to Children's Home (Dendron)	10.00
Juniors	52.60
Cradle Roll	28.64
Total	$2,000.95

DISBURSEMENTS

Mrs. Spratley (Postage, T. O. boxes)	$ 3.17
1957 "Annual"	36.00
Va. Council Church Women	50.00
Bank Exchange charges	1.35
Treasurer for envelopes	1.80
Mrs. J. D. Strader, Conv. Treas.	1,708.63
Total	$1,800.95

Total Receipts	$2,000.95
Total Disbursements	$1,800.95
Balance in Bank	$ 200.00

Mrs. Sam P. Frost, Treas.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Turkey

April

13—**Jessie Martin** retired August 8, 1957, after 37 years of service in Turkey. Born in Tarsus of missionary parents, she returned to the land of her birth after graduation from Oberlin and years of teaching in Georgia under A.M.A. She was a teacher and served as principal of Uskudar School for 21 years. "She was a builder of buildings as well as of students."

14—**Dr. and Mrs. Lorrin Shepard** retired January 1, 1957 after 37 years of service in Turkey. Yale and Columbia had prepared Dr. Shepard to continue the work in Gaziantep of his famous doctor father, who had died of typhus there in 1915. He was head of American Hospital (now Admiral Bristol) in Istanbul for 30 years. He is now Director of the International Student Center of Yale University. Their daughter, Alice, is a missionary doctor in Japan, and their son, Frederick, a missionary at Aleppo College, Syria.

15—**Armenian Evangelical Union** — One of the largest Protestant groups in Near East, with 22 churches with 10 000 members, which support 25 grade schools, 2 high schools, 4 junior high schools, a junior college and a college.

16—**Armenian and Greek Protestant Churches in Istanbul** — The three Armenian Protestant churches and one Greek Protestant church all need ministerial leadership.

CANDIDATE DEPARTMENT OF AMERICAN BOARD

17—**Recruits for Christian Service Overseas** — The American Board is searching for 7 ministers, 3 social workers, 43 teachers, 2 librarians, 3 physicians, 4 nurses.

"We face a humanity that is too precious to neglect.
We have a remedy for the ills of the world too wonderful to withhold,
We have a Christ who is too wonderful to hide,
We have an adventure that is too thrilling to miss."

18—**Rev. Loy Long,** candidate secretary of the American Board, spent most of his adult life in India, serving as missionary teacher, minister, social worker. Since 1956 he has served as Candidate Secretary, looking for recruits for overseas work.

After Easter, What?

The Christian Year has its high points, and Easter is the highest. It comes at a time when rebirth in nature is everywhere evident, giving us all a sense of fresh beginnings, of renewal, or having "another chance." We take a new lease on lifte and hope for better things to come inspires us. The world is brighter about us and we are brighter. What Christianity teaches of the resurrection of Christ we see exemplified in nature — that Life is eternal.

And so, while we do not understand fully the mystery of Easter, and while we may have some intellectual misgivings about the claims made for it, skeptic and believer alike can experience the spiritual renewal this blessed season brings. It is the high point of the Christian calendar.

But after Easter — what then? The Summer is before us and we are making plans to get the most from it. We have been Winter-bound for what seems a long time and many of us have what one elderly lady called "houseitis." We crave the out-of-doors, the sunlit fairways, the open road, the lazy hours on the beach, the fruitful work in the garden, the pleasurable "sprucing up" around our homes, and so on. And as the Summer progresses, will the great surge of new power we felt at Easter fade away and leave us altogether?

The fires of the spirit do not automatically maintain themselves. Christ cannot live in the mind and the life from which he has been crowded out. If he has not fellowship with you, he will leave — and the house of your life will indeed be empty. You can by no means fill it with other things and remain satisfied for long. The fires of the spirit are fed by an inquiring mind which ever seeks new Truth about God and the Faith. They are fed when we are "instant in prayer." They are fed by meaningful, joyous worship — in Church, in fellowship with our Christian brethren. How meaningful Easter is to us will be revealed in our constancy of spirit through the remainder of the year.

—Rev. Frank Ratzell
in **Asheville**
Congregational Newsletter

When you're behind the wheel, use your eyes, your ears and your 'knows." — Central Dispatch

RUN

(To Be Used With **Peter and John Hurrying to the Tomb** by Burnand)

Run Peter; run John
The tomb is empty; the body is gone
Run Peter; run John
through the city, up the hill
through the gate, into the garden
breathlessly, heedlessly
hopefully, yet fearfully . . . oh, run
Hope Peter; hope John
Could it; oh, can it be
Hope Peter; hope John
the body is not stolen
our trust is not betrayed
our lives are not in vain
he WAS the one; he IS the one . . . oh, hope
See Peter; see John
See he is risen; he he is our God
See Peter; see John
It is true; love conquers fear
it is true; God's love conquers us
flows over us, around us, bears us up
up high, high, higher
Praise God from whom all blessings flow
now we see
Shout Peter; shout John
cry with joy, laugh with thanksgiving
Shout Peter; shout John
we can hope; we can see
we can love; we can give
we can die; we can live
shout Peter; shout John
Oh happy, happy day . . . oh, shout
Go Peter; go John
Joy uncontainable; joy only shareable
Go Peter; go John
break down the doors; unstop the ears
go to Jerusalem; go to Samaria
go to Asia; to Rome; to America
go ye believing ones; go, oh ye joyful ones . . . oh, go
Speak Peter; speak John
Speak of the love of Him; speak of the joy of Him
Speak Peter; speak John
speak what you've seen
what you know, you believe
speak to a hungry world
speak to a fearful world . . . oh, speak
Run, oh run, John and Peter
Run this early Easter morning
run with your chest aching
run with your heart breaking
run for our hearts run with you
Run Peter; hope John; see Peter, shout John; go Peter; speak, John
RUN

Henry V. Harman

God's People In Bondage

Background Scripture: Exodus 1.

Devotional Reading: Isaiah 40:1-11.

Memory Selection: **The Lord is on my side; I will not fear what man can do unto me.** Psalm 118:6.

We finished last Sunday a series of lessons from the New Testament; we begin today a series from the Old Testament. We considered last quarter the beginnings of the Christian Church; we will consider this quarter the beginnings of the Chosen People. We considered last quarter a people under grace; we will consider this quarter a people under law. We dealt last quarter with religion as it flowered in Jesus Christ; we will consider this quarter religion in its germinal, seed state. But it is all of one piece. The God who tried to reveal himself to the Hebrew people from the beginning finally revealed himself in Jesus Christ. It is all the story of the unwearied search of God for man, and of his indiscourageable effort to make known his saving grace.

FORGETTING OUR BENEFACTORS

"Now there arose up a new king over Egypt which knew not Joseph." Under the Pharaoh of Joseph's time there had been an "era of good feeling" a happy relationship that meant much to both the Egyptians and the Hebrews. It will be recalled, too, that it was Joseph who had saved the Egyptians, and for that matter the Hebrews, too, during a long famine. As Prime Minister of Egypt, Joseph had both saved the people and made the government rich. That great nation owed much to him, more than it could ever repay. But in due time Joseph died, and another king arose that knew him not. Joseph and his good works were soon forgotten. And an era of suspicion, misunderstanding, persecution and even enslavement followed. Thus do nations and individuals so easily forget their benefactors. We accept and use the results of the labors of others in every realm of life, but forget our benefactors, and fail to do them honor and justice. These things ought not so to be.

AN EXPANDING POPULATION

"And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them." Here is a familiar pattern that has occurred again and again in history. Here is presented a familiar problem, too. Much of the history of the nations of the world is the story of "living room" under the sun. The population of many nations has increased rapidly, more room was needed for expansion, and in one way or another a solution was sought. Sometimes peaceful emigration is adopted as a policy. Sometimes there is a resort to war. In uncivilized days, and in so-called civilized days, nations have embarked upon armed conquest in order to get more room for an expanding population. A classic example in modern history is the case of Japan. Here is a small area not as large as many States in our nation, with a pouplation of over sixty million people. As small as is Japan in geographical area, much of the land is not tillable at all. Her teeming millions built up a pressure that caused her to burst at the seams, and it was this fact that was largely responsible for her foolish venture to make war upon our great nation. And today statesmen realize that some way must be found to solve this critical problem. With a steady and an alarming increase in population in modern Japan, and with a pitifully small land area, the problem is becoming increasingly acute. And Japan is only one nation in which this is true. Expanding populations and static boundaries always present serious problems among nations.

FORCED LABOR

"Therefore they did set over them taskmasters to afflict them with their burdens." The new king was frightened when he saw how the number of the Israelites increased abundantly, and threatened to become a powerful bloc in the life of Egypt. He was so frightened that he decided to do something about it. He issued an order that the Hebrews be conscripted into forced labor, and rigorous labor at that. Thus would he keep them in subjection, and thus would he keep them from multiplying. Or so he thought. He followed the system which the "master races" have always followed — the use of force — in order to keep subject people, subject. He thought he was "dealing wisely" with them. The fact is that he was doing a foolish thing, a very foolish thing. He had not learned, as no tyrant or dictator or "master race" has learned the truth expressed in this poem:

"Know this, O man! Whate'er thy earthly fate —
God never made a tyrant nor a slave;
Woe, then, to those who dare to desecrate
His glorious image! — For to all He gave
Eternal rights, which none may violate;
And by a mighty hand, the oppressed
He yet shall have.' "

History is largely the record of God-inspired men setting the oppressed free! It may come in one way or another way, but it always comes.

SUNDAY SCHOOL LESSON

April 13, 1958

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

A RESORT TO VIOLENCE

By a strange quirk, the more the Egyptians oppressed the Hebrews, the more the Hebrews multiplied. "But the more they afflicted them, the more they multiplied and grew." Things were getting no better fast. The theory of "dealing wisely" with these Hebrews was working in reverse, so something had to be done. The king therefore went beyond forced labor to infanticide! He ordered all male Hebrew babies to be killed at birth, and commanded his midwives to enforce the order. But those in charge of midwifery were women of high moral ideals and great moral courage and they flagrantly, even if secretly disobeyed the order. With a touch of humor that occasionally flashes from the pages of Holy Writ, they facetiously said that "the Hebrew women were more lively" than the Egyptian women and had their babies before you could say "Jack Robinson." As one reads of this monstrous decree aimed at destroying innocent babies, he thinks also of Herod's ordering "the slaughter of the innocents" when Jesus was born. He thinks also of the monstrous and infamous deeds of other tyrants and dictators in their effort to retain power or to keep people in subjection. A modern case was Hitler's liquidation of the Jews in Germany. Or of Stalin's wholesale slaughter of the

— Continued on Page 15

Basketball And Christianity

The directors of the Venture for Victory program have announced plans for another basketball team to tour through the Orient during the summer of 1958. This will be the fifth trip to the Far East, where the college athletes will tour Korea, Japan, Formosa, Hong Kong, South Viet Nam, Singapore, Indonesia, and the Philippines. The purpose of these trips has been to help spread Christianity and promote the cause of freedom through the channel of sports. In five years of this work, over two million people have seen these teams play and heard the Gospel message between halves of the games. The squads have accumulated a phenomenal record of 376 wins and 4 losses against Olympic teams, college teams, Army quintets, and national champions.

Four members have been chosen to date and three more will be chosen in the near future. Among those selected are Ed Beck from the University of Kentucky. Last season he was named the "MOST VALUABLE PLAYER" in the Sugar Bowl, elected as honorary co-captain of the Wildcats, and was named to the first squad of the Southeastern Conference Defensive Team. He is president of the Senior Class, the K-Club of Varsity lettermen and received the Governor A. B. Chandler trophy for highest qualities of scholarship, leadership, character and ability. He was named to the ALL STATE TEAM three years in a row in High School.

"Tink" Van Patton, 6'8" center on Temple University's team, that has been running rough shod over most of the opponents in the East, will also join this team. "Tink" was a sophomore sensation with the "Owls," but a broken hand kept him from action all last season. He has returned to form this year and was one of the outstanding players in the Holiday Tourney in Madison Square Garden. These two boys played against each other recently at Lexington in a thrilling triple overtime won by Kentucky.

Jack Mount, playmaker on Southern California's team this season, will again accompany the team after touring with Venture for Victory during the summer of 1955. His accurate shooting, playmaking, and all-around defensive ability have helped him capture a starting berth with the Trojans of Southern California. Taylor University's most valuable player last season, Jack King, will also accompany this year's squad. Jack is averaging 14 points per game and is the team's leading rebounder. His high school team at Alexandria was undefeated until Crispus Attucks eliminated them in the semi-finals in 1953. The team will leave the states about June 8, under the direction of Coach Don J. Odle of Taylor University.

OKINAWA CHRISTIAN COUNCIL FORMED

An event of significance to the Christian world occured when 25 delegates from 5 churches and 3 Christian associations met in February to form the Okinawa Christian Council of Churches.

Largest delegation was from the United Church of Christ in Okinawa with eight; the Episcopal church had six; Baptists four; Seventh Day Adventists three; one representative each was present from the Holiness Church, the Okinawa Bible Society, Church World Service and the Okinawa Missionary Council.

The new president is Rev. Choshe Nakazate of the United Church, while one vice president is an Episcopalian and the other a Baptist. The new Council plans to send a delegation to the International Convention on Christian Education in Tokyo next summer.

FRONTIERS OF FAITH, NBC-TV

1:30-2:00 PM ET

April 13

"The Smith of Smiths," a drama with Charles Van Doren, host and narrator. During the first third of the 19th Century, years of the Industrial Revolution, bigotry and petty tyranny flourished in England and all of Europe. "The Smith of Smiths" is the story of the Reverend Sydney Smith and his role in the passage of the Reform Bill in England in the 1830's.

April 20

"Acres of Diamonds," a drama with Charles Van Doren, host and narrator. In recognition of Christian College Day, this is the story of Russell Conwell, who founded Temple University in Philadelphia, in response to the need for higher education for poor but worthy students.

For Those Who Do Not Go to Church

Look Up And Live—CBS-TV

On Sunday, April 13, the Protestant segment of the Columbia Broadcasting Company three-faith program LOOK UP AND LIVE returns to the air for a seven week series lasting through May 25.

The working title and over-all caption for this new series is "Youth in Crisis."

Each program will be a dramatic presentation built around a particular problem that the youth of today must face. The problems themselves are old ones, common to youth from time immemorial. The difference is that today they are faced in an aura of crisis peculiar to the so-called "sputnik age."

The problems treated will include crises in education, in vocation, in human relations including the family, in spiritual values and in war and peace-time life.

Dr. William Kirkland, Professor of Christian ethics, McCormick Theological Seminary, Chicago, Illinois will act as host and "interpreter" throughout the series.

The viewing public, both in church and outside the church, has received with great enthusiasm the Protestant segments of LOOK UP AND LIVE presented during the last twelve-months. It began with the summer 1957 series titled "The Seeking Years" (soon to be released in book form). It continued through a five part series titled "The Family," a three-part series of informal conversations on Christian concepts of creation and sin, incarnation, and reconciliation as revealed in great literature. This was followed by a four-part study with members of the casts of four very successful dramas now playing in New York, of the Christian implications in modern drama.

LOOK UP AND LIVE now returns to the air with a series that promises to be just as perceptive and meaningful.

Make sure that your community is alerted to see "Youth in Crisis" on LOOK UP AND LIVE CBS-TV April 13 through May 25 — Sundays 10:30-11:00 a.m., Eastern Time.

A Little Child Started It

Thomas H. Franks
Hendersonville, North Carolina

A small Carolina boy went up to a large man of imposing appearance and asked:

"Mister, can you cure fits?"

The important looking man was very rich. The anxious question of the boy set him to thinking. Soon he gave a large part of his fortune to establish a university with a medical school and hospital. Then he set up a large trust fund. The income from this fund was to help pay the expenses of charity patients in hospitals, and also to help support colleges, churches and preachers.

The story of the unusual question which the little boy asked the rich man is told in TOBACCO TYCOON by John K. Winkler, published by Random House Inc., New York, page 190.

"Often now when Buck Duke's private car rested in little Carolina towns, he tramped streets, free from his retinue of engineers and secretaries. Once a small boy, thin, scrawny, freckled-faced, pushed his way through a knot of curious villagers that had gathered to see the Great Man, and asked with a quaver:

'Mister can you cure fits?'

"Onlookers laughed. Not so Duke. He led the urchin into the lounge of the Doris (private railway car) and talked with him. It seemed the boy's father was subject to nervous seizures which interfered with his work in a near-by mill. Duke assured the youngster that he would provide medical attention, and he did.

"This episode got the millionaire to thinking. Forming in him was a decision to disburse part of his fortune along the fundamental lines charted by his hero, John D. Rockefeller: for education, religion and health."

At that time, early 1920's, there was not in the Carolinas a first class medical college or hospital. Duke gave $33,000,000 to construct new buildings for Trinity College on a new site with a medical school and hospital. The name was changed to Duke University. The former Trinity College buildings are still used, principally for women students of Duke University.

At about the same time Duke gave $80,000,000 for a trust fund to be known as Duke Endowment, which is separate from the endowment of Duke University. Twenty per cent of the income from this trust is added to the principal of the endowment each year until it shall amount to $120,000,000. The total December 31, 1956 was $104,000,000. The Duke Endowment also handles the investment of the endowment of Duke University, which is now about $28,000,000.

Published financial statement of Duke Endowment shows net income from 1924 to Dec. 31, 1956 was $154,000,000, including income from Duke University endowment. The income has been disbursed as follows:

The Duke Endowment is managed by a board of fifteen trustees. The funds are invested in bonds of the United States government and in sound bonds and stocks of more than one hundred public utility, industrial and other corporations.

Of course the building of the new university and hospital was the result of the vision and tireless efforts of the able president of Trinity College at that time, Dr. Preston Few, and the driving energy and shrew boldness of Mr. J. B. Duke, who threw his wealth and himself into the undertaking in the same manner which characterized him as one of the most powerful industrial leaders of his time. But it was the little boy of an humble mill worker who contributed the initial impulse.

Added to principal of the trust	$24,000,000
Duke University (includes income from its own endowment)	78,000,000
Hospitals	29,000,000
Davidson College	3,838,000
Furman University	3,895,000
Johnson C. Smith University	2,466,000
Orphanages	4,606,000
Superannuated Methodist Preachers	900,000
Building Rural Methodist Churches	2,190,000
Operating Rural Methodist Churches	1,801,000
Reserves	3,225,000

Out Of This Life

"Out of this life I shall never take
Things of silver and gold I make.

Al lthat I cherish and hoard away
After I leave, on the earth must stay.

Though I call it mine and I boast its worth
I must give it up when I quit the earth.

All that I gather and all that I keep,
I must leave behind when I fall asleep.

And I wonder often what I shall own
In that other life, when I pass alone.

What shall they find and what shall they see
In the soul that answers the call for me?

Shall the great Judge learn, when my task is through,
That my spirit had gathered some riches, too?

Or shall at the last it be mine to find
That all I had worked for I'd left behind?"

—Farrington

FROM OUR HOME FOR CHILDREN

Thanks To Many Churches

John G. Truitt, Superintendent

Dear Friends:

There is joy in my heart when I hear from so many churches and friends with their contributions. You have been good to this Home for Children this week. Through the Southern Convention you have sent us $515.94, many others sent in $377.51, making a total of $893.45. As I get the weekly report from the Convention office I visualize the churches from which the money has come. How often I have been in each of the ten churches, and what pleasant memories they hold. There could be quite a paragraph about Mt. Auburn. The good times, the good friends there. And Liberty Spring in Eastern Virginia — the pastors and people, how well I have known them. And then there is Burlington, First, how nice they are to me and to these children and staff members. They are our neighbors and friends.

There is Mebane, and Reidsville and Shallow Ford — churches I have known for many years. In fact I was around when each of them was organized — have had friends in them all these years. Then there is a new church, Center in South Boston. That is an alive hustling church — have had the privilege of being with them several times. In Western North Carolina Conference in Asheboro — a church I know well and admire much. And up in the Valley of Virginia are New Hope and Timber Ridge — two lovely churches where I have enjoyed preaching and getting acquainted with the ministers and members.

I know how they do — these ten churches. I can see them gathering for Sunday School and for the 11:00 o'clock hour of worship, having been there, in most of them many times — in all of them several times. When I think of the churches I have preached in during the years past I am grateful. I would like for each family in each of those churches to get THE CHRISTIAN SUN, to read each of the features found therein and to be bound together with one another in the several fine things our churches do together. The Children's Home is only one of them, but a good one, indeed.

Consider our College, our Missions work — home and abroad — and our united program for Christian training of youth in our church schools and at Moonelon, our Women's Work, and the Laymen's united services — so much for all of us to be proud of in every aspect and section of our combined efforts.

It is good to have a share in it. To work with and for these boys and girls is a joy, to see them develop, and to sense their appreciation — and to witness the joy so many kind people have in personally helping them. We are taking advantage of the rainy days to repair and paint inside, trying to make it a real home.

One more look at that report. See how many gifts are from churches beyond the Carolina-Virginia territory! They are giving us a helping. You should see some of the letters they write us. Well, really, we should have a good home — a home that is right in every possible respect, for the sake of the children and for the honor of the Christ. Your help everywhere is appreciated.

REPORT FOR MARCH 31 1958

MONTHLY OFFERINGS

Amount brought forward			$14,702.25
Eastern North Carolina Conference			
Mt. Auburn, S.S.	$ 7.12	$ 7.12	
Eastern Virginia Conference			
Liberty Spring	48.00	48.00	
North Carolina and Virginia Conference			
Burlington, First	102.31		
Mebane	5.00		
Reidsville	83.26		
Shallow Ford	20.00		
South Boston — special	2.25	212.82	
Western North Carolina Conference			
Asheboro	155.00	155.00	
Virginia Valley Conference			
New Hope, S.S.	6.00		
Timber Ridge	87.00	93.00	
Total			$ 515.94
Grand Total			$15,218.19

SPECIAL OFFERINGS

Amount brought forward		$29,368.92
Fairmount Circle, First Cong. Church, Hyde Park, Mass. (Friendly Service Gift)	$15.00	
Miss Cleo Cash, Franklin, Va. — Easter gift	5.00	
New Hope Christian Church, Roanoke, Alabama	5.00	
Women's Fellowship, Bethlehem Cong. Christian Church of Tenth Legion, Va.	12.00	
Women's Fellowship, Lynnfield Center Cong. Church, Lynnfield Center, Mass. (Friendly Service Gift)	15.00	
Cong. Christian Sunday School, Columbus Georgia	10.18	
Premium Associates, Inc., Newark, N. J. (for coupons)	58.80	
Men's Bible Class, Bethlehem Church, Suffolk, Va.	20.00	
Crystalite Club, Cong. Church, Leominster, Mass. (Friendly Service Gift)	5.00	
Miss Martha B. Jones, Suffolk, Va.	10.00	
Miss Blanche Holt, New Hill, N. C.	5.00	
Circle No. 1, First Cong. Christian Church, Greensboro, N. C. — for Easter shoes	25.00	
Woman's Fellowship, Cong. Church, Toulon, Ill. (Friendly Service Gift)	6.00	
Women's League, West Medford Cong. Church, West Medford, Mass. (Friendly Service Gift)	10.00	
Ladies' Aid, Cong. Church, Plentywood, Montana (Friendly Service Gift)	25.00	
Tyler Miss. Soc., North Cong. Church, North Woburn, Mass. (Friendly Service Gift)	15.00	
Friendship Circle, Woman's Guild, Bethel Cong. Church, White Salmon, Wash. (Friendly Service Gift)	5.00	
Chester H. Roth Co., Inc. (interest)	15.00	
Women's Fellowship, Olivet Cong. Church, Seattle,		

Church Must Save World

To the Leaders of American
Protestantism:

The Church in America must swiftly take over a larger share for lifting a billion hungry illiterate people in Asia and Africa. If we do so we shall find these countries wider open than ever before to a mission program which properly balances evangelism and technical aid. If we fail to do so the Christian Church may be pushed out of Asia and Africa, just as the Church was once pushed out of North Africa and the Near East by the Moslems.

It is obvious that the American government will not go farther than "enlightened self-interest," but such a policy will win no souls. Moreover, it will lose Africa and the Orient to communism. The Church MUST enter this cold war with all her immense reserve power — with the weapon of Christ's compassion.

I find that ministers see this when I speak to them and are eager to strengthen their missionary programs. For this reason I shall welcome any opportunity to talk to groups of ministers, when my schedule permits. The burden is very heavy upon me that now is the supreme hour to save the world, if it is not already too late.

Yours in the love of Christ,
Frank C. Laubach
235 E. 22nd Street
New York 10, N. Y.

The President of the United States cannot be arrested, not even for a grave crime, and no court may subject him to its jurisdiction. Ouly when impeached is the President subject to judicial process.

SUNDAY SCHOOL LESSON

(Continued from Page 11)

peasants and others in his bid for power in Russia. And one can think of the many ways in which those in authority have used repression and persecution and intimidation against minorities. The spirit of this ancient Pharaoh shows its ugly head in our modern world in many guises, even in our own land. But there is a lesson in history here.

God is the champion of the common man, and the struggle for human rights and justice, God is always on the side of the underprivileged, and eventually they will win.

In Memoriam

"Blessed are the dead who die in the Lord."

FRANCISCO

On March 5, 1958, God in his infinite wisdom called from our midst Mr. L. H. Francisco at the age of 49.

To know him was to love him. His going left a memory of sadness in his home, the community and church that only time and God's grace can lessen.

He had been a devoted and loyal member of Morrisville Congregational Christian Church for many years; having served as teacher of the Young People's Class, Superintendent of the Sunday School and member of the building committee. He was an asset to his church, home and community and will long be remembered.

Therefore, be it resolved:

First — That we bow in humble submission to God's will, believing that he doeth all things well.

Second — that we strive to equal his example in patience, faith and service.

Third — That we extend to his loved ones our sincere sympathy.

Fourth — That a copy of these resolutions be sent to his family, a copy to THE CHRISTIAN SUN for publication, and a copy be entered upon the records of our church.

Mrs. W. A. Green
Mrs. G. J. Green
Mrs. W. L. Hilliard
Committee

VICK

On Monday morning, March 3, 1958, my very dear friend, Mrs. George B. Vick of Courtland, Virginia, quietly passed from this life at the age of 80.

She was a woman of simple tastes, friendly spirit, and strength of character. She was truly a consecrated Christian, giving the greater part of her life in devoted service to Johnson's Grove Christian Church. In her quiet and unassuming manner she often did many good deeds in an unknown way. She has left a goodly heritage, and although she is with us no longer, her good works will follow her.

We are grateful to God for what her life has meant to her family, friends, church and community. It has spoken for itself. Her contribution was great to those who knew her. I feel certain that she has heard those words of her Master: "Well done, thou good and faithful servant."

May her kindly spirit and consideration for others and her faithfulness be an inspiration and example to all those who live after her.

Margaret R. Pulley

Wash. (Friendly Service Gift)	5.00	
Young People's Class, Apple's Chapel	15.00	
Women's Guild, First Cong. Church, Wakefield, Mass. (Friendly Service Gift)	25.00	
In Memory of C. H. Fries, Sr.	5.00	
In Memory of Mrs. Blanche Shephard	3.00	
Special Gifts	62.53	
Total		$ 377.51
Grand Total		$29,746.43
Total for the Week		$ 893.45
Total for the Year		$44,964.62

Christian Orphanage
Elon College, N. C.

MEMORIAL GIFTS

Dear Dr. Truitt:

Please accept the enclosed $.................... as a memorial gift to the Christian Orphanage in memory of:

....
(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....
(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

YOU ARE INVITED TO SHARE

in the

Conferences, Conventions, and Retreat

of

The Southern Synod, Evangelical And Reformed Church

The Blowing Rock Assembly Grounds
Blowing Rock, North Carolina

DAVIDSON DISTRICT BROTHERHOOD RETREAT

June 14 and 15
Mr. Paul Lamb — President
Route 4, Thomasville, N. C.

SYNODICAL WOMEN'S GUILD RETREAT

June 24 through 27
Mrs. V. C. Lanier — President
Welcome, North Carolina

DENOMINATIONAL PASTOR'S FAMILY CONFERENCE

July 7-12
Rev. Harold Wilke — Director
2969 West 25th Street
Cleveland, Ohio

CONSISTORY CONFERENCE

August 2 and 3
Rev. Carl Daye — Director
Mt. Pleasant, North Carolina

CHURCH MUSIC CONFERENCE

August 8 and 9
Rev. Ivan Morrin — Director
Kannapolis, North Carolina

MINISTERS' WIVES CONFERENCE

August 13 and 14
Mrs. Edwin Alcorn — Director
Conover, North Carolina

CHRISTIAN EDUCATION CONFERENCE

August 15-17
Rev. Elden M. Spangler — Director
China Grove, North Carolina

CHURCHMEN'S BROTHERHOOD STATE CONVENTION

August 23-24
Mr. Harold M. Lemons — President
2410 Waughtown Street
Winston-Salem, North Carolina

MINISTER'S CONFERENCE

August 26 and 27
Rev. G. Harold Myers — Director
1001 Canterbury Road
Raleigh, North Carolina

CHRISTIAN VOCATIONAL CONFERENCE FOR YOUTH

August 30 and 31
Rev. Keith Sink — Director
Rt. 2, Thomasville, North Carolina

For additional information write to the President or Director of the conference or to Rev. Hiram E. Davis, Secretary of Assembly Grounds, Box 30, Landis, North Carolina.

MEMBERS OF CONGREGATIONAL CHRISTIAN CHURCHES WILL BE WELCOME

The Christian Sun

Miss Beatrice George
1207 Seaboard Ave.
12-1-58

VOLUME 110 APRIL 15, 1958 NUMBER 15

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

In time of silver rain
The earth
Puts forth new life again,
Green grasses grow
And flowers lift their heads,
And over all the plain
The wonder spreads
Of life,
Of life,
Of life!

— Langston Hughes

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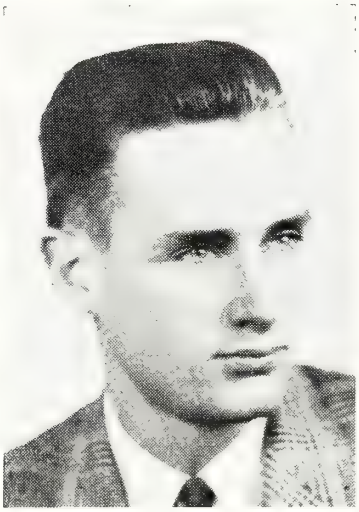

Rev. Fred P. Register

REGISTER RESIGNS

Rev. Fred P. Register has resigned as Secretary of Stewardship and Evangelism of the Southern Convention, effective June 1, to become Superintendent of the Nebraska Conference of Congregational Christian Churches. As a pastor, and more recently as a secretary, he has made a place for himself in the affections of our people, and apparently his reputation has gone far across the country.

Here And There Among The Churches

Elon Alumni Banquet will be held in the Fellowship Hall of the Suffolk church Friday, April 18, at 7:00 p.m.

Damascus Pilgrim Fellowship sponsored the Easter Sunrise Service at their church (near Chapel Hill). The adult choir rendered Easter songs. Church school followed the morning service.

Lilies in memory of Rev. W. S. Carne, former pastor of First, Portsmouth, and of **Rev. Ben Joe Earp,** former pastor of High Point church, were placed in those churches on Easter Sunday.

Tenth anniversary of World Council of Churches is being observed this week at the annual meeting of its U. S. member churches at Buck Hill Falls. Among panelists opening the conferences will be our Dr. Henry Smith Leiper.

Good Friday Communion Service was held at Salem Chapel by the pastor, Dr. W. W. Sloan. **Easter Sunrise worship and breakfast** were held at Belews Creek, beginning at 6:30. Both churches had worship services Palm Sunday and Easter.

Sympathy is extended to the family of Mrs. A. F. Richardson of Suffolk, who died recently. Although 81 years of age, Mrs. Richardson had been an active member of the West Memorial class, the Women's Fellowship, and the Suffolk church until her illness in January. Surviving besides her husband, who is a life-time deacon of that church, are five sons, all of whom are active in their various churches: Edwin, Norfolk; Howard, Fairfax; Roy, Suffolk; Donald, Franklin; Norman, Hampton.

Easter offering at Hank's Chapel totaled $525.89. The minister, Rev. Bill Simmons, says "I thought we did quite well." We think so, too!

Rev. Lowell Smoot of Liberty, Henderson, preached last week at Albemarle. The pastor there, Rev. Collie Seymour, reports an overflow congregation on Easter, three babies christened, and the Lord's Supper observed.

A constitution for Hunterdale church, Franklin, Virginia, is being prepared by a special committee. The first draft is now being submitted to boards and committees for study, after which it will be distributed to members for that purpose.

Rev. George D. Alley, pastor of the Suffolk church, spoke last Sunday evening at Hunterdale church under the sponsorship of the Pilgrim Fellowship. His topic was "Boy-Girl Relationships."

Rev. Carl T. Daye will become pastor of Forest Hills Mission, Greensboro, June 1. He has been serving St. James and Boger Evangelical and Reformed churches. Mr. Daye and his family will meet with the church group at a fellowship supper April 28. **Rev. John Settlemyre,** pastor of Mt. Hope Evangelical and Reformed Church, conducted the Forest Hills service on Easter.

Reservations for banquets at Southern Convention are very important. Please check with your minister or church secretary at once to be sure yours is sent in. Many Eastern Virginia people will be able to attend these banquets, if they make reservations.

Rev. Fred Register will speak to the Pilgrim Fellowship at Pleasant Ridge church, near Ramseur, next Sunday evening at 6:45 and to the prayer group at 7:45.

Last Sunday was **Visiting Day, at United, Raleigh,** when members were encouraged to visit someone in the church whom they did not know well, or some shut-in. Seventeen were received into membership of this church on Palm Sunday, five of whom are associate members.

Rev. Fred Register preached at Church of Wide Fellowship, Southern Pines last Sunday, while the minister, Rev. Carl Wallace, was helping with the Vocations Retreat at Moonelon. 25 members have been received by the church at Southern Pines during the first quarter.

34 members received on Easter Sunday is the record for Rosemont, South Norfolk, where Rev. Melvin Dollar is pastor. 15 were from the Pastor's Class, and 8 were adults on profession of faith. Average church attendance for March was 432, as against last year's average of 352. Offerings for March totaled $3,070.01. Total membership is now 820; last Easter it was 770; six years ago it was 460.

Bay View church, Norfolk, where Rev. J. Everette Neese is finishing his second pastorate, had a Maundy Thursday candlelight communion service and an Easter sunrise service. Weekday activities of the church include a kindergarten for ages 3-5 each morning, and a religious education period for children 3-11 each Tuesday afternoon from 4-5. An attractive printed leaflet announced lenten program of worship and study.

Volume 110 Number 15

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Two years, single subscription	5.00
Club of at least one-half church families	2.00

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Franklin Church To Observe Seventy-Fifth Anniversary

Mrs. B. V. Hargrave, Historian

The Franklin Congregational Christian Church, of which Rev. Tucker G. Humphries is pastor, will observe with fitting ceremonies the event of its seventy-fifth anniversary Sunday, April 27. Morning and afternoon services will be held on this occasion. Rev. Robert M. Kimball who serves the denomination's church in Ashtabula, Ohio, will deliver the sermon at the 11 a.m. worship hour. All former pastors are invited to be in attendance.

The church history will be presented at the 3:30 p.m. service, at which time former pastors and their wives will be recognized. It is hoped that some member of the family of pastor's deceased or otherwise unable to attend will be present as a representative guest. Sons of the church who are in the ministry will also be welcomed and given honorable mention at this time.

Immediately following the close of this service a reception will be given in the Church Fellowship Hall. Everyone present is most cordially invited to attend this social function, which will close the anniversary ceremonies. Incidentally, the church's several octogenarian members will be present and receive a warm hand of love and appreciation for their years of loyal service.

Invitations to these services are being sent to every family that is presently, or was formerly, connected with this church. If for lack of proper address, through error, or unintended oversight, any such communicants do not receive invitations, please consider this notice as such. Likewise, friends of other church fellowships or denominations will be heartily welcomed.

Keep the above date in mind and open for this joyous occasion.

SANFORD AREA TRAINING SCHOOL

The annual Leadership Training school for the Sanford area is being held at Shallow Well April 14-21-22.

The following churches compose the Sanford area: Eutaw Community church of Fayetteville, Hope Mills, Lee's Chapel, Moore Union, New Elam, Sanford, Shallow Well, Turner's Chapel, Niagara, Grace's Chapel and Zion.

These training schools are sponsored jointly by the Sunday School convention of The Eastern North Carolina Conference and the Board of Christian Education.

Teaching classes will be:

Pre-School — Rev. Carl Wallace

Children — Mrs. Annie R. Milliken

Young People — Rev. Bill Simmons

Adults — Rev. Charlie Jones and Rev. Thomas Madren

Supt. and Officers — Dr. Charles Pegram

Church Officers — Rev. Max Vestal

—Mrs. Robert Watson, Secretary

PULPIT EXCHANGE IN WESTERN NORTH CAROLINA

Bill Simmons

The fourth Sunday in April ministers of the Western North Carolina Conference are to exchange pulpits. Following is the schedule:

Asheboro — Rev. Collie Seymour
Albemarle — Rev. Winfred Bray
Antioch (R) — Rev. F. C. Lester
Bailey's Grove—Rev. M. A. Fogleman
Ether — Rev. W. C. Farrell
Grace's Chapel — Rev. Garland Bennett
Hank's Chapel—Rev. Robert Bennett
High Point — Rev. Robert Hultman
Pleasant Union — Rev. L. M. Presnell
Pleasant Ridge — Rev. Thomas F. Shreve
Pleasant Hill — Rev. Clyde Fields
Randleman — Rev. Bill Simmons
Seagrove — Rev. Lynwood Hubbard
Smithwood — Rev. Avery Brown
Shady Grove — Rev. W. C. Farrell
Union Grove — Rev. Bill Joyner
Zion — Rev. Garland Bennett

Rev. William G. Long, associate at the YMCA at State College, and recent graduate of Yale Divinity School, will preach at United Church, Raleigh, next Sunday.

Activities At Rosemont

Mrs. W. R. Skelley Jr., Reporter

FAMILY NIGHT

Rosemont held a Family Night program on Sunday evening March 23. The theme for the program was "Telling The Story." A week before the program every family had been given a letter in which they were asked to do four things to help make Family Night more meaningful. Those suggestions were:

1. Read the listed Bible Readings
2. Bring a Bible to the meeting
3. Bring suggested materials for overseas relief
4. Bring sandwiches to eat.

Time for the meeting was set at 6:00 P.M.

After arriving everyone gathered at a long table in a hall and ate together. Coffee and soft drinks were served from the kitchen.

Mrs. M. K. Hassell, president of the Woman's Fellowship presided over the meeting later in the sanctuary. The story was told in a program. The primary group began the story through songs. The senior high group presented a dramatization based on the characters of Peter and John as revealed in Acts. The Adult group conducted a Responsive Scripture Reading of Psalm 107. Then the movie "To Sing Again" was shown. The Junior group dedicated the gifts and offerings with a choral reading and songs. The service closed with prayer.

CONTEST FOR YOUNG PEOPLE

A contest for the young people had been open for several weeks. They were asked to write an essay or "Ten Commandments For Good Church Behavior." John Halstead, Chairman of the Religious Education Board announced the winners in each department.

First Place: Blanche Skelley, Lower Junior Dept.; Katherine Hathaway, Upper Junior Dept.; Carol Settle, Junior High Dept.

Second Place: Cindy Phillips, Lower Junior Dept.; Sarmite Berzins, Upper Junior Dept.; Robert Morrison, Junior High Dept.

BOY SCOUT AWARDS

God and Country Awards were presented at Rosemont to six Boy Scouts. The following boys received this very high award after a year of service to their church. Eagle Scouts: John Frank Flemming; Kerry Nothnagel; Steven DeLong; Douglas Weaver; Donald Weaver; and Stanley Stinnett.

The Reverend Melvin Dollar presented these awards Palm Sunday. The church sponsors Troop 50.

EDITORIALS

Ministerial Standards

An idea that may reach the Convention floor for vote when it convenes in Norfolk the last of this month is that licentiates should be given permission to baptize, and to conduct communion. This idea needs very careful consideration.

Our denomination recommends licensure to preach after college graduation and ordination after graduation from seminary. In the Southern Convention we reduce that standard so one can be licensed when he has completed two years of college and be fully ordained when he has finished college. In practice we have lowered the standard even more by allowing members of the Biblical Class, those who have decided they want to preach and are starting preparation, to serve churches by having some ordained minister elected as pastor of the church to be served and the young fellow doing the work. This means that one can serve two years before becoming a licentiate, and can then serve two more years as pastor before ordination.

Proponents of the proposed change argue that four years service in churches without permission to baptize candidates and to conduct communion is an awfully long time, and that it is most inconvenient for the preacher and the churches. And so it is. But it should be remembered that the first of the two years the youth is not in reality the minister of the church, and that the ordained man who is elected pastor is responsible for those services. Furthermore all ordained men are eager to help the younger men to the limit of their ability. Attention should also be called to the fact that other ordained men are available to assist with communion or baptisms. We have a superintendent of the Convention, a Secretary of Evangelism, a superintendent of the Home for Children, and teachers in our college who are ordained ministers. Then there are usually Pastors-at-Large and retired ministers whose services are available. It is not impossible to get the needed service.

If the licentiate can perform the services of the ordained man, then there is little or no reason for ordination at all. There will be no distinction in the ranks of the licentiate and the ordained minister. For us here in the Southern Convention to make the proposed change will mean the lowering of our standards so that ordination will have no significance, and the college standard we have demanded will be reduced to the Sophomore year.

Attention should be called to the fact of the now emerging United Church of Christ in which the Evangelical and Reformed Church comes with its seminary graduation before ordination. Candidates may be licensed the last of the three seminary years. For us to take this backward step at this moment in the merger is hardly fair to those who voted to merge on the basis of our present and previous standards, which were already too low.

Something could be said in favor of raising our standards. College graduates are now found in all our churches. To expect college students to minister effectively to these people is to put a strain on imagination. Educational standards are rising rapidly in nearly all walks of life. Why should our ministry be down graded? It seems to be the time when only trained ministers should be expected to be doctors of the soul. Give the boys a chance to prepare themselves before they are expected to minister in holy things, to direct church organizations and to help people stay sane and be Christian in a distraught world. It is not fair to the young people themselves to lower the standards of the ministry. It tends to make them content with less than the best that they can be. It gives the churches untrained administrators when they desperately need leaders of experience and broad vision.

From where this editor sits, and he has had forty years in the ministry of the Southern Convention, it would be far better for us to grant no license until college is completed, and ordain no persons until seminary work is finished. This is the direction in which to move in order for ours to be a growing Church in a needy world. All of which means no disparagement to the fine men who are doing heroic service without such educational standards. The point is that they could do so much better if they made the needed preparation.

Help To Educate Ministers

If the program advocated above is to be put into practice, it will be necessary for us to give further thought to the education of ministers.

For some strange reason, not many rich people enter the ministry. Usually it is the poor boys who see the needs of the world and offer themselves as servants of the Church. They have good minds, but not much money. They are willing to work and to sacrific,e but they need help to make the necessary preparation for an effective ministry. Here is where the Church comes in.

We have a small sum for Ministerial Scholarships. Most of this is for loans. A man can borrow a hundred or two dollars per year, but that does little toward paying his eight or nine hundred dollars per year for college. In actual practice we are making the men work for the remainder by serving churches before they are prepared for that service. Wouldn't it be much wiser to give the men adequate aid so they could use their time for study during school days? Then the service they render to the churches will be much better than they can possibly give as students.

This whole matter of ministerial standing and study deserves a new and agonizing appraisal.

Attend The Convention

April 29, 30 and May 1 is the time for the first biennial session of the Southern Convention in its second century. Two years ago we celebrated our centennial and proposed that the second century should build on the foundations of the first.

Progress has never been so rapid in the history of the world. This is the age when the Church should launch a program that will reach the whole world of people and ideas. Fear is a big word in our day, and "perfect love casts out fear." Tension is witnessed by all, and faith can reduce it to normal bounds. The ills of our world can be solved by the message and ministry of the Church.

Attend the Southern Convention session in Norfolk and share in planning for our share in making the world Christian. The Convention is composed of the ministers of the five Conferences, delegates from the churches, and visitors. The time is short to make plans, but be sure to attend the Convention, and especially if you are a minister or delegate.

Christian Faith And Social Action

Stanley U. North, General Secretary
Division of Church Extension
and Evangelism
Board of Home Missions

Segregation in the church is not of the South alone, but of the nation. There are moderately integrated churches in the North but not of sufficient number to brag about. Nor is segregation merely of color. There is segregation within the Negro church, determined by culture, education and affluence just as there is class segregation within the white church. And there is segregation based on ethnic origins and languages.

The late Franklin H. Giddings of Columbia University, one of the great sociologists of modern times, affirmed that there is a sixth sense, which he called "the consciousness of kind" — evidenced in the tendency of birds, fish, animals, and human beings to congregate according to kind into flocks, schools, herds, communities. There is abundant confirmation throughout nature of the validity of his thesis.

The problem of integration centers not so much in the exercise of a right as it does in the possession of a right held by others by virtue of citizenship. Were there but one class of citizenship, groupings of people would be on the basis of race and across racial as well as within lines on the basis of education, culture, profession and occupational interests.

The Widow's Mite

(With **Wood**: "The Widow's Mite")

I haven't very much
  You'll hardly notice my copper coins
    Beside the rich man's good ones.
      But then they're all I have.

And come to think of it
  I've never had very much.
    A poor mother and a poor father;
      Wed to poorer one yet.
        Poor soil, sick sheep, a dying husband;
          Rags for clothes, a cellar for a house;
            Poor all my life and poor forever more.

But then again,
  I'v had some things.
  Sunrise on a frosty morning; bread and milk on the table.
Love
  One chubby hand in mine; one brawny arm on my shoulder.
Life
  Seeing it come in and seeing it go out;
    Seeing it grow up and away.
Beauty in my life,
  Love in my life,
    God in my life.
I've had enough.

Here, take them Lord;
  They're yours anyway.

Henry V. Harman

About * * *

A PIONEER CONSERVATIONIST

"Animals. . . meadows and groves, and all the silver stars — are words of God, and they flow smooth and ripe from His lips."

These are among the many expressions of a man whom historians have labeled great, but with all their recordings the spiritual side of the man appears to have been neglected for reasons not known.

The man was John Muir, a pioneer in the movement for conservation and who could well and appropriately be called the father of the nation's natural forests.

Born in Scotland, April 21, 1838, Muir came to the United States with his parents in 1849. Helping his father clear a wilderness in Wisconsin, the son developed a love for land and trees that became an obsession, the fruits of which millions enjoy.

Educated at the University of his adopted State, Muir first engaged in several mechanical pursuits, but his fondness for nature lured him to become a student in the University of the Wilderness. A chronic wanderer, he tramped the vast forests of California and many other States studying how both land and trees could be conserved and imparting the knowledge to others, mainly by his writings urging forest protection and management.

John Muir interested Robert Underwood Johnson, one of the editors of the Century Magazine, in conservation, and the Muir-Johnson conservation movement became the first of its kind in the country. Later, President Theodore Roosevelt came under Muir's influence during a camping trip in the Yosemite country. This meeting of Roosevelt and Muir resulted in a Presidential order setting aside thousands of acres in California as a national forest. Other Presidents have continued the policy.

After Muir realized his dream of starting a national conservation program, Harvard and other universities offered him a place on their teaching staffs, but he refused, saying that he had accomplished his purpose.

The sublimity of the primeval forests untouched by the human hand is a scene that no one can describe. And no one can stand in these solitudes and not feel that man is more than a physical body. John Muir's life gave evidence of this.

C. B. Riddle

Progress On Union In Virginia And In The Valley Of Virginia

Superintendent William T. Scott

The week of March 24 in Virginia brought very pleasant experiences. I had the privilege of visiting with Dr. and Mrs. Arthur W. Newell, in Richmond, Virginia, where Dr. Newell is minister of St. John's Evangelical and Reformed Church. While there, I met with the Sponsoring Committee, of which Dr. Newell and I are members, promoting the new United Church of Christ, jointly organized and supported by the Congregational Christian and the Evangelical and Reformed Church in Richmond. A beautiful church site has been purchased on Huguenot and Cherokee Roads, and on Cherokee and Southampton Roads has been purchased a beautiful parsonage building site. It is hoped that the parsonage may be erected in the near future, and that a minister may be on the field in this promising new United Church venture.

On Tuesday afternoon, March 25, representatives of the Virginia Valley Central Conference of Congregational Christian Churches and from the Valley Region of the Potomac Synod of the Evangelical and Reformed Church met with Dr. Frederick Eyster, President of the Potomac Synod, and me, in conference as a Committee on Cooperation. This Committee agreed on some united church projects which we ought to begin promoting, and encourage during the coming months. These included joint Leadership Training Schools, cooperative Women's work, Laymen's work, Youth rallies, Evangelism emphasis, Stewardship emphasis, and such other common projects as will be of joint interest.

On Tuesday evening, the 25th of March, I had the privilege of addressing the banquet of the Consistorial leaders of the Virginia Valley Evangelical and Reformed Churches. About 225 persons were present for the banquet, including around 40 or 50 from the Congregational Christian Churches. It was a grand occasion, and we feel that the understanding and appreciation between the two denominations, looking forward to the United Church of Christ, became very real.

On the 26th of March, I had the privilege of meeting with the Valley Central Congregational Christian Church — a merged group from the Wisslers Chapel and Woods Chapel Churches, discussing with them their building plans and their plans for their financial emphasis. It is hoped that the new building may be started in the very near future on the spacious property purchased on U.S. highway 11, near New Market.

On March 27, the Mid-Year Valley Central Conference was held at the Bethlehem Church, with practically all the churches represented by delegates and their minister. Many of the Evangelical and Reformed ministers of the area were present and contributed greatly to the success of the Valley Mid-Year session. Mr. Clarence A. Phillips, President of the Valley Conference, and his associates among the ministers and laymen in the Valley, are to be commended on the splendid work being done there.

The Evangelical and Reformed Church has about 20 churches in the Valley, the same number that the Congregational Christian Churches have there. A United Church will add substantially to the strength and effectiveness of our two groups there now.

James Chapman Jackson, son of Mr. and Mrs. Nelson Jackson, members of the Congregational Church of Tryon, N. C., is a ministerial student attending Oberlin Theological Seminary, Oberlin, Ohio. Mr. Jackson was a recent visitor to the Convention Office, and in the home of Superintendent and Mrs. Scott.

Eva Lee Wall reports that **Attendance Pins were recently awarded at Sophia** by the church school superintendent. Perfect attendance for 9 years: Forrest Lee Hall; 7 years, Ken Hollingsworth; 4 years, Ruth Hayes and Donald Staley; 3 years, Frank Hayes and Robert Staley; 2 years, Beth Hollingsworth, Jimmy Davis and Roy Hayes. Twelve received pins for one year's perfect attendance.

Sympathy is extended to the family of Mrs. A. T. Holland, who died in March. According to the Suffolk Christian Church **News Letter**, Mrs. Holland at 92 was the second oldest member of the church. She was the mother of Mrs. W. V. Leathers, longtime officer of the Eastern Virginia and Southern Convention Women's Boards.

EASTERN VIRGINIA LAYMEN WORKING

Harry H. Harcum, President

The executive committee of the Laymen's Fellowship of Eastern Virginia has met and planned the spring rally which will be held at South Norfolk Christian Church May 18. We have planned what we think will be a very interesting meeting. There will be a panel discussion on "The Congregational Churches in General." We also will have the Honorable William B. Spong to speak to us at the banquet.

Several of our churches have organized laymen's groups since our fall meeting. I understand that South Norfolk, with Pete Chappell as president, is doing a fine job. Bethlehem laymen held their first meeting in March.

I was invited to attend a newly organized Laymen's Fellowship meeting March 11 at Cypress Chapel. Mr. J. P. Byrd is president. Eighty-five men were present for the meeting. There was a barbecue dinner and Rev. Wiseman was the very interesting speaker. It was an enjoyable evening, and the interest shown was outstanding.

Churches which do not have organized Laymen's Fellowships do not realize what they are missing. I hope many more of our churches will soon organize these groups, because there is so much we can do for our Master working cooperatively. Don't put it off, now is the time.

I hope all who possibly can will come to our spring rally. Do not forget the place and date: South Norfolk, May 18.

CHURCHES AND ALCOHOL

In the first policy statement on alcohol it has made since its organization eight years ago, the National Council of Churches went on record recently with a warning of the threat of alcoholism "to health, happiness and the general welfare." Members of the Council's 250-strong General Board, representing all "divergencies of opinion" on the subject, adopted the pronouncement at their first meeting in the new triennium.

"Alcoholics are persons in need of diagnosis, understanding, guidance and treatment," the pronouncement declared. Pointing out that there "need be no condoning of their behavior," it was emphasized that "neither should a church permit its antagonism to alcohol to prevent its offering an effective ministry to alcoholics and their families."

Financial Report
North Carolina Women's Fellowship

Quarter ending March 15, 1958

WOMEN'S FELLOWSHIPS

Albemarle	$ 20.00
Amelia	14.50
Antioch (R)	2.50
Apple's Chapel	30.00
Asheboro	35.00
Asheville	25.00
Auburn	2.50
Berea	10.00
Bethel	12.00
Bethlehem (A)	10.00
Bethlehem (W)	10.00
Beulah	8.50
Burlington, Beverly Hills	117.55
Burlington, First Church	445.95
Burlington, Lakeview	30.11
Carolina	18.06
Chapel Hill	28.59
Concord	10.00
Damascus	9.00
Danville, Virginia Third Ave.	12.00
Durham	128.00
Elon College Community	174.04
Ether	10.00
Fayetteville, Eutaw Com.	85.00
Flint Hill (R)	9.10
Fuller's Chapel	10.00
Grace's Chapel	5.00
Greensboro, Calvary	17.67
Greensboro, First Church	185.00
Greensboro, Palm Street	25.00
Hank's Chapel	27.50
Happy Home	30.00
Haw River	70.00
Hayes Chapel	12.00
Hebron, Virginia	5.00
Henderson	128.69
Hendersonville	25.81
High Point, First Church	16.25
Hopedale	34.63
Ingram, Virginia	14.50
Kallam Grove	5.00
Lebanon	12.50
Lee's Chapel	5.00
Liberty, N. C. Circle No. 2	6.00
Liberty, Vance	62.50
Liberty, Virginia	6.00
Long's Chapel	12.50
Monticello	20.00
Moore Union	5.00
Mount Auburn	33.30
Mount Zion	40.00
New Hope	2.50
New Lebanon	40.00
Pfafftown	9.00
Piney Plain	20.00
Pleasant Grove, N. C.	7.50
Pleasant Grove, Virginia	10.50
Pleasant Hill	20.00
Pleasant Ridge (G)	15.00
Pleasant Ridge (R)	20.00
Plymouth	10.00
Pope's Chapel	12.50
Raleigh	82.00
Ramseur	10.00
Randleman	8.00
Sanford	50.00
Shallow Ford	10.00
Shallow Well	50.00
Shiloh	5.00
Sophia	10.00
South Boston, Virginia-Cen.	12.50
Spoon's Chapel	19.15
Tryon Con. Church of Christ	250.00
Turner's Chapel	12.50
Union Ridge	25.00
Union, Virginia	15.00
Wake Chapel	50.00
Winston-Salem	15.00
Zion (W. N. C. Conference)	7.00
	$2,870.40

CHILDREN'S SOCIETIES

Burlington, First Church	$ 16.36
Durham	9.53
Greensboro, First Church	13.49
Henderson	18.00
Liberty, Vance	22.00
	$ 79.38

CRADLE ROLL

Damascus	$ 1.00
Durham	4.30
Elon College	5.00
Fayetteville, Eutaw Com.	1.19
Greensboro, First Church	13.49
	$ 24.98

MISCELLANEOUS

Damascus Senior Pilgrim Fel.	2.00
TOTAL RECEIPTS	$2,976.76

DISBURSEMENTS

Southern Convention, Minutes in Annual	$ 42.60
United Church Women, World Day of Prayer	28.41
	$ 71.01

Mrs. J. D. Strader, Sr., Treasurer Women's Fellowship of The Southern Convention for:

Thank Offering	$ 313.60
Life Memberships	40.00
Memorials	30.00
United Church Women, N. C. Council-Migrant Work	45.00
India Scholarship	50.00
Congregational Christian Home for Children	35.00
Southern Union College	5.00
Miss Alice Gwinn in Japan	9.00
Rachanyapuram School for Girls	18.00
CARE	10.00
Share Our Surplus	12.00
Foreign Missions, Special Fund	35.50
Missions, General Fund	$2,302.65
	$2,905.75
TOTAL DISBURSEMENTS	$2,976.76

Susie D. Allen, Treasurer

Treasurer's Report

Valley of Virginia
Women's Fellowship

Quarter Ending March 15, 1958

APPORTIONMENTS

Antioch	$ 15.00
Bethel	15.00
Leaksville	20.00
Linville	25.00
Mt. Lebanon	16.00
Mt. Olivet (R)	25.00
New Hope	10.00
New Port	32.25

LIFE MEMBERSHIPS

Antioch (2)	20.00
Total from Churches	$178.25

RECEIPTS

Balance from previous-quarter	$ 77.28
Apportionments	158.25
Life Memberships	20.00
Rec'd. for expenses Mrs. Good's trip	7.00
	$262.53

DISBURSEMENTS

Dr. W. T. Scott, Printing Annuals	$ 21.80
Mrs J. D. Strader, So. Conv. Treas.	178.25
Total Disbursements	$200.05
Balance in Treasury	**$ 62.48**

Respectfully submitted,
Mrs. Stella Liskey, Treasurer

Why not use a variety of music in our church services? Our Asheville church had special cello music by Mrs. David Beebe March 16 and trombone solo Palm Sunday by Miss Brenda Diehi, a high school student who has just been awarded a scholarship to the Cincinnati Conservatory of Music.

Former Buddhist Becomes Missionary

A young Japanese-American who grew up in a Buddhist home, with no personal contact with the Christian faith until five years ago, has been appointed an educational associate missionary by the American Board of Commissioners for Foreign Missions.

Dan M. Horiuchi, 27, an outstanding athlete at Kansas State Teachers College, where he majored in physical education, will teach that subject at the American School in Tarsus, Turkey.

Mr. Horiuchi will receive his M. A. in Physical Education from Kansas State Teachers College in the spring. Meanwhile, he is serving as a graduate assistant, teaching wrestling and boxing and assisting the football coaching staff.

Born in Honolulu, the Hawaiian Islands, in 1930, Mr. Horiuchi attended high school in Honolulu and, after four years in the U. S. Army, entered Kansas State Teachers College. Here he distinguished himself both as a student and an athlete. In his last year he was president of the senior class and co-captain of the football team.

In 1957 he taught mathematics at Royster Junior High School in Chanute, Kansas; but his heart was set on Christian service and he made it known to the American Board that he would like to be considered for appointment as a missionary.

The school at Tarsus, where Mr. Horiuchi will teach, was founded in 1887. Its teaching staff consists of 12 full time and 14 part-time teachers, about evenly divided between Turks and Americans. Roughly two-thirds of the 230 students board at the school. Because of limitations of space and facilities, only about 35 of the 300 young people who annually seek to enroll in the beginning class can be admitted.

DAMASCUS JOINS WITH METHODISTS FOR STUDY

Mrs. Paul Long

Members of the Women's Fellowship of Damascus church (Eastern North Carolina) were guests of the Mann's Chapel Methodist church Ladies' Missionary Society at which time the pastor's wife, Mrs. Warren Bishop, presented in a unique way "The Kingdom Beyond Caste."

The fellowship and friendship of the two groups means so very much to the community. Since the study books for both Congregational Christian and Methodist were the same, it was most fitting for Damascus to invite them to join with us March 27 for the review of "Cross and Crisis in Japan." Mrs. William Crabtree presented this book in such an interesting way that any group would have felt proud of her. Mrs. Marvin Poythress, missionary education chairman, decorated the room with flower arrangements, set up a most interesting bulletin board, exhibits of Japanese articles and a large map of Japan. She presented "This Is Japan" before Mrs. Crabtree reviewed the book. Mrs. Everett Rush read a lovely poem about Japanese flowers.

The Women's Fellowship of Damascus has observed all the special days, receiving love offerings for the designated purpose. We accepted our quota for Friendly Service, by sending a cash donation to Tattori Children's Home in Japan and school notebooks to an American Indian church. We plan to observe family night in May by having a covered dish supper at the church.

An Easter Pageant, combining music and tableau depicting the highlights in the final week of Jesus' ministry, was presented at Suffolk church Palm Sunday. David Brown Harrell prepared and directed the music of the five choirs; Miss Gladys Yates selected and trained the cast; Mrs. E. C. Wilkins served as co-chairman.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Mission of Fellowship to Churches of Europe

April

19—This heading covers our work in France and Italy, which is part of the Fraternal Workers program under the Department of Inter-Church Aid of the World Council of Churches.

20—**Institutions** are Le College Cevenol, which is a co-educational secondary school with 360 students, and the Fellowship Center, both of which are located at Chambon-sur-Lignon, France.

21—**Rev. and Mrs. Kenrick Baker** direct the Fellowship Center, where Protestant leaders meet for various types of consultations. He is a graduate of Bowdoin and Yale, taught at American University in Cairo, and was assistant to general secretary of World Council of Churches. She is from Germany and was secretary and translator for World Presbyterian Alliance in Geneva.

22—**Rev. and Mrs. Edward Brown** have an unusual assignment: For three years they are fraternal workers for youth supported by Evangelical Lutheran Church, Monthbeliard, France. He is one of regular ministers serving a group of more than 50 churches. He graduated from Duke in 1941 and from Yale.

23—**Rev. and Mrs. Howard Schomer** began our post-war work at Chambon. Developed Fellowship Center. Now serving on staff of World Council as Secretary for Inter-Church Aid in Europe. He is a graduate of Harvard and Chicago; she of Colorado and attended Chicago Seminary.

24—**Rev. and Mrs. Robert Starbuck** represent Service Committee in Germany. She graduated from Woman's College, UNC (Josephine Stewart) in 1942 and got M.A. there in 1946. He is minister of E. and R. Church, a graduate of Univ. of Pa. and Yale. They are working with Gossner Mission at Mainz-Kastel, bringing new ideas in youth work to Protestant Church.

25—**Hulda Stettler** is at Casa Mia, Naples, Italy, serving under Service Committee. A graduate of Univ. of Wis., she directs distribution of food and clothing; assists Dr. Santi in directing this social center which has kindergarten and elementary school classes.

26—**Religious Liberty.** Too often we take this for granted. It was won for us at great sacrifice. We should thank God for those who secured it for us and remember that to be preserved it must be accompanied by deep responsibility.

After Easter

The period from Christmas to Easter, especially the weeks during Lent, constitute the busiest time of the year in the life of our church. Once Easter Sunday is past, some of the activity which fills the calendar so compactly during the winter months begins to diminish and all of us tend to breathe a sigh which says: "Now it's over. We can slow down a bit. Things will not be quite so rushed. There will be more time for the regular, routine responsibilities."

All of this is true. But, thinking back on the experience of previous years and remembering the recurrence of what we have come to call the "post-Easter slump", these facts can be deceiving. Is it really possible that we would deliberately put the church out of our minds, just because it has been so very much in them for a particular period of time? Is our sense of relief, which comes because a busy season is past, enough to justify a slackening of interest? Is it the fact that we were regular in our attendance and more than usually active for a while to be used as an excuse for suddenly becoming less regular and inactive? None of this, of course, is either reasonable or right!

If the life and program of our church has held special meaning for us for a season, then there is no reason to believe that this will be any the less true in the days and weeks to come. It has been said so often that it may seem trite, but it is still a fact: We need the church and the church needs us. . . our participation, our prayers and our support, each of the 365 days of the year! May I appeal to you, therefore, to continue in these things during the Spring and Summer even as you have in these recent days, in order that we may maintain the vitality and the spiritual accomplishment we have achieved together. Just as God never takes a holiday in His providing for us and for all our needs, so we are never free of our need for Him nor of our need to study, work and worship in His church.

— George D. Alley
in **Suffolk News**

Should Charity Begin At Home?

April 8, 1958

Dear John:

You left this morning without giving me a chance to defend the cause of Missions. The statement that "Charity begins at Home" is a sound principle in a business sense but when applied to the church it does not always hold. Giving to missions or "for others" opens one's feelings toward all charitable interests, thus a dollar given for a mission cause actually is followed by more than its own worth in increased sensitivity and concern. Churches which have the least financial worries and the largest per capita giving are those with large mission programs. On the other hand, churches that always beg and plead to meet the budget are most often home centered. Thus instead of missionary pleas warring against an operating budget, they actually help.

You may wonder why missionary giving increases the overall response of the giver. There are many reasons, but one in particular is the fact that giving to missions strengthens the purpose of existence for the Church. Giving to missions also strengthens a Christian's reason for being a Christian.

Surely all of this is implied in Malachi's words: "Prove me now herewith saith the Lord of Hosts, if I will not open the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it."

The Pastor

The Selective Ear

Dagwood Bumstead in the comics the other day offered this comment: "This world is just one big commercial. Somebody's trying to sell you something from the time you get up in the morning until you go to bed at night."

Anyone with eyes and ears knows what he means. This is the age of the billboard, the pitch, and the hard sell. Normal reaction is to stop up our ears and close our eyes, and live the "dull life at low pay" which yields top dividends in longevity, according to a recent medical survey.

But we need rather to develop the selective ear, lest we isolate ourselves from both the world's beauty and the world's problems. Hidden with all the blurbs in the mailbox sometimes there is a letter from a friend. With all its commercials, TV does bring Leonard Bernstein. Beyond the noise of traffic the selective ear can hear spring songs of the robins and mockingbirds.

Lest social and commercial winds and earthquakes tempt you to stop listening, wait yet more; there may be the still, small voice. Sift the sights and sounds that come your way. In a bustling crowd one day, Jesus felt the touch of an insignificant woman, and he turned to meet her need. The disciples heard the badgering cries of mothers; Jesus heard the children and said, "Let them come." To such selective senses is known the Kingdom that is in the midst of us.

—Gaylord B. Noyce in
United Church Letter

WOMEN SPONSOR MISSION MEAL

Mary McDowell, Secretary

The Women's Fellowship of Pleasant Grove Christian Church, Virginia, sponsored a mission supper in the fellowship hall Friday evening, March 21. There was a good attendance of approximately seventy members and visitors, who enjoyed the fellowship.

A film-strip entitled "From the Church at Niship" was shown to the group by our pastor, Rev. W. A. Rich, after which a free will offering was received amounting to $35 for our ministries in Japan.

The society also observed the World Day of Prayer jointly with the churches of the community. This service was held at Ingram Christian Church, with three other churches participating.

History Of Eure Church

For the first two or three years of its existence, Eure's Christian Church was known as "Eure's Cross Road." This was back in the days when a log schoolhouse and a bush shelter were used as the meeting house, while the new church was under construction.

The pastor, the Rev. C. J. Ralson, used to stand in the schoolhouse doorway to preach. He was centrally located so all could see and hear him, as part of his congregation sat on planks in the schoolhouse, and the others were seated under the bush shelter.

The first "protracted meeting" was held in this temporary church, and this is where the first membership or charter members began. So far as can be determined, the charter members are as follows: Nathaniel and Mint Eure, Henry A. and Adminta Eure, Dick and Agatha Felton, Riddick and Betty Harrell Eure, Tom and Roxie Parker, Nollie Eure and wife, Harriett Brown (grandmother of K. R. Harrell), Martha and Rufus Harrell, Tom and Jenny Sparkman, Jim and Emma Sparkman, Montford and Betty Green, Axium and Maggie Green, John and Drusilla Smith, Sam J. Felton, Ella Eure Howell, Elisha Parker and wife, M. Kin and Penny Lawrence, Mills H. Eure, Rosa A. Green, William Jones, and Asa and Mary E. Harrell.

If there are any corrections to this list of charter members, or if other names should be listed, please notify Mrs. John Artz, Gatesville, N. C., as she is in the process of completing the history of this church and solicits any and all authentic information.

The following ministers have served at Eure's Christian Church since its beginning in 1876; 1876-1881, C. J. Ralston; 1882-1883, M. L. Williams; 1884-1885, H. C. Moore; 1886, J. W. Barrett; 1887, no pastor reported and visiting preachers presided; 1888, M. L. Williams: 1889-1890, H. C. Moore; 1891-1893, J. T. Kitchen; 1894, H. H. Butler; 1895, J. W. Rawls; 1896, S. S. Klapp; 1897-1900, J. T. Kitchen; 1901-1902, B. F. Black; 1902-1903, C. E. Newman; 1904-1905, R. H. Peel; 1906-1913, J. M. Roberts; 1914, J. T. Kitchen; 1915-1926, J. M. Roberts; 1926-1927, G. A. Pearce; 1928-1930, J. M. Roberts; 1931-1934, E. B. White; 1935, W. M. Jay; 1936-1937, H. C. Hilliard; 1938, H. C. Crutchfield; 1939-1940, Dr. C. Rexford Raymond; 1941-1946, J. M. Roberts; 1947, W. L. Wood; 1948-1950, L. B. Grice, and 1941-1958, Dr. R. E. Brittle.

The Rev. J. M. Roberts lived in the community for 40 years, and was pastor of this church for 29 years.

—Gates County Index

EASTER PROGRAM AT HEBRON

Mrs. Ida Arrington

On Easter morning at 10:00 Mrs. Peggie Williamson, youth fellowship counselor, and Mrs. Christine Adcock presented a most interesting and meaningful Easter program using the theme "Christ is Risen." Mrs. Williamson led the devotional service; "Easter Meditation" was read by Mrs. Adcock; scripture lesson by Mrs. Beuna Overbey; special music " 'Neath the Old Olive Trees" by Mrs. Kent Rice with Mrs. Carl Gregory at the piano; and Mr. Carl Chandler led in prayer. Recitations were given by the little ones. "Christ is Risen" was presented by the youth fellowship group in a discussion period with a lesson for all. Benediction was given by the pastor, Dr. D. W. Shepherd.

There was a very satisfactory congregation present although we had a downpour of rain. We were pleased to have with us Mr. and Mrs. Raymond Griffin from Aberdeen, N. C., Mr. Lawrence Blackwell from Durham, N. C., and other visitors.

Hebron had a good day of fellowship with the Virgilina people at the Women's Rally last Sunday.

ORGAN TO BE PRESENTED

After Year's Progress At Beulah

The Beulah church, near Harrisonburg, Virginia, of which Rev. E. J. Rohart is pastor, has made steady progress both materially and spiritually during the past year.

A new vestibule has been added to the church and the church has been fully insulated, along with other improvements.

A vacation Bible school, the first to be held in the church for years, was held with excellent interest and attendance. During the holidays the church held its first fellowship supper, with the women serving the meal and the Pilgrim Fellowship rendering the program.

The church has an active Pilgrim Fellowship with 17 young people enrolled and an average attendance of 15.

The first week in December a revival meeting was held with Rev. James Walters as the visiting evangelist. Personal evangelism was also stressed and as a result of the special effort nine new members were added to the church.

The church has paid its apportionment in full, increased the pastor's salary, and made a generous donation toward improvements on the parsonage.

The Sunday school, which was organized two years ago, has an enrollment of 60 with an average attendance of 50.

Worship service is held the first Sunday morning and the third Sunday night. The other Sunday nights during a month a hymn-sing service has been held, until the first of the year when a layman was instrumental in starting a hymn-sing service the fourth Sunday night at Antioch and the second Sunday night at Linville. Our members attend these services, which are very well attended as well as inspirational.

During January, 1957, an offer was made by Mr. J. M. Stearn, a business man of Harrisonburg, and recently a member of the Beulah church, to place a Hammond organ in the church, if the congregation would have services on other Sunday nights when there was no regular preaching service for one year. Services began the last Sunday night in March, with laymen leading the meetings, and have continued for the past year. As conditions have been met, the organ will be presented to the church by Mr. Stearn at a special dedication service, which will be held next Sunday night, April 20. This organ is also used by the Antioch church for the hymn-sing on the fourth Sunday nights.

Recently a Women's Fellowship was organized with 11 charter members.

We believe this to be one of the best years in the history of our church, and we ask an interest in your prayers that we may even exceed this record another year for His glory.

— Pastor and Members

A Dream Comes True

Ten years ago Rev. Dr. Bhaskarao Pandurang Hivale did what many men would like to do. He gave up a comfortable assured position to pursue a dream.

Today, as a result of that dream, a school stands in its 10th anniversary year in the heart of the Christian community in western India, its busy halls filled with a thousand Christians, Muslims and Brahmins who might otherwise never have received an education.

In 1947, Dr. Hivale, in deep concern over the lack of educational facilities for the poorer boys and girls of the Ahemednagar district, resigned from his teaching position on the staff of Wilson College, Bombay, to give all his time, ability and resources into founding a Christian school which they could afford to attend.

Opening that same year with a student body of 335, it now has a thousand. From one inadequate high school and a few simple Indian houses it has become a well-organized cluster of substantial college buildings. Its high standards have earned it the esteem of church and government alike. With no restrictions as to caste, it is open to all. In its classrooms, on its campus and in its faculty rooms pervades the spirit which first inspired this dedicated man, who himself rose from beginnings in the humblest outcaste community.

Ahmednagar College, in the year of its tenth anniversary, is a tribute to the untiring devotion of Dr. Hivale, to the warmhearted support of American friends, and to the eager inquiry of young minds.

INDIAN NEWSPAPERS PRINT GOSPEL OF MARK

The American Bible Society is now sharing equally with the British and Foreign Bible Society for Bible work in India. A sum of $100,000 was added to the Society's budget in 1958 for this cause. The Bible Societies have set themselves to provide every literate Christian with a copy of the New Testament and every literate non-Christian with a Gospel Portion.

One of the newer projects in this program is being undertaken by the Bible Society of India and Ceylon, which is responsible for the publication of St. Mark's Gospel in various newspapers throughout the country. The Gospel is published serially without note or comment.

At present it is appearing in the Indian dialects of Urdu, Hindi, Bengali, Oriya, Marathi, Gujerati and Tamil. Later it is hoped to have the four Gospels published in the newspapers in all the important regional languages. There has been a very encouraging response to this effort, both through correspondence and personal interview.

"SUN" SHINES IN MINNESOTA

Dear Dr. Lester:

I want to thank and congratulate you on putting out an attractive and helpful paper. THE SUN was the first paper I ever saw in our home, and I have read it ever since I learned to read. I remember when Mother used to read to us the "Dear Uncle Jim" letters which boys and girls wrote to the superintendent of the orphanage. THE SUN has never been better than it is now.

Although I have "drifted" far from the Southern Convention I still keep THE SUN coming and look forward to perusing its pages and learning what my friends there are doing. I often find helpful articles in your paper, sometimes quoting something in my church bulletin or using some of the ideas in sermons, even something from the editorials once in a while!

We have been in Minnesota for over two years now and have come to feel quite at home here, although I think we shall never feel so much at home here that we will lose all desire to return to the South. This is our third winter in the North, and we have soaked up quite a bit of cold. The first two winters were quite severe, but this one has been relatively mild. I believe you have had more snow than we have had.

Please extend our greetings to our friends in the Southern Convention. We are glad to be able to keep up with all of you in the pages of THE CHRISTIAN SUN.

Sincerely,
C. Carl Dollar
Bertha, Minnesota

WHY THE NORTH CAROLINA CHURCH BUILDERS CLUB?

Fred P. Register

The North Carolina Church Builders Club will provide money over and above available Mission funds for the purchase of land and/or the erection of buildings for new churches.

This Builders Club will make it possible for us to organize at least one new church each year in some North Carolina community where a church is needed. This sounds small, but it is twice as many new churches as we are currently organizing. The Builders Club will not only make a new church possible each year, but will provide **adequate** financial undergirding for that church, when pooled with available Mission Funds. The members of a new church always have to sacrifice during the early years of their church's life. The Church Builders Club is an effort to permit other people to share in this experience of sacrifice in a significant way.

The invitation to become a member of the Church Builders Club will be extended to many persons, who are loyal and generous in their support of their local church and its larger fellowship. The Builders Club is not to replace any of this, but is meant to be a "Second Mile Gift," or a "Sacrificial Gift."

We are privileged to share with God in the birth and growth of churches. There is no earthly way to measure the returns on this type of investment. Who is wise enough to forsee the individuals who will be won to Christ, the persons who will be strengthened, comforted, guided and fortified to live in our troubled world, and enabled to be effective channels for God's love to flow through.

Sunday, April 27 is **Church Builders Club Day** for our churches in North Carolina. On this day we will have the opportunity to join with our friends as members of the Church Builders Club and to pledge our support to the building of new churches.

Dean Marjorie Hereford of Elon College will speak at our Asheboro church next Sunday, which is national college day, on the subject "The Challenge of the Christian College."

Rev. Clyde Fields of Asheboro, is in Langdale, Alabama, this week conducting a revival. The host pastor is Rev. Carroll Lewis.

God Prepares A Leader

Background Scripture: Exodus 2-4.

Devotional Reading: Isaiah 40:1-11.

Memory Selection: **I, even I, am the Lord; and beside me there is no saviour.** Isaiah 43:11.

A FRIEND OF THE UNDERDOG AND THE UNDER PRIVILEGED

Moses was a son of privilege. Found in a little basket floating on the Nile River by a servant of an Egyptian princess, he was taken to the royal palace and given every privilege that would have been accorded him as her own son. Indeed in a sense he was her adopted son. He was richly endowed, highly educated, happily located. But he never lost " the common touch" and he had kept his concern and compassion for the "under dog." Thus it was that when he saw an Egyptian "foreman" strike a Hebrew forced-labor-slave, he hit the offending. hard-hearted foreman with a haymaker, knocked him into kingdom come, and buried him in the sand. The next day, as he took a walk, he tried to break up a scrap between two Hebrews, and he was promptly told to mind his own business. "What was he trying to do anyway? Was he going to kill them as he had killed the Egyptian the day before?" Moses knew that somebody had let the cat out of the bag, that the jig was up, and that he had better get away from the place, and right now. So off he went to the land of Midian — a fugitive from justice, we would say.

In Midian this young fellow showed his care and concern for the weak and the underdog. The daughters of a Midianite priest had drawn water for their flocks, when a crowd of rough and ready shepherds came up and were about to use the water to water their flocks. Moses withstood them, drove them off, and helped the young women to water their flocks. As a reward for his chivalrous action, he was invited home with the damsels, was given a job, and as a bonus was also given one of the daughters of the family! The point of all of this is that here was a young man who had the equipment and the social sympathies for becoming a great leader and a deliverer of his people, but there were lessons to be learned before he could do the work for which later he would be called. He had to learn, as many labor leaders have not learned, that violence defeats its own purpose in labor relations as elsewhere.

GOD PREPARES A LEADER

During his long sojourn in Midian, and by his experiences, Moses was being prepared to deliver the Hebrews from Egypt and to develop them into a nation of free people. Three factors entered into his preparation:

a. He had been herding his sheep in the very region through which he was destined to lead the escaping Israelites. Thus he was thoroughly familiar with the geography and the topography of the land.

b. He had long periods of reflection upon the principles and methods which underly social well-being.

c. He had a first-hand contact or experience with "Yahweh," the God of the Kenites, who in that far-off time was believed to have his residence on Horeb, "the mount of God." The other factors were desirable and helpful; the last one was imperative. This was the pivotal factor in his career and his achievements.

HOLY GROUND

The story of how Moses saw the burning bush while taking care of his sheep near Mount Horeb (or Sinai) is more or less familiar to all. There is an element of mystery in it — a bush that burned but was not consumed, and a voice coming from it. Explanations have been both numerous, and futile. All sorts of symbolism have been read into the story. They are all beside the point. The point is that Moses, the flaming defender of the weak and the underprivileged had at this burning bush, a deep and profound, and life-changing spiritual experience. Here he came face to face with God, here he heard God's call to service. No wonder he felt like taking the shoes from off his feet because the place he stood was holy ground. Any place that a man meets God face to face is holy ground. Any time a man hears the call of God is a holy time.

"Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees take off his shoes." (Browning)

SUNDAY SCHOOL LESSON

April 20, 1958

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland Congregational Christian Churches, Chuckatuck, Va.

THE CALL

"God called to him out of the midst of the bush. . . I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." God called him through the needs of his fellowmen. God was not half as much concerned, if He were concerned at all, with the nice points of ritual and the delicacies of liturgy, as he was with the conditions under which His people lived and worked! God does not care half has much about the etiquette which men use with a measure of attention on one day of the week, as with the economic conditions under which His children work and live on the other six days of the week. The deep notes of the call are struck by the four successive statements which God made: "I have seen the affliction of my people in Egypt." "I have heard their cry by reason of their taskmasters." "I know their sorrows." "I am come to deliver them." I HAVE SEEN, AND I HAVE HEARD: I KNOW, AND I AM COME." This care and concern is not merely an accident and ancient; it is modern and it is eternal. God sees and hears, He is concerned, and He comes down to deliver. He still looks for those who share His compassion and His social concern for righteousness and justice and equality of opportunity and privilege.

THE "I AM"

When Moses asked God what he should say when he went to his fellowmen, and as he stood before Pharoah he got this mysterious reply: "Tell them that the 'I Am' sent thee." Or "I am That I Am." Whatever else these cryptic words mean they mean this: **God is self-existent, a personal, living God.** It was no man-made idol with whom Moses was dealing — it was the living God, self-existent, eternal, invisible, and real.

Furthermore it was "the God of Abraham and of Isaac and of Jacob." Moses, versed as he was in the history of the Hebrew people knew of God's covenant with his people, knew of His dealings with them, knew of His faithfulness to them. What comfort and courage that knowledge must have given him as he stood in the

(Continued on Page 15)

ELON COLLEGE PROFESSOR

Gives Recital In New York

Prof. Fred Sahlmann, of the Elon College Music Faculty, presented his New York debut piano recital at Carl Fischer Concert Hall, Friday afternoon, April 11, at 5:30 o'clock. This performance marked another important milestone in the career of this promising young artist who began his study of piano at the age of five Charleston, South Carolina, his home town.

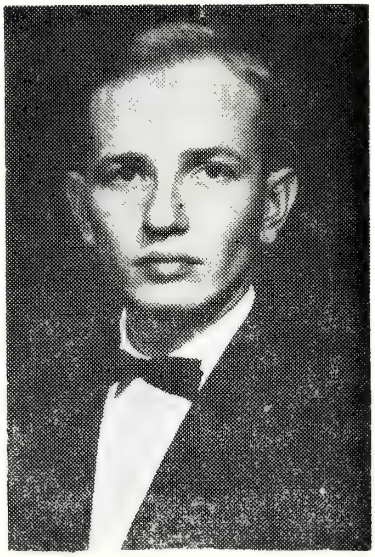
Under the tutelage of Miss Marie B. Taylor, Sahlmann presented his first solo recital in 1940 at the age of ten and was heard in a second solo recital in 1944. Before beginning studies in the Elon College Music Department in 1947, he appeared as soloist with the Charleston Symphony Orchestra in Grieg's Concerto in A Minor.

At Elon College, where he was a student of Prof. Fletcher Moore, Sahlmann was presented in a solo recital each year and appeared each year as soloist with North Carolina Symphony Orchestra. Since his return to the Elon Campus as a member of the music faculty in 1956, he has resumed these appearances with the Symphony, while performing several solo recitals in North and South Carolina.

After receiving his A. B. and B. M. degrees at Elon College in 1951, Sahlmann entered Teachers College, Columbia University, in September, 1952. Here he completed his M. A. degree in Music and Music Education in June, 1953. During a two year Army tour of duty, he served as Chaplain's Assistant and Chapel Organist at Fort Jackson, S. C.

In 1955. Sahlmann was awarded a Fulbright Fellowship for study in Vienna, Austria, where he continued his work in piano with Prof. Ludwig Czaczkes at the Academy of Music. In Vienna he appeared in recital at the Schubertsall. The recital on April 11, marks Sahlmann's professional introduction to New York Audiences.

This young artist's technical ability and musicianship have been praised by many important critics and teachers, including Vincent Jones, Chairman of the Department of Music Education at New York University, who said of Sahlmann's playing: "his interpretation was musicianly and he was dynamic rythmically . . . a highly gifted pianist. . . should become one of our best young pianists."



Professor Fred Sahlmann

Professor Sahlmann's program in New York City included:

Prelude and Fugue in F Major, Bk. II — Well-Tempered Chavier by Bach, Sonata in D Major, K. 576 by Mozart, Two Impromptus, Op. 90 by Schubert, No. 3 in G Flat Major, No. 4 in A Flat Minor, Nocturne in E Minor, Op. Posthumous by Chopin, Scherzo in B Minor, Op. 20 by Chopin.

Four Preludes, from "Eeigh Preludes for the Piano" by Frank Martin, No. 1 — Grave, No. 2 — Allegretto tranquillo, No. 3 — Tranquillo ma con moto, No. 5 — Vivace, Ondine, from "Gaspard de la Nuit" by Ravel, Variations and Fugue on a Theme of Handel by Brahms.

Danieley On Trip South

While Elon College students and faculty have been taking spring vacation this week, there has been little vacation for Dr. J. E. Danieley, Elon's president, who had a full schedule mapped for the holiday period.

Dr. Danieley spoke at the Easter sunrise services in Reidsville Sunday morning and then delivered the ser-

— Continued on Page 15

The Community Council Visits The College

The regular April meeting of the Community Council of Alamance County was held in the McEwen Memorial Dining Hall on the campus of Elon College on Tuesday, April 1. Approximately 100 people, including departmental chairmen of Elon College faculty and Supt. and Mrs. W. T. Scott of the Southern Convention were in attendance. President of the Council Harold Bobo presided and presented a quartet of Elon College students consisting of Eddie Robbins, Ray Thomas, Bill Turner and Stewart Cass who presented a musical program.

Mrs. J. H. McEwen introduced President Earl Danieley of Elon College who spoke to the Council regarding the services which are furnished to the County by the College. He invited Council members and county residents in general to become Elon boosters, taking the opportunity whenever possible of pointing out to others the outstanding value and geniune contributions made by the College. He further suggested that all of the council members get in the "Elon habit" and take advantage of the splendid cultural and recreational opportunities which the College offers to the communities. In closing his remarks he said that "we are among you as one who serves. Let us all cooperate that we may render that service more effectively and efficiently."

Arrangements for the program were made by Mrs. Prue Edwards, Executive Secretary of the Council.

It was noted that one of the aims and objectives of the education division of the Council for 1958 is to "develop a local knowledge of and appreciation for the opportunities Elon College affords our people and to develop a more wholesome campus community relationship." This meeting was the first step in the plan of the division to bring about a closer working relationship between the County and the College.

Jerry Wilkins Writes Home

John G. Truitt, Superintendent

Dear Dr. Truitt:

A few lines to let you know I am fine. Hope you and Mrs. Truitt are fine also. And especially the children who are there now. They have such a nice home and nice matrons to take care of them. I am in Korea now and have been here a little over ten months.

I plan to leave here the early part of August and if I can get home by the first Sunday in September (Homecoming) I shall come to see you all. . .

I have made a stripe since I came here. I am a PFC now. I hope to make another stripe before I leave but I doubt if I will. I would like to send you a picture of me but I sent my last one home last night. I hope to take some more but I can't get hold of one now.

I write those people from the Reidsville Christian Church who used to come to see Tommy and me. I hope to make a big donation in appreciation for what you and the Orphanage have done for me one of these days. I could never repay you for what you have done. I think the Christian Orphanage is a wonderful place for children without a home. I never realized how much it had done for me until I came into the Army and Korea and saw all the children over here roaming the roads looking for something to eat and a place to sleep. I buy candy and chewing gum for them and it really helps my heart to know that I can help someone like I was when I was their size and age. Sometimes I find myself crying because of the way I see the children living over here. They never get a bath in the winter, in the summer you find them taking baths in little creeks and rice paddies.

I am so glad I had three nice meals a day and a bathtub to get into any time I wanted to. I feel that you are doing a very good job there and I don't believe there is a person that is there or has been there when you have will deny it. Mr. Johnson did a good job with what he had and the place has really improved since you have been there. I thank you and the board of trustees for what you have done for me. I will never be able to repay you but I will do my best.

I had better close for now. Bye, bye and God bless you all for what you have done. Love.

Jerry Wilkins

It seemed to me quite impossible to separate the "chaff" of personal praise from the "grain" of what the Church and many friends are doing for homeless children here, but I did want you to sense the appreciation of the place this Home holds in the hearts of hundreds of fine men and women who have lived here. Mr. Johnston and his trustees and the Church built this home from an humble beginning to the well-known and much loved institution it now is. Hundreds rise up to call him blessed who spent 33 years of his talented, bighearted life in the business of building lives of boys and girls. I know him as a life-long friend and find it an honor to walk in his footsteps.

BAY VIEW STUDIES VARIOUS FAITHS

The Young Adult Sunday School Class at the Bay View Congregational Christian Church, under the leadership of Mrs. J. Everette Neese as teacher, has enriched their class sessions during the past quarter by bringing in outside speakers from other faiths.

Their studies in the origin, nature, and mission of the Christian Church has been rewarding as they have engaged in class discussions. Information on the development, nature, and beliefs of the Jewish faith was presented by Rabbi Joseph Goldman of Temple Israel, as he spoke to all the adult classes one Sunday morning. Two weeks later Mrs. Anne Matison Harvey of Christ the King Catholic Church presented Roman Catholic beliefs and a question and answer period followed. Later the group expects to have a speaker from the Greek Orthodox Church.

REPORT FOR APRIL 8, 1958

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward	$15,218.19
NO REPORT THIS WEEK	
Grand Total	$15,218.19

SPECIAL OFFERINGS

Amount brought forward		$29,746.43
Woman's Auxiliary, First Cong. Christian Church, Greensboro, N. C. — Easter Offering	$ 75.00	
Mrs. J. Edward Harrell, Holland, Va. — Easter Gift	5.00	
Mrs. Belle Robinson, Albany, N. Y.	10.00	
Dorothy Williams S.S. Class, Franklin, Va., Church	15.00	
C. M. Fields & Family, San Leandro, Calif. — Easter	5.00	
Miss Nancy Vaughan, Dallas, Texas	5.00	
Willing Workers S.S. Class, Apple's Chapel	10.00	
Women's Fellowship of Spring Hill Church — Easter	5.00	
Boys & Girls of the Cong. Christian Church, Lincoln, Kansas — Easter Gift	10.00	
Clyde W. Rudd, Greensboro, N. C. — Easter Gift	50.00	
S.S., Hebron Cong. Christian Church, Thomaston, Ga.	11.00	
Circle No. 2, Women's Fellowship, Liberty Christian Church, Liberty, N. C. — Mattress for boys' bldg.	15.00	
Miss. Soc., Shelton Memorial Church, Portsmouth, Va.	10.00	
Mr. and Mrs. D. M. McLelland, Elon College, N. C.	10.00	
Friendly Service Gifts:		
Women's Union, Allin Cong. Church, Dedham, Mass.	10.00	
Woman's Asso., Evangelical Cong. Church, Lancaster, Mass.	5.00	
Ladies' Aid, Cong. Church, South Wallingford, Vt.	5.00	
In Memory of the Parents of Mrs. I. H. Vickery, Henderson, N. C.	200.00	
In Memory of Kitt Rion McMaster	10.00	
In Memory of Mrs. Paul W. Pittman	10.00	
In Memory of Mrs. Fannie Ledford	7.75	
In Memory of Mrs. Annie Laurie Pridgen	5.00	
Special Gifts	406.05	
Total		$ 894.80
Grand Total		$30,641.23
Total for the Week		$ 894.80
Total for the Year		$45,859.42

In Memoriam

"Blessed are the dead who die in the Lord."

FARMER

We, the members of the Women's Fellowship of Pleasant Grove Christian Church, wish to pay tribute to the memory of Emma Dickerson Farmer, who passed away February 26, 1958.

She was the wife of the late Morgan Farmer, and was a faithful and loyal member of the church and of the Women's Fellowship as long as she was able to attend.

She was unasuming in her manner, yet she was a friend to all and loved everyone.

May we follow the influence of her Christian life and bow to the will of our Heavenly Father.

Lizzie Boyd
Mary McDowell

PIERCE

On March 22, 1958, Mrs. Loulie McDowell Pierce, wife of the late W. J. Pierce, passed away.

In her passing Pleasant Grove Church has lost one of her oldest and most beloved members. She was a lifelong member of the church and treasurer of the Women's Fellowship for many years.

Although she was unable to attend for the past few years, she never lost interest and love for the church. Truly from her home she extended a warm welcome to relatives and friends at all times.

May we try to emulate her noble traits, and live closer to Him "who doeth all things well."

Lizzie Boyd
Mary McDowell

LITTLE TALKS WITH BIG THOUGHTS

Did you ever notice how prone we all are to put God on a deadline, or time schedule? As if He were a news reporter, or writer, or a train engineer.

A small child prays for a beautiful day tomorrow for a picnic; a farmer prays for rain within the next twenty-four or forty-eight hours; a distraught business man prays for finance to meet the next day's business; a young boy prays for a car for his sixteenth or eighteenth birthday; a nation prays for peace by Christmas.

If events turn out in the time specified, we say, "How wonderful." If they do not, we confuse our faith. We don't even give God the credit of reasoning or foresight that we ourselves are proud of possessing.

Perhaps, He sees the disappointment for the child, if the picnic did not turn out as expected. The danger for the young teen-ager. The changes that the business man could make himself. The destruction of a sudden hard rain to parched fields. The disaster of a too early and unformulated peace.

How much better it is to believe that in time all prayers are answered and perhaps the better for waiting.

—Laymen's National Committee, Inc.
in TARHEEL WHEELS

KOREAN PRESIDENT THANKS CHURCHES

In an interview in Seoul with Church World Service director, Dr. R. Norris Wilson, minister of our denomination, the President of Korea expressed the thanks and gratitude of all Koreans for the aid Christian groups have sent from the United States to his country.

"Our gratitude is deep," said Dr. Syngman Rhee. "We will remember."

He also sounded a warning against "soft" approaches to communism: "We Koreans have met the Communists face to face and are continuing to face up to them. But America is far away from these experiences."

Korea's Welfare Minister, Dr. Sohn, who had just returned from a three-day survey of Korea's impoverished coastal islands, said these people are now the neediest. "Food for the hungry is most pressing," he declared, "but second comes public education for all."

Through Korean Church World Service 35 million pounds of food, clothing and medicine contributed by 35 cooperating U. S. Protestant church bodies were distributed last year, and ten major rehabilitation projects are being carried on, according to Dr. Wilson.

PRAYER: Almighty Father, Source of all blessings, we thank thee for the preservation of our life and for the joy of living, for the powers of mind and heart, and for the wisdom that comes to us from seers and sages filled with the Spirit. Teach us to use wisely the blessings thou has bestowed upon us. May the richness of our heritage neither enfeeble our spirits nor harden our hearts. In all things help us to put our trust in thy providence; and bless us now, we beseech thee. Amen. — CHAPEL PRAYER BOOK.

DANIELEY ON TRIP SOUTH

(Continued from Page 13)

mon at the morning worship at Reidsville's First Congregational Christian Church at the 11 o'clock hour that morning.

He then left Elon in mid-week to travel southward into Alabama and Georgia, being scheduled for two college president inaugural programs and two meetings of Elon College alumni in the two states.

His first engagement was at a meeting of Elon College alumni in Birminham on Thursday night, followed by attendance at the inauguration of Dr. Henry King Stanford as president of Birmingham-Southern College on Friday and the inauguration of Dr. Walter Graham as president of Southern Union College at Wadley, Alabama on Saturday.

The Elon president was then to return by way of Atlanta, where he was to meet with Elon alumni of the Atlanta area at 4 o'clock Sunday afternoon, April 13, at the Central Congregational Christian Church in Atlanta. That night he was to speak to the Couples Club of the church. He planned to return to the campus Monday, April 14, when the college resumes regular class schedules following spring vacation.

SUNDAY SCHOOL LESSON

(Continued from Page 12)

presence of God who had revealed himself in a new fulness of meaning and power.

THE RESPONSE

"Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Here is a sense of humility, of unworthiness, of utter inadequacy for the task to which the living God had called him. That in itself was an evidence that he was the man God needed and could use. When a man realizes that he cannot always do what must be done through his own power, and that he needs the help of God to do it, then he is demonstrating the mind and heart of a true leader.

THE DIVINE PROMISE OF THE DIVINE PRESENCE

"Certainly I will be with thee." Those who answer to God's call and who try to do God's will are assured of the divine presence. No man who goes out for God or who works for God goes or works alone. The living God is not slack concerning His promises at this, or on any other point. When we become workers together with God, His presence is with us.

MANHASSET PILGRIM FELLOWSHIP CHOIR

Noted Choir To Sing At Pilgrim Fellowship Meeting

A special feature of the meeting of the Southern Convention Pilgrim Fellowship at Moonelon Conference Center this week-end (April 18-20) will be the singing of the famous Pilgrim Fellowship Choir of the Congregational Church of Manhasset, New York. The choir will sing Saturday evening at eight o'clock in Whitley Auditorium at Elon College, and the public is invited. Delegates to the Pilgrim Fellowship Convention will attend in a body.

The Pilgrim Fellowship Choir is a group of sixty-five boys and girls of high school age who have concertized throughout the eastern half of the nation during the past six years. They have appeared in churches, schools and colleges as far west as Illinois and as far north as Maine. This year they are performing in North Carolina for the first time.

At home, in their own church, they sing every Sunday evening for Worship Services attended by several hundred high school people like themselves. The sacred selections heard on tour are but a few of the anthems used for music in worship throughout the year.

Aside from their contribution to the Worship Service, the young people are most active otherwise in church and community life, helping in the church school, visiting and entertaining at homes for the aged, for hospitals, and taking active part in drives to raise funds for missionary projects. Also, they have actively promoted interest in youth activities in other churches.

This coming summer fifty members of the Choir, past and present, will be concertizing in Europe, singing for the B.B.C. in London, at the International Musical Eisteddfod in Wales, at the Brussels Exposition and throughout The Netherlands, Germany, Switzerland, and in Paris.

The Choir is directed by Robley Lawson, Minister of Music, who has prepared and directed choirs for many television, radio and recording programs. He has also appeared as an actor on the General Electric Theatre and other programs. Jean Lawson, concert organist and pianist, who plays for the group, has also been active in radio and television as well as in concert. Mrs. Lawson has accompanied such artists as Jerome Hines, Brian Sullivan, Robert Weeds, and John Alexander.

Interesting facts about this famous church choir of young people is that seven graduates are preparing for the ministry, several have received scholarships in the colleges of their choice, seventy-five per cent of the boys in the choir during the past six years have earned letters in one or more high school sports, and small ensembles from the choir have appeared in nationally known radio programs like Frontiers of Faith, and Wake Up and Live.

At the Moonelon meeting of the two members of local fellowships and an adult counselor from each of our 200 churches new officers for the next biennium will be elected. Miss Faye Gordon, the efficient president for the past two years, will retire from office, and a completely new slate will be elected and installed.

The Christian Sun

Miss Beatrice George
1207 Seaboard Ave.
12-1-58

VOLUME 110 APRIL 22, 1958 NUMBER 16

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

ATTEND

The Southern Convention

NEXT WEEK

APRIL 29 - MAY 1

THE CONGREGATIONAL CHRISTIAN TEMPLE

The forty-third biennial session of the Southern Convention of Congregational Christian Churches will meet in the above church, Norfolk, Virginia, April 29-May 1. The Temple is one of our largest and most attractive churches.

Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.
Subscription office:
Elon College, North Carolina.

Here And There Among The Churches

Five members joined the Asheboro church Easter Sunday. The record for that day was: Sunday school attendance, 222; worship attendance, 242; offering, $348.82.

A fellowship breakfast was sponsored by the Franklin (Virginia) Pilgrim Fellowship and Humphries Bible Class at the Stonewall Hotel, following Easter sunrise service.

Holland Christian Church resumed mid-week worship services on last Wednesday. Mrs. Wilkerson Holland is leading in a session of Bible study each week. A family night supper preceded the quarterly conference April 9.

Evangelistic services at Wake Chapel, Fuquay Springs, North Carolina, April 7-11 led by Rev. Clyde Fields resulted in 19 additions to the church. This makes 26 new members this Conference year, with 20 coming by profession of faith. Rev. Earl Ferrell is the pastor.

Thirteen members were received into the Franklin church, Franklin, Virginia, by the pastor, Rev. Tucker G. Humphries, Palm Sunday. This church participated in community Holy Week services, with Mr. Humphries preaching on Wednesday at the High Street Methodist church.

A constitution and by-laws for Third Avenue, Danville, is to be considered by the congregation tomorrow evening. The pastor, Rev. W. W. Hall, preached at Liberty church, Halifax, April 13-18. Rev. M. T. Sorrell and Faith Home Choir presented the service at Danville Sunday evening, April 13.

Wake Chapel had 191 in Sunday school, 215 in church, and an offering of $323.62 on Easter, with $115.52 of the offering earmarked for missions.

Last Sunday Rev. J. Everette Neese began his work as pastor of the Union church, Hallandale, Florida. His many friends in the Southern Convention wish him success there.

Seven years old May 4 is the record for Beverly Hills, Burlington, where Rev. W. W. Snyder is pastor. Superintendent Scott will be the guest speaker for the anniversary service. A picnic lunch will be enjoyed following the morning worship.

Thirteen members were received into the Elon College Community church on Palm Sunday and Easter Sunday, eight on profession of faith. This makes a total of 21 so far for the Conference year.

Young adults (18-30 years old) have here a "last call" to participate in Work Camps this summer sponsored by the United Student Christian Council, affiliated with the National Council of Churches. One of the six U. S. work projects is at Swannanoa, North Carolina. Information may be secured from C. Frederick Stoerker, National Council of Churches.

Apple's Chapel will have a special service Sunday afternoon, April 27 at 2:30, for mortgage burning, dedication, and open house at the parsonage. The parsonage has been painted inside, garage fixed, and other improvements made since Rev. Bland Leebrick has been pastor. Superintendent Scott, Dr. Earl Danieley and Dr. J. G. Truitt will bring greetings.

Calling All Ministers to attend the Minister's Convocation May 12-14 at Moonelon. Visiting leaders will be Dr. William Frazier and Dr. John Carlton. Cost is $7.50. Please register with Rev. Max Vestal, Jonesboro Heights, Sanford, North Carolina.

Intriguing announcement: "The Fishermen's Club will meet at the parsonage at 6:45, Thursday, April 24." This was found in the bulletin of Pleasant Ridge church, Ramseur, N. C., where Rev. Lynwood Hubbard is pastor.

Rev. and Mrs. L. Gale Brady announce the arrival of a 6 pound, 5½ ounce daughter, Donna Rose, born April 9, in Smithfield, North Carolina. The proud father, who is the pastor of our church at Clayton, says "The third was an exciting as the first."

United Student Fellowship groups in North Carolina will hold a retreat at Moonelon April 25-27. It is expected that Disciples of Christ college students will join with Congregational Christian and Evangelical and Reformed young people for this meeting.

Congratulations to Dr. H. H. Cunningham, dean of Elon College, upon the publication of his book, **Doctors in Gray**. Dr. Cunningham is an officer of the Southern Convention Historical Society.

Week-Day Kindergarten is being planned by Elon College Community Church for the 1958-59 school year. Registrations are now being received. Classes from 8:45-11:45 will be held in the Parish House with Mrs. John Stone as teacher. This is a service other churches might render.

Volume 110 Number 16

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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NOTICE TO DELEGATES TO THE SOUTHERN CONVENTION SESSION

April 29-May 1

The Christian Temple, Norfolk, Va.

It is necessary that advance reservations for overnight accommodations be sent to Rev. Frank R. Hamilton, 300 W. 33rd St., Norfolk, Va., for any who desire such accommodations in the homes of the members of The Christian Temple, our host church. Communications to that effect were sent to the pastors and church clerks April 1. It is hoped that this request has been followed.

It is also imperative that advance reservations for the banquets to be held on April 29 at 6 p.m. be sent to Mr. Hamilton. Banquets will be held for laymen and ministers, women, and youth.

Information was sent to each pastor regarding hotel and motel accommodations for those desiring to provide for their own overnight accommodations. It will be wise for those desiring such reservations to make them in advance. The number The Temple can take care of will be limited to about 100.

While there are many hotels and motels in the Norfolk area, the following suggestions are made:

Hotels — Monticello Hotel, Granby & City Hall, Norfolk, Va. and Hotel Commodore Maury, 345 Granby St., Norfolk, Va.

Motels — The Sea Isle, 315 E. Ocean View Ave. and Hammett; Delmar Motel, 5414 Virginia Beach Blvd. Hacienda Motel Inc. 706 Military Highway.

Please make your reservations promptly, thus assisting our convention host church. If you have questions, please communicate at once with the minister of The Christian Temple, Rev. Frank R. Hamilton. Thanks for your co-operation.

— Wm. T. Scott, Superintendent

Women of our Danville church won second prize of $40.00 in Community Club Award contest. The money has been turned in to the church building fund.

Rev. Philip N. Libby, Jr. preached at our Richmond church April 13. He is a graduate of Davidson College, has an M. A. from Duke, and is now living in Richmond, Virginia.

Speaker for Women's Banquet April 29 in Norfolk will be Professor Junichi Nakamura, Registrar and teacher of English in Kobe College, Japan. Miss Helen Kenyon has found it impossible to be present.

Greensboro Area ministers and church people are invited to a reception honoring Moderator and Mrs. George B. Hastings at First Church, Greensboro, next Sunday afternoon (April 27) from four to six o'clock.

CONFERENCE ON THE MINISTRY TO TROUBLED PERSONS

Rev. Morton Kurtz

The North Carolina Council of Churches is sponsoring a conference on the above subject Wednesday, April 30, from 10:00-4:00 at State Hospital, Raleigh. Registration fee of $2.00 covers lunch. Leaders include Dr. Robert Harper and Dr. G. R. Andrews, clinical directors, State Hospital, and Rev. Ernest E. Bruder, director Protestant Chaplain Activities, St. Elizabeth's Hospital, Washington, D. C. This is an opportunity for our ministers to learn how to counsel with mentally disturbed people. Registrations should be sent to the Council of Churches, Box 6637, College Station, Durham.

SYMPATHY

Death has come recently to two members of a loyal family of Mt. Olivet (G) church, Dyke, Virginia. Mr. L. E. Morris died on Christmas Day at the University Hospital after a short illness. His widow passed away quietly and suddenly at home on Palm Sunday, March 30.

Rev. S. E. Madren, pastor, assisted by the Rev. Dewey Loving of the Blue Ridge Episcopal Church, conducted the funeral services at the church, with burial in the church cemetery, December 28 and April 2, respectively.

The survivors include Mrs. Elsie Knight and Miss Winona Morris, Dyke, Virginia; Miss Thelma Morris, Alexandria, Virginia, and Mr. Norman Morris, Princess Anne, Virginia.

Mr. and Mrs. Morris left to the Building Fund of Mt. Olivet Church a generous gift which was presented and dedicated during the worship service April 13.

Old-timers in the Southern Convention will learn with regret of the recent death of Mrs. Maude Klapp Robins at the age of 72. She was the daughter of the late Rev. Peter T. Klapp. According to Mr. John T. Kernodle of Richmond, to whom we are indebted for this information, she was a graduate of Elon College in the class of 1905, living in the Kernodle home at Elon during her school years there.

Miss Dorothy Hampton, consultant in race relations for our church and the Evangelical and Reformed church, spoke at the church night dinner, Church of Wide Fellowship, Southern Pines, April 16. She will be happy to speak to any group in your church (laymen, women, young people), to teach the home mission study for the year, or to consult on specific problems. Her address is 1503 Benehan Street, Raleigh, North Carolina.

Attend The Convention

Being elected to be a delegate to the Southern Convention is an honor, but the person elected does an honorable job by attending the sessions and by voting intelligently whenever decisions are to be made. If you have been elected, please attend all sessions, if possible. Then we can have a good Convention. Churches that do not send delegates to share in making of plans should never criticize what the Convention does. Every church is expected to be represented by its pastor and at least one elected delegate.

Directions To Temple

Directions for reaching The Christian Temple by automobile from North Carolina and Virginia. Take U.S. 58 through Portsmouth via Tunnel. When you reach the Norfolk side of the Tunnel follow 58 and Alt. 337 to the left to City Hall Ave., and there turn right on 58 & 337 which is Bank Street. Bank Street runs into Monticello Ave., which continues as Granby Street (Highway 170). Continue Granby Street to 33rd St., where you turn left and go to Llewellyn Avenue and The Christian Temple.

The Man Who Missed Church

On the very first Easter evening it was Thomas, the Twin, who missed the meeting of the followers of Jesus, and who missed seeing Jesus when he appeared for the first time to his disciples after the resurrection. That absence from church gave him a reputation that has lasted for almost two thousand years. It also gave him a hardness that made him say: "I will not believe, unless—"

Unbelief is bad enough at best, but to determine not to believe evidence given by eye-witnesses shows a hardness of head and heart that is not complimentary. Ten of the disciples might tell him on their word of honor that they saw Jesus alive that Sunday evening, but Thomas would know better than all ten of them. He was certainly stubborn in the head. He should not have missed the meeting that Sunday evening. It made him too hard, cold and unbelieving. It left him in a disappointed world, a world from which hope had fled.

Thomas has had far too many disciples. Even for some church members it is not important to attend church services. They expect nothing much to happen. The singing will be of low grade — of course they do not sing, the sermon will be mediocre, and there will be so many things of no importance that it is far better to read the Sunday paper, lie around the house until dinner is ready, or play a game of golf, or perhaps go fishing. Even if they go to Sunday school it is not necessary to stay for church. The others can stay, and keep the church going. Thomas has business elsewhere.

But something important did happen that first Easter night. The Lord himself appeared and talked with those he loved. New hope was born. Death had lost its sting, for the Master was alive and he was with his disciples.

Something important always happens when people get together to worship. Those who attend to criticize, or just to be present for appearances so people will think they are religious, for such nothing important may happen. If Jesus in the power of the spirit breathes upon devout worshippers, these people may never know that God has passed through the waiting congregation. They are like people who look at great paintings without seeing the artistry, or hear great music without appreciation, or gaze at the western sky painted by the hand of the infinite and see nothing but the sun going down. Church is for those who worship, who appreciate, who love, who yield themselves to the power and presence of God.

Be it said to the credit of doubting Thomas that he met with the disciples the next Sunday evening, and that in the presence of Christ his doubts vanished, and he said, "My Lord and my God!" That was his confession of faith.

Christian College Day

National Christian College Day has just passed without much being said about it in our area. Each week in this paper something is said about our own Christian college at Elon. It is always with us, and we can do it good when we wish.

President Danieley is busy trying to make it a college of which we can all be proud, a college to which we will want to send our children for education. Being a student himself, he expects that those enrolled in the college will join with the faculty in the search for knowledge. No one knows everything, even in his own chosen field; so all are searching for truth. It is this team of faculty and students that makes a college worthy of the name, not the winning ball teams of whatever variety.

Churches are asked to make regular contributions to the college through the apportionments. This is an important phase of our church work, and should be remembered all through the year, or until paid in full by each church. Even then the needed support is not complete. The Elon endowment is far too small to meet the expenses of such an institution. Buildings are yet to be paid for, and repairs are constantly needed. Faculty salaries are still not comparable to pay in other fields.

Now is the time for High School Seniors to be selecting their college. Elon offers opportunities for our own young people that cannot be found elsewhere. The big upsurge in support of Elon which the churches should give is a larger number of students from our church homes. Churches may find ways to help students and parents in making decision as to the college which will be the home of our youth for the next four years. Elon should be given first consideration. There may be reasons why certain students cannot attend Elon, but they should be real reasons arrived at after careful thought, for Elon is our own and it both needs and wants our students.

The Christian Sun

One of the matters of business to come before the meeting of the Southern Convention in Norfolk is THE CHRISTIAN SUN. The paper belongs to the Convention, and the Convention is responsible for its operation. Plans for the continuation of the paper, including the money for its editing and printing, and the election of an editor, are proper business for the Convention in session.

It is the hope of the editor that if all the facts are not presented in the Blue Book someone will inquire into the matter. All delegates should know just what is being done, and how.

Obviously the paper needs editing. That takes time and skill. Nothing less than one person giving full time to the work is adequate, and that person needs to be prepared for this sort of work. It is now being edited on a part-time basis because there is not enough money available to pay more than expenses of postage and travel and to furnish a house for the editor. A living must come from some other source. This is no fault of the Board of Publications. That Board does the best it can with the money available, and during the past biennium has paid off some of the debt that had been accumulated previously.

It may be that the day is not far distant when the Convention can pay its editor, whoever that may be, a salary comparable to other Convention workers, or pastors of local churches. This is a goal devoutly to be hoped for, and for which serious thought should be given.

Christian Faith And Social Action

**Stanley U. North, General Secretary
Division of Church Extension
and Evangelism
Board of Home Missions**

The Omaha General Council of 1956 went on record:

> "We declare our belief that the Gospel of Jesus Christ is for all men without distinction as to race or color. We further believe that the Church is by its nature a fellowship whose only test for membership is the individuals' faith in the Lord Jesus Christ and the intent to follow him.
>
> "Recognizing that our deeds do not fully match our words, we humbly rededicate ourselves, and call upon all members of our churches to rededicate themselves, to the unfinished task of achieving a racially integrated society. We call upon the boards, conferences and conventions, seminaries, colleges, institutional homes, and local congregations of our fellowship to follow practices consistent with clear policies of nondiscrimination.
>
> "In consonance with these principles we urge that the resources of experience, leadership and finances in our fellowship be made available to those churches, schools, colleges and denominational agencies that are endeavoring to move toward racial inclusiveness. We further urge that the Executive Committee of the General Council, in cooperation with the Southeast Regional Council, set up consultations with representatives of the appropriate conventions and conferences looking to their early integration on geographical rather than racial lines."

The important phrase in this statement is the reference to "resources of experience, leadership, and finances—being made available to those churches, colleges and denominational agencies that are endeavoring to move towards racial inclusiveness."

I discovered last May that there were those in the Southeast Convention who were disturbed by this statement lest it mean that integration be made a prerequisite for a church receiving Building Department aid. I was asked to clarify Building Department policy in an address which I made at the annual meeting of the Convention held at La Grange, Georgia. Accordingly I made the following statement:

"Since I have mentioned the Omaha Resolutions, let me say it is the function of the General Council to proclaim, not to legislate. The resolutions are statements of ethical convictions of the majority present at the particular Council.

"The Building Society will continue to operate in accordance with its charter. So long as a church is in good standing in its association; so long as that association is in good standing in the Convention or Conference; so long as the Convention is in good standing in the denomination, the Building Society will entertain requests from churches without applying criteria other than the strategic and financial soundness of the proposal.

"Let me say, however, the Board of Home Missions believes in the unsegregated church. The American Missionary Division, in keeping with its commission, will continue to work for an unsegregated society. Be assured, nevertheless, that the Board of Home Missions will respect the integrity of the local church and will, therefore, not be guilty of using economic pressure on a church to force upon it an ethical standard it repudiates.

"We are all immature Christians, and we are all sinners, north and south, east and west. We are guilty of innumerable prejudices which we seek to rationalize in one way or another, not the least of which is anti-semitism. The important consideration is not to be Democratic or Republican, segregationist, or anti-segregationist, but to be sure one is on God's side. Life is relatively brief. Eternity is an awfully long time."

Segregation is but one problem in a complexity of problems that stand under the judgment of the Gospel. The Kingdom of God is not to be achieved by fiat, nor boycott, but by the proclamation of the Gospel. God has been very patient with his children. So, too, shall we have to be patient with each other. Our need and our task as Christians is to discover the will of God for our personal lives and for our society. It is our obligation to witness and to listen. No one among us possesses the whole truth.

About * * *

AN ARTIST OF THE FEATHERY TRIBE

Among the great Americans who fought poverty and won prominence in this country's early years, and whose achievements are now nationally and internationally appreciated, was John James Audubon, student of birds and artist of the feathery tribe.

Audubon Park, in New York City, and Audubon Memorial State Park, in Kentucky, memorialize the man whose love for the wild was an obsession. Thousands of Audubon societies in all parts of the English-speaking world also honor the man who popularized bird life so widely. Millions of school children associate Audubon's name with birds.

Audubon was born in Santo Domingo, April 26, 1785, was reared in France, came to America with his father at the age of 18, and settled near Philadelphia. Always a lover of the great outdoors, young Audubon spent a few years exploring nearby wildernesses. Meantime, he married and decided to become a merchant. He first opened a store at Louisville, Kentucky, then a frontier trading post, but his venture came to naught because he could not resist the lure of the wilderness, and neglected his business.

This bird lover and artist went to Henderson, Kentucky, and again engaged in business. Here his gypsy ways interfered with his business, and finally he had nothing left except the clothes on his back, his rifle, and a packet of drawings of birds. His wife and children were destitute.

However, these unprofitable business ventures opened the way to Audubon's true vocation and lasting fame. He obtained work for a year in a Cincinnati museum. In the autumn of 1820 he set forth down the Ohio and Mississippi Rivers with the definite purpose of looking for birds to portray, paying his expenses by portrait painting.

After reaching New Orleans, Louisiana, Audubon still had to rely on his art for support by giving drawing lessons, and painting street signs. His wife added to the family support by accepting work as a governess. With this assistance and his persistence, Audubon pursued his dream — to produce a mammoth publication of birds drawn from life.

In 1824 Audubon had material ready for his publication but failed to interest a publisher. With the aid of the artist Sully, he went to Liverpool and met with success. In 1827 "Birds of America" appeared, which still holds its place as the most attractive and valuable volume of its kind in the world.

When Audubon returned to America he was acclaimed the foremost naturalist of the nation. His wife, who had done so much to help her husband realize the dream of his life, shared the praise.

In 1841 Audubon purchased an estate on the Hudson, and died there January 27, 1851. The estate is now Audubon Park. C. B. Riddle

Growing Up In Present-Day Society

By Rev. W. W. Snyder

As children grow up in this present-day society, they need the best training and guidance that their parents can give them. The parents, in order to do this, must have the full cooperation of the church, the public school and various other agencies in the community. However, it still remains that the basic responsibility belongs to the parents in the home.

Not too many years ago most any kind of discipline was frowned upon. If a child were disciplined, the theory went, you might frustrate him. Today, as we observe many of our teen-age boys and girls, it would have been well if some of them had been frustrated just a little. Perhaps many of the problems society faces today with them would not exist. At best, it is our belief that the problem would not be quite so severe.

What do we mean when we speak of discipline? So often people will respond by saying we mean punishment when we speak of discipline. If we give some thought to the matter, we realize that this is far from the real definition. Instead, discipline might be defined as the end result of training anl guidance. It could be defined as control of instincts and emotions to enable us to get along in society. We also might further define the word as to mean mental and moral training.

Discipline, of course, can mean the involvement of punishment, but that is not its sole meaning. When one enters the Army, or any branch of the service, he undergoes a rigid discipline. This discipline is in the form of training and guidance. He must learn to control his instincts and emotions so that he can fit into the pattern that is laid out for him. If he is unwilling to do this, then punishment follows in one form or another.

Thus, much in the same way we should think of discipline as we deal with our children. We are endeavoring to give them training and guidance that will enable them to get along not only in present-day society but future society as well. When they are unwilling to respond to this training and guidance, then punishment in one form or another is used.

Home Needs Program

As I see the situation, I believe that in present-day society, the home needs a sound program of discipline for children. Why? First, because this is the only way they can be fully accepted in society.

Have you ever observed an adult who just can't seem to get along with people? Have you ever seen a person who just can't be content unless there is some difficulty where they are involved? Have you ever seen someone who just loves to muddy up the water and seems to take a certain delight in it?

If you talk long enough to such a person and come to know them and their background, you will find in most instances they were not given the proper training and guidance. As a child they were not disciplined to live with other children, and then when they grew up to adulthood neither could they do it there.

Secondly, we need to discipline in order that our children might be happy and feel secure. Happiness and security will evade them later in life as well as in their childhood unless they learn to get along with others.

Thirdly, we discipline our children in order to build better human relations. We as individuals can do little if anything as far as world-wide human relations are concerned but we can do much in our small area. We can do much with those who are given to our care.

Parents Set Example

I suppose the greatest challenge that faces us in all this is how can we accomplish discipline. There are a number of ways that we can do this. We can do it by setting the proper examples. Parents should always remember that by their every act and every word they are setting an example for their children. As parents, we cannot take the attitude of "do as I say and not as I do."

In my opinion, there is only one way that you can be sure that you are setting the proper example, and that is by patterning your life after that of Jesus Christ our Lord and Saviour. By following the example of his life and his teachings, you can be sure that you will be setting a proper example for your child.

Closely related to this, setting of a proper example, is the parents cooperating in laying the foundation for a home with proper environment. This is a tremendous help in children receiving proper training and guidance. If this is not done, then the agencies in the community can do something, but it is small in comparison to what they could do if this proper environment is present in the home. Church groups, boy scouts, girl scouts and others can be a great help in accomplishing the proper attitudes in children if the home has the proper environment.

Sound Foundation

We, as the parents, cannot be satisfied with the outward appearance of a good home. We must make sure that the foundation is sound and firm. For instance, I, as a minister, am supposed to have a good home life for my children. If I am not careful, I can become so involved with helping others to have that kind of home that I forget my personal responsibility. This is true so often with parents. We become so involved with making a living or taking part in this community activity or that project of the church or civic group that we forget our responsibility to our own home. Thus, what is supposed to be a good home may not be one at all. If we are to give our children proper guidance and training, parents need to cooperate in laying a good foundation at home.

We can accomplish discipline by being consistent. A parent who is inconsistent need never think that they will ever be successful to any degree in discipling his or her children. You cannot let them do one thing one day and then expect them not to do it the next day. We must be consistent and follow through to cause the child to know that you mean what you say and you expect the fullest cooperation. When this cooperation isn't given, you may use any one of several techniques such as spanking, taking away privileges, isolation or talking to the child "man to man."

You have to use the technique that will be most effective with your child. It doesn't matter particularly the technique you use as long as the child feels loved. In all of our relationships with our children there should always be in evidence our love for them. This positiveness must always be present. We should guard against giving them the feeling that they are not loved.

Be Proud of Child

We can also accomplish a great deal of discipline by the use of praise. Let your child know when you are proud of him. Give him the feeling of being accepted. What the child has accomplished might be actually very little, but it might mean a great deal to him. Let the child know you are proud of him, that you think his accomplishment is outstanding. With some children this is the way you can accomplish discipline most successfully. This is true with the child that has a strong determination. If you praise them for their accomplishments in the past, they will be more likely to submit to training and guidance in the future on other matters. Some children seem to have more of a mind of their own in what they are going to do or not do, and it is this type of child that I am speaking about.

Good Facilities

In this particular city, we, as parents, can be most thankful for the excellent school system that we have. I believe the teachers in the public schools are doing a most excellent job in every way with our children. In my observation, the teacher-child relationship is very good. I have a 10-year-old son at Fisher Street School. He has been very fond of each of the teachers he has had. From the first grade on, he has thoroughly enjoyed his school life.

As a child in the first and second grade, I cannot say that was my experience. Some of it perhaps was my fault, but from observation of the present-day classroom of the first and second grade, I believe that a great deal of the responsibility lay with the teacher and school system. Today, there is a much healthier attitude on the part of both the school system, in general, as well as the teachers.

As I have had opportunity to visit our public schools. I have been most favorably impressed with the work the teachers are doing with the children they have under their care and the amount of time they have them. If we as parents will do only as well in proportion to the amount of time the public school has our children, I am sure our children will receive proper training and guidance through their childhood.

I must say, too, that as a minister I believe that the church is doing for the most part an excellent job in this area. In most churches today a great deal of time goes into preparing an adequate program for children.

Thus, we come back to our main theme — the greatest responsibility rests upon the parents in the home in this matter of children growing up properly in this present day society. If our children are to take their rightful places in society as they grow up, we as parents must accept the largest share of responsibility in their present day development.

I am the father of three children. Each child is an individual and must have individual care and treatment in their every-day development. I think of each one of them as a special blessing from Almighty God, for that is just what they are. If only all parents could realize what a privilege it is to be a parent. We should never look upon parenthood as a burden or a hardship, but, instead, look upon it as a blessing and an asset.

Rev. Walstein W. Snyder, pastor of Beverly Hills Church, Burlington, greeting his church families. Mr. Snyder is chairman of the Board of Publications.

Justice for Pakistan's one million Christians is a concern of that country's president, Iskander Mirza, he explained in a consultation with Rev. R. Norris Wilson of Church World Service, who visited Pakistan the first of this month. Many Christians were dispossesed of lands they had farmed for years, when Moslems came in from India. "We are trying to correct this injustice and are making efforts to give them new land so they may farm again in peace," the president declared. He also expressed deep gratitude for American aid. Pakistan is the home of Douglas Albert, student at Elon College, who has visited many of our churches, and whose mother hopes to visit our area this summer.

Help Build New Churches

WHY?

There are continual opportunities for new churches in Henderson, Raleigh, Sanford, Siler City, High Point, Winston-Salem, Greensboro, Burlington and other growing towns and cities. We have urgent opportunities NOW in five of the above localities, with two new churches in the process of being organized.

Many new residential communities with no church, and with a group of dedicated persons, who are willing to sacrifice to build a church, seek our help.

WHY OUR HELP?

The first unit of a new church cost from $35,000.00 - $75,000.00 for land, construction and furnishings. It is almost impossible for the members of a new church to finance such a project unaided. Opportunities for new churches now far exceed available funds from our Mission Boards. Without our help, through the Church Builders Club, many of these proposed new churches CANNOT BE BUILT.

HOW WILL THE CHURCH BUILDERS CLUB OPERATE?

The Church Builders Club will seek to enlist 1500 memberships from individuals and organizations within Congregational Christian Churches in North Carolina, who will contribute $10.00 for each new church project.

Each time a new church project is selected, a notice will go to all members and a request for their contribution. There will not be more than two new church projects selected within any one calendar year.

This money will ASSIST in the purchase of land and/or erection of buildings ONLY. Leadership aid will be provided by the local congregation with aid from the Mission Board.

HOW WILL THE NEW PROJECTS BE SELECTED?

The Executive Committee of the Church Builders Club (composed of representatives from each of the three North Carolina Conferences, a representative of the Southern Convention Mission Board and a member of the Convention Staff) in consultation with the Southern Convention Mission Board will select each project.

WHO WILL BE CUSTODIAN OF THE FUNDS?

All membership cards and contributions should be sent to The North Carolina Church Builders Club, Box 247, Elon College, N. C. The Convention Office will receive monies, send receipts and disburse funds upon the instruction of the Executive Committee of the Church Builders Club.

CAN A GROUP JOIN?

Church School Classes; Pilgrim, Laymen's and Women's Fellowships and other organizations are most welcome. The membership basis is $10.00 for the individual or organization, but The Church Builders Club will welcome multiple memberships ($20, $30, $50 or more) on the part of those who can do so.

HOW DO I JOIN?

The Church Builders Club is to be presented in most of our North Carolina churches April 27, when you will be given an opportunity to join. Or send your name to address above.

N. C. Church Builders Club Membership Goals

E. N. C. CONFERENCE

Amelia	13
Antioch	6
Auburn	14
Bethel	—
Bethlehem	4
Beulah	15
Catawba Springs	—
Chapel Hill	22
Christian Light	5
Christian Chapel	11
Clayton	11
Damascus	6
Ebenezer	12
Fayetteville	16
Fuller's Chapel	10
Good Hope	5
Hayes Chapel	6
Henderson	36
Hope Mills	6
Lebanon	2
Lee's Chapel	6
Liberty Vance	38
Martha's Chapel	4
Moore Union	6
Morrisville	7
Mt. Auburn	14
Mt. Carmel	6
Mt. Gilead	10
Mt. Herman	7
New Elam	16
New Hope	16
Niagara	3
Oak Level	7
O'Kelly's Ch.	—
Piney Plain	9
Pleasant Hill	4
Plymouth	9
Pope's Chapel	6
Raleigh	30
Sanford	35
Shallow Well	20
Six Forks	—
Southern Pines	34
Turner's Chapel	12
Wake Chapel	59
Wentworth	8
Youngsville	5
Total	571

N. C. & VA. CONFERENCE

Apple's Chapel	40
Asheville	29
Belew Creek	8
Berea	10
Bethel	12
Bethlehem	25
Burlington, First	101
Burlington, Bev. H.	29
Burlington, Lakeview	6
Carolina	13
Concord	10
Danville	42
Durham	55
Elk Spur	3
Elon College	47
Gibsonville	19
Graham	11
Greensboro, Calvary	7
Greensboro, First	95
Greensboro, Palm St.	28
Happy Home	27
Haw River	21
Hebron	7
Hendersonville	11
Hines Chapel	19
Hopedale	12
Howard's Chapel	5
Ingram	15
Kallam Grove	7
Lebanon	11

Liberty	14
Long's Chapel	17
Lynchburg	10
Mebane	3
Monticello	12
Mt. Bethel	8
Mt. Zion	13
New Lebanon	16
Pfafftown	7
Pleasant Grove	18
Pleasant Ridge	7
Reidsville	67
Rocky Ford	3
Salem Chapel	8
Shallow Ford	22
South Boston	12
Tryon	43
Union (N. C.)	29
Union (Va.)	36
Winston-Salem	16
Zion	7
Total	1,093

W. N. C. CONFERENCE

Albemarle	25
Antioch (C)	5
Antioch (R)	6
Asheboro	26
Bailey's Grove	4
Bennett	2
Big Oak	6
Biscoe	—
Brown's Chapel	12
Center Grove	—
Ether	8
Flint Hill (M)	3
Flint Hill (R)	4
Grace's Chapel	11
Hank's Chapel	23
High Point	12
Liberty	10
Mt. Pleasant	6
Needham's Grove	9
New Center	5
Park's Cross Roads	—
Patterson's Gr.	—
Pleasant Cross	7
Pleasant Grove	16
Pleasant Hill	24
Pleasant Ridge	18
Pleasant Union	9
Providence Church	2
Ramseur	12
Randleman	11
Seagrove	10
Shady Grove	6
Shiloh	5
Smithwood	9
Sophia	8
Spoon's Chapel	5
Union Grove	9
Zion	14
Total	342

WARM WELCOME

Someone seems to be always coming to the fore and saying, "But I just can't greet a perfect stranger in church". My answer is an attempt to make clear how anyone can greet a stranger in church without undue agony or ill effects.

Our greeting depends first on our inner attitude. We must really want to greet the stranger and welcome him into the worshiping fellowship. But the inner desire alone is not enough. It must be reflected in our face, our smile and in our handclasp.

"But I just couldn't bear it if I greeted someone who turned out to be a regular member of the parish" . . . Nonsense! Thank God that at last you have met, and ask his forgiveness for being a stranger so long within the same fellowship.

"What shall I say?" There can be no set rule. Your name would be given first. The stranger would respond. Be sure you give your name clearly and understand his. Welcome him and perhaps ask him if he is a stranger. Introduce him to persons near at hand, preferably ones his own age. Part in a friendly fashion and urge his return. Make a mental note to keep a lookout for him. Perhaps plan to pay him a visit, or invite him to a weekday meeting, if there is one for him. Lose no time in making the stranger feel less strange and that your parish is the place for him. We can measure the rapidity of our growth by the temperature of our greeting. Every person who comes to a service is a potential member and recruit for this company of Christ's army.

Try today. Practice makes more expert. God needs us to win others.

— James K. Kennedy quoted in
First Congregational Courier,
Richmond, Virginia

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Mission of Fellowship to Churches of Europe

April

27—**The Bulgarian Churches.** No official communication is possible with these churches behind the Iron Curtain, but we are assured that individual Christians are maintaining their strong Christian witness. Let us pray that out of the sufferings of our brethren there may emerge a more glorious day for His church in that stricken land.

28—**The Evangelical Movement in Spain.** We are represented on international committee aiding work of Protestant Churches in Spain. United Theological Seminary was closed in 1956 by government. Prayers needed for religious liberty in this land.

Africa

29—**John Adam Reuling** Secretary for Africa and Mexico, was a missionary in South Africa for 14 years. He has served on our staff for African work since 1945. He is now in Africa visiting our missions. Mrs. Reuling visited our women's rallies in 1955.

30—**The Angola Mission** was established in 1880 among Ovimbundu of the central highlands. Here is great opportunity for evangelization and direct Christian work. There is a self-supporting Church. Need theological training, secondary education, public health, agricultural demonstration programs.

May

1—**The Church of Christ in Angola.** Members of various denominational groups are known by this general name, although there is not a joint organic body.

2—**Council of Evangelical Churches in Central Angola.** Joint organization of former American Board and Church of Canada missions organized January 1957 with 66 African and 21 missionary delegates. General Secretary is much beloved African pastor, Rev. Jesse Chipenda.

3—**The Angola Evangelical Alliance** is similar to a National Christian Council. Unique in that it has included Africans from its beginning. Helps to present a united front to Portuguese Catholic Government.

A Busy Woman

Mrs. W. B. Williams, president of the National Women's Fellowship, is the busiest woman we know. By virtue of her position with our women, she serves on important committees of the General Council. Because she is a Director of the Board of Home Missions, she is involved in the work of other denominational committees. And then there is her local church work at Newport News, where we note, for instance, that she has recently been appointed chairman of the nominating committee for the Women's Fellowship. She is also interested in United Church Women, both as a member of the Board of Managers, and as a participant in services in her home community.

With all that, she has little time to sit down and write out her schedule for us to print. However, recently she stopped by the home of the editor (en route to a meeting, of course!) for a little chat. Her fine mother and sister-in-law from our Newport News church were with her.

Tudor Williams was headed then for the biennial session of the Southern Synodical Women's Guild, Lexington, North Carolina (April 9-10). Following that she went to a similar meeting for the Potomac Synodical in Baltimore (April 17), and then on to Lanett, Alabama for the Southeast Convention (April 19-20).

Tomorrow she is to be in Branford, Connecticut, for the annual meeting of the Connecticut Women's Fellowship. Mrs. Guy Benchoff is also to be present. April 25-26 she will share in the Kansas Conference session at Topeka. During our Southern Convention she will be in Oklahoma City for the meeting of the Board of Managers of United Church Women. May 6 she will speak at the meeting of the Mid-Atlantic Women's Fellowship at Montclair, New Jersey.

If we catch up with her again sometime we'll let you in on further details of her travel schedule. How would you like to keep up that kind of speaking tour for two years? We are proud of Tudor Williams, and will follow her in our thoughts as she flits about the country, representing not only the National Women's Fellowship but the Southern Convention.

JAPAN STUDIED AT GREAT BRIDGE

Margaret LaMonte

The Women's Fellowship of the Great Bridge Congregational Christian church was given a rare treat at their March meeting by the president, Mrs. Thelma Frost. She brought, in a most enlightening manner, a review of the book **Cross and Crisis in Japan** by Charles W. Inglehart.

We were all left with a better and deeper understanding concerning the religious life in Japan and in the future will be more liberal of our support of the missions in foreign lands.

Joyanna House is listed among the twenty-one members received by our Newport News church recently. She is the daughter of the late Rev. Robert Lee House, a former editor of this paper.

PASTOR'S PICTURE PRESENTED

The Woman's Fellowship of Eure's Church, Gatesville, North Carolina, presented a restored picture of the first pastor to their church Easter morning.

This picture of the Rev. C. J. Ralston was made about 1878 when he was pastor of Eure. It was given the church by Mr. and Mrs. Henry A. Eure, charter members and parents of Tazewell Augustus Eure. It was restored by Mrs. J. Brooks Pruden, artist of Suffolk, who did the restoration of the picture and the frame.

Mr. Ralston was pastor of the church from 1876 to 1879, coming from the Valley of Virginia.

Presentation was made by Allen E. Askew, superintendent of the Sunday school.

Cypress Chapel Women's Fellowship

Mrs. Elmer Jordan, Reporter

The Women's Fellowship of Cypress Chapel Christian Church meets every three months at the Fellowship Hall of our Church.

Our fellowship is made up of three circles, (a) **The Florence Brinkley Circle,** (b) **The Agnes Brittle Circle,** and (c) **The Robin Circle.**

Members of our Executive Board are as follows: President, Mrs. Wesley Brinkley; Vice-President, Mrs. James Lewter; Secretary and Treasurer, Mrs. Melvin Bunch; Assistant Secretary and Treasurer, Mrs. Paul Parker; Reporter, Mrs. Elmer Jordan; Historian, Mrs. Carroll Umphlette. Our District Superintendent is Mrs. George Walls, of Isle of Wight, Virginia.

Our theme this year is entitled "For the Living of These Days".

Our year's program subjects are as follows: Home Mission Study, Christ, The Church and Race; Foreign Mission Study, Japan; Bible Study, Book of Psalms.

We chose as our theme song "God of Grace and God of Glory."

We voted to raise our year's apportionment to $175.00.

The Friendly Service Committee reports the work we have done so far this year. We sent used clothing to the mission in Italy; sent two table cloths to Elon; sent money to Mexico, and sent money to the Migrant Ministry.

Our community service chairman, Mrs. G. C. Mann, stressed the point that this year we visit the sick, remember with small gifts or flowers, give financial aid to those in need and work especially with those who are not members of the church.

We purchased a membership in the C. M. A.

We have always tried to attend the different meetings that are held throughout the year, so our fellowship is always represented.

We help out in our church in purchasing things that are needed in our new Educational Building. We entertain the Ruritans and other organizations to raise money in our Fellowship.

We often have guest speakers in our Fellowship; these we enjoy very much. Especially one, Miss Rebecca Mann, daughter of Mr. and Mrs. G. C. Mann of our church, who taught school in Japan and she taught our Mission Study Book on Japan for us.

We also purchased Life Memberships for the following: Mrs. James Vernon Brinkley; Memorials for the following: Mrs. Mary Lilly, Mrs. Otilia Harrell and Mrs. Nettie Harrell.

We as a Fellowship enjoy working together, and we will keep on striving to do other works to help our missions at home and abroad.

Raleigh District

Report of the Chairman at Spring Rally, Oak Level Church, April 9, 1958

Mrs. Robert S. Smith

It is with pleasure that I report that our membership has grown steadily and now numbers 397. This represents thirteen active fellowships and five of these have circles.

In studying your Local Society's Annual Reports, I've found that of the six departments under which we now work, that Spiritual Life appears to be the strongest. Every fellowship has planned devotionals and encourages individual Bible study and prayer.

Most of our fellowships use the Packet and the suggested Bible Study. However, only half use the mission study books.

About half of our fellowships observed World Community Day, World Day of Prayer and May Fellowship. It is significant that these were observed with other churches.

In Friendly Service ten fellowships completed their requested quota and then continued to serve. They met community needs, supported children at our Christian Home and worked in mental hospitals.

The missionary giving for this district has increased only slightly, but the funds have been secured through voluntary giving. Several groups supplement their voluntary offerings by serving meals.

We commend you as fellowships and as individuals for your devoted and consecrated work. But in order that our Christian way of life may grow stronger and more vital may I suggest the following:

1. That you give each member literature for daily devotions.
2. That we use more of the splendid magazines designed to help us in our work — THE CHRISTIAN SUN, ADVANCE, GUIDE POSTS, CHURCH WOMAN, MISSIONS TODAY.
3. That we use visual aids.
4. That we emphasize that stewardship includes time, devotions, talent, money.
5. That we give more to our missions program. OUR help is needed.
6. That each fellowship send at least one member to the School of Missions.

As District Chairman, I have had the opportunity to attend the 1957 Spring Rally, the School of Missions including the Workshop for District Chairmen, the Women's Conference, the Eastern North Carolina Conference, an Officers' Retreat and a Board Meeting of the North Carolina Women's Fellowship Conference.

In the late summer a workshop was held for presidents and vice-presidents.

I have been privileged to visit with ten fellowships. Ten talks have been given regarding the work of the Women's Fellowship.

Three different communications have been sent to each president. In turn, I've read and studied the communications and literature that has come to me.

I appreciate the cooperation of the other district officers, Mrs. Lee Penny and Mrs. B. B. Johnson, and the assistance of Conference and Convention officers.

The intangible results of our efforts cannot be measured. We are four hundred strong — a dynamic force of vast potential for "cultivating the spirit of Christ in every area of life." To this end let us dedicate ourselves anew!

Monganga, which was so highly acclaimed as a television program, and which shows the work of a medical missionary of the Disciples of Christ denomination in the Belgian Congo, is now available in a film version. Dr. John Reuling of our American Board recommends its use in local churches as being typical of our own medical missionary work. It may be booked through Associated Films Inc., 347 Madison Avenue, New York 17, New York.

Asheboro District Rally

Mrs. Clyde Fields

Mrs. Winfred Bray of Randleman was re-elected chairman of the Asheboro District of Congregational Christian women in session held at Pleasant Ridge Church near Ramseur on April 12. 105 women from the Asheboro area heard the main address given by Miss Isabel Hemingway, career medical missionary from Turkey. Miss Hemingway told of her duty as a nurse in hospital work under direction of the American Board of Commissioners for Foreign Missions of the Congregational Christian Churches.

Mrs. Henry Robinson of Burlington brought greetings as president of the North Carolina Women's Fellowship. Mrs. Robinson called attention to Church Builders Clubs to be formed in the churches. Mrs. F. C. Lester of Asheboro and president of the Southern Convention Womens Fellowship reported her trip as a delegate to the Quadrennial Meeting of the Women's Guild of the Evangelical and Reformed Church held in St. Louis. Mrs. Bray reported having visited 10 local Fellowships and the organization of a new Fellowship at Flint Hill (M) with 18 charter members.

The Women's Fellowship of the Asheboro Church gave a skit on Congregational Christian Church publications called "Up on Your Toes." Members taking part were: Mrs. Street Morgan, Mrs. Lester Pritchard, Mrs. Charlie Barnes, Mrs. F. C. Lester, Mrs. Clyde Fields.

Other officers to serve with Mrs. Bray were elected as follows: Vice-Chairman, Mrs. I. L. McDowell of Asheboro; Secretary-Treasurer. Mrs. Avery Brown of Bennett; Assistant Secretary-Treasurer, Mrs. Jack Shoffner of Liberty.

Listen to the Mutual Broadcasting Network on Saturdays from now through the summer at 1:15 to hear **Conversations with Mary Margaret McBride.** These are produced in cooperation with United Church Women. Each week Miss McBride and a guest, who is an authority in the field under discussion, will talk about some phase of family living.

Topics in the immediate future are: **How to Keep A Marriage** (April 26) with Dr. R. N. Hey, Marriage Council of Philadelphia; **A Place to Live** (May 3) with Mr. Charles Abrams, New York housing expert; **Homemaking — A Career** (May 10) with Dr. Ida Bailey Allen, food consultant and author; **Two Family Income** (May 17), with Dr. Henry David, director of National Manpower Council; **The Working Mother** (May 24) with Dr. Esther Lloyd-Jones, director of Department of Guidance, Columbia; **Frustration of Women** (May 31), with Dr. Cornelius Beukenkamp, Jr., physician, psychiatrist, author.

WHAT WE CELEBRATE AT

Florida Conference Meeting

Dr. W. N. Tuttle

Our Diamond Anniversary annual meeting this month celebrates the beginning of organized Congregationalism in our state, when five churches met in Jacksonville on December 4-6, 1883 to organize the General Congregational Association of Florida. The Churches were Jacksonville, represented by its pastor, Sullivan F. Gale, and a delegate, A. J. Wakefield, M. D.; Daytona and Port Orange both represented by their pastor, Charles M. Bingham; New Smyrna, represented by pastor John M. Ball, and Orange City, then pastorless, but represented by its delegate Nathan Barrows, M. D.

In parts of three days these three ministers and two physicians adopted a creed and a constitution together with standing rules for business. The Rev. Messrs Ball and Bingham each delivered sermons, while host pastor Gale contented himself with an address of welcome. Dr. Wakefield was elected assistant moderator, and Dr. Barrows was made chairman of the business committee. The proceedings are recorded in 12 pages of printed minutes.

The five churches with which our Conference started had a combined membership of only 119, but by the time of the next meeting in 1884 five more churches had been added and membership had risen to 226. Congregationalism was on the march. In five years time the number of churches had increased to 38 with 945 members and 1,001 enrolled in Sunday School. They had founded Rollins College and a Normal and Industrial College for Negroes at Lake City, had organized the Florida Home Missionary Society, and acquired a Sunday School assembly ground with buildings at Mount Dora. Seldom, if ever, in Congregational history have so few done so much in so short a time.

At our Diamond Anniversary we shall be facing the obligations and opportunities of the quarter century that will bring us to our centennial year in 1983. The next twenty-five years, viewed in advance, seem likely to be years of crisis, testing whether humanity can continue to live on this planet. We have learned the secrets of the atom, but not how to control man, himself, who has learned how to control the atom. We shall have gone far in the understanding and conquest of outer space, but who can say whether space travel, like air ships may not bring almost as much or even more evil than good to mankind. Christ and his Gospel are the alternative to utter chaos and ruin. It is for us not only to build bigger and better churches, but supremely to make our churches more Christian. This is the summons of the years that lie ahead.

WE PARTICIPATE IN UCYM

Mrs. Jack Akin

Miss Faye Gordon, president of the Southern Convention Pilgrim Fellowship; Jimmy Litten, president of the Valley Pilgrim Fellowship; and Mrs. Jack Akin, advisor to the Eastern Pilgrim Fellowship, attended a meeting of the Administrative Council of the United Christian Youth Movement of Virginia at Camp Hanover near Richmond, April 11-12.

At this time plans were made for a Virginia Christian Youth Convention to be held in Richmond January 2-4, 1959. This will be both denominational and interdenominational, as it is sponsored by the denominational youth fellowships and the UCYM of the Virginia Council of Churches. All Pilgrim Fellowships in our Virginia churches are asked to mark these dates on their calendars now so that they may be able to send large delegations to take part in this united witness for Christ and His Church.

At the council meeting Jimmy Litten was elected to serve as Fellowship Chairman of the UCYM of Virginia for a two year period.

JUNIOR FELLOWSHIP ORGANIZED

LaRue Godwin

The Youth Fellowship of Amelia Christian Church has organized a Junior Youth Fellowship. The Junior Fellowship has a class separate from the seniors with counselors Johnnie Jones, Harold Jones, and Raymond Godwin. The attendance has increased rapidly in our senior and junior groups. We once had about 27 members on roll, but we now have 65. Almost every member attends each meeting, and we often have visitors. The Youth Fellowship has faith for great accomplishments in the future.

AT CHAPEL HILL

"The University Looks to the Future" was the title of an address by Chancellor William B. Aycock at the United Congregational Christian Church, 7:30 P.M., on Sunday, April 13. Rev. Samuel Magill is program chairman of the Laymen's Fellowship, the sponsoring group. Col. Holland L. Robb presided.

Following Chancellor Aycock's address, Clyde Allen led a brief devotion. Refreshments were served, with William D. Basnight and Donald E. Stewart in charge.

PROGRESS AT SALEM CHAPEL

James and Frankye Rayburn

Easter was a happy and eventful occasion here at Salem Chapel, despite the showers of rain. Everything which had been planned took place as scheduled. Dr. and Mrs. Sloan were in our midst for Holy Communion at Salem Chapel Friday evening, visiting on Saturday, an early morning service at Belews Creek Easter Morning. The Belews Creek choir rendered a program of beautiful Easter music. Dr. Sloan's address was most illuminating.

Following this service the ladies of Belews Creek served breakfast to the entire congregation. The fellowship which we enjoyed will be long remembered.

Our Easter service at Salem Chapel will inspire us for a long time to come as we recall the message brought to us concerning the real meaning of the resurrection as manifested in our own lives and of the hope which we have in Christ.

Many baskets of Easter lilies were arranged about the altar tastefully by Mrs. John Coble. These flowers were given by members of the congregation in memory of departed loved ones.

Attendance at all our services has increased considerably since we are meeting every Sunday for worship. People are perhaps becoming more thoughtful and studious. Several have purchased copies of Dr. Sloan's books, A Survey of the Old Testament, and A Survey of the New Testament. Having their scholarly author in our midst so often gives an added impetus to study.

Freedom of expression is not merely a right — in the circumstances of today, its constructive use is a stern duty. — Dwight D. Eisenhower.

God Delivers His People

Background Scripture: Exodus 11:1 — 15:18.

Devotional Reading: Psalm 105:23-42.

Memory Selection: **Nevertheless, he saved them for his name's sake, that he might make his mighty power to be known.** Psalm 106:8.

IN GOD'S GOOD TIME

The "mills of the gods grind slowly." It must have seemed to the Hebrew people, groaning under their burdens, that God did not care and was not going to do anything about it. But he was doing something about it, and in due time he sounded the alert and summoned them to gird up their loins and be gone. It is always thus, it seems. God seems to work slowly, too slowly, where great causes are concerned. A great American preacher was walking up and down in his study, when a caller asked him what was the matter. The preacher said that he was in a big hurry, but God wasn't! When one looks at the gross injustices and the glaring inequities and the giant evils in our modern world, one wonders why God is not doing something about them. The answer is that he is doing something about them. But he has to within the framework of His own laws, and that takes time. Furthermore He has to work thru men, and that takes even longer! But let no man become discouraged. Even though "the mills of the gods grind slowly," yet "they grind exceeding small."

"Careless seems the great Avenger; history's pages but record,
One death-grapple in the darkness twixt old systems and the Word;
Truth forever on the scaffold, Wrong forever on the throne —
Yet that scaffold sways the future, and behind the dim unknown,
Standeth God within the shadow, keeping watch above his own."

FIGHTING AGAINST THE WHOLE MORAL ORDER

With the eye and insight of a poet, rather than the prosaic view of a historian, the writer of Exodus tells how the whole realm of nature and the higher moral law fought against Pharaoh and the ruling class in their efforts to keep the Hebrews in bondage. He recounts in his way what the writer of Judges said in another place "The stars in their courses fought against Sisera." There is more than poetry in their statements — there is sober, stubborn truth. The calamities that fell upon Egypt were divinely sent to humble and dishearten the Egyptians and to produce in the minds of the oppressed Hebrews the conviction that the Power behind all these phenonoma was strongly enlisted on their side. The water of the Nile flowed red as if blood-stained with the guilt of inhumanity. Frogs spawned in numbers that made them a menace, myriads of flies, lice, and locusts, became a frightful pest, murrain broke out among the cattle, boils plagued the people, sandstorms put the country in darkness, hail devastated trees and plants, and finally death struck with some kind of scourge the first born of the Egyptians. The Great Ally was drawing up his forces, and with such a mighty reinforcement to their strength the Hebrews knew the hour of their deliverance had come. They made ready to leave the land of bondage.

The same forces are operative in human life today. It seems at times as if nature itself fights against injustice and oppression and exploitation. And certainly the moral order is opposed to all such denials of the dignity of human life, of efforts to keep men in bondage, to deny to them equal privileges and rights, to force them to work under conditions that make impossible a good life, to exploit them for profit, to deny them franchise on artificial grounds, to deny them an equitable share of the rewards of their labors, to cheapen in any way, human life. As was said last week, God is on the side of the under-privileged and the discriminated-against.

THE BIRTHDAY OF A NATION

"This month shall be unto you the beginning of months; it shall be the first month of the year to you." A nation was about to be born. How was that great event to be observed and celebrated? Not with noise and fire-crackers and dissipation. It was celebrated with a great feast, with thanksgiving and prayer! And to this day, the Jew observes the anniversary of the birth of the Hebrew nation with this solemn, sacred, religious feast! The joy of the churchman and the enthusiasm of the patriot are here beautifully blended. It should be thus with us.

SUNDAY SCHOOL LESSON

April 27, 1958

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

CROSSING THE RED SEA

Those of you who have seen that spectacular motion picture, "The Ten Commandments", have had a graphic commentary on today's lesson. There with the typical Hollywood flourish, you saw the events leading up to the Exodus, and the events connected with it and subsequent to it. With the details these notes are not concerned, although the teacher may well emphasize them. The point here is that when the Israelites crossed the Red Sea they (1) went from Africa with its burdensome and unprogressive civilization over to Asia, the home of spiritual ideals and the birthplace of the world's great religions. Hinduism Buddhism, Confucianism, Shintoism, Mohammedanism, Judaism, and Christianity are all of Asiatic origin! ! ! Thus these slaves, as a new-born nation were passing over into the seat and home of spiritual vision. (2) They were passing from slavery where somebody else was responsible for their support, to freedom where that responsibility became their own. Before God could fulfil his purpose in them, there must be that long period of discipline and development so essential to character. "He led them not by the way of the land of the Philistines, although that was near" — the short cut would have brought them responsibilities for which they were not prepared! They had to take the long, hard road. Thus would God teach them, and teach us, that ready-made plans and panaceas for social ills so often offered in our day, but which leave out the gradual development so necessary to that higher type of manhood, are not the divine way of working.

FORWARD! !

As is so often the case, indeed as is usually the case, when the danger and discomfort were past, Pharaoh underwent a change of mind and spirit. He and his privileged partners and sons of special interests, could not endure the thought of losing this abundant supply of cheap labor. He ordered his army to pursue the fleeing Israelites and to bring them back into bondage. And when, the evening of

— Continued on Page 15

AT OUR CHURCH HOME FOR CHILDREN

Friends Are Increasing

John G. Truitt, Superintendent

Dear Friends:

Here is another very interesting report. For instance, you will see a gift of $2.70 from five Suffolk, Virginia, children. Brownie and Girl Scouts put on a dramatic skit on two Saturdays to raise the money. These children of their little neighborhood had fun doing the skit, and when it was over they had the above amount. What would they do with it? They decided to send it to the Home for Children. Thank you, Ann and Billy Moore; thank you, Marty and Tip Beamon; and thank you, Susan Knolle. Your gift and your thoughts of us both are much appreciated.

Or again, there is that gift of $100.00 from a Congregational group of children who chose to work for funds for the Children's Home away up in New Jersey. During Lent they talked about us in their church school and in their several meetings. They had written several weeks ago for pictures and literature. Result, enthusiasm, fun, and $100.00 for little children less fortunate. You should see the nice letter they had their leader write us, and the reply to it from me just as pretty as I could write. I wanted it that way because I did appreciate so much what they had done.

Or again, there is that gift of $40.00 from the women of the First Congregational Church of Reading, Mass. And a gift of $8.50 from Waterford First Congregational Church in Maine; and a gift of $5.00 from Congregational women in Ritzville, Washington. Isn't it wonderful to have friends who speak to other friends about the work of this Home. Friends in Virginia and North Carolina and Alabama, in churches and Sunday schools have sent in contributions in order that these children might have a just and proper chance in life.

Scientists have no answer to the strange behavior of rain in the Dutch Guiana. During the long rainy season, from March to August, showers come in the afternoon, but during the short rainy period, December to January, rain falls at night.

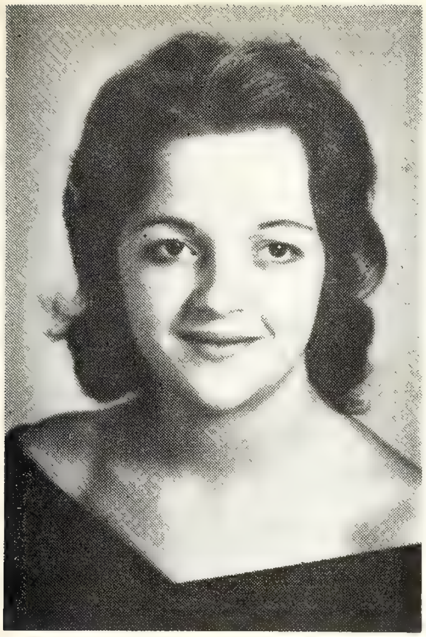
REPORT FOR APRIL 14, 1958

MONTHLY OFFERINGS

Amount brought forward			$15,218.19
Eastern North Carolina Conference			
Fayetteville	$ 10.00		
Hope Mills	3.00		
Liberty (Vance), S.S.	50.22		
Oak Level	23.95		
Pope's Chapel	5.00	$ 92.17	
Eastern Virginia Conference			
Cypress Chapel — Thanksgiving	75.43		
Dendron, S. S.	20.05		
Liberty Spring, S.S.	2.50		
Christian Temple	10.00		
Oakland, S.S.	15.00		
South Norfolk — special	6.43		
Suffolk, S.S.	150.00		
Windsor, S.S.	10.00	289.41	
North Carolina and Virginia Conference			
Asheville	151.00		
Bethel, S.S.	7.67		
Greensboro, Calvary	20.00		
Greensboro, First	56.78	235.45	
Western North Carolina Conference			
Randleman	10.00		
Seagrove	23.00		
Smithwood	11.00	44.00	
Virginia Valley Conference			
Bethlehem, S.S.	20.00		
Dry Run, S.S.	10.00		
Leaksville	84.00		
Linville, S.S.	12.34		
Mt. Lebanon, S.S.	10.00		
Newport, S.S.	23.12		
Winchester	25.00		
Winchester, S.S.	10.00	194.46	
Total			$ 855.49
Grand Total			$16,073.68

SPECIAL OFFERINGS

Amount brought forward		$30,641.23
Pisgah Cong. Christian Church, Pisgah, Alabama	$ 10.00	
S.S., First Cong. Christian Church, Roanoke, Ala.	16.85	
Ann & Billy Moore, Marty & Tip Beamon & Susan Knolle, Suffolk, Va.	2.70	
Rev. J. A. Henderson, Henderson, N. C.	10.00	
Friendly Service Gifts:		
Grace Chapter, Philadelphia Women's Fellowship, Ritzville, Wash.	5.00	
First Cong. Church, Waterford, Maine	8.50	
Sunday School Children, St. Paul's Cong. Church, Nutley, N. J.	100.00	
Woman's Fellowship, First Cong. Church, Reading, Mass.	40.00	
In Memory of R. J. Kernodle	5.00	
In Memory of R. J. Kernodle	10.00	
In Memory of Moses A. Atkinson	5.00	
Special Gifts	228.41	
Total		$ 441.46
Grand Total		$31,082.69
Total for the Week		$ 1,296.95
Total for the Year		$47,156.37



SCHOLARSHIP WINNER

Haw River church is proud of one of its young people, Miss Judy Bason, who has recently received an Aubrey Lee Brooks Scholarship.

This scholarship comes from a trust fund set up by Mr. Brooks, who was a Greensboro lawyer. It is awarded to students for scholastic rank, character, leadership qualities, financial need and promise of future. The four-year scholarship is awarded to the winner in each of 11 counties and pays $500 a year. Judy, who is a Graham High School senior, is the Alamance County winner.

She is the daughter of Mr. and Mrs. Paul Bason. At Graham High School, Judy is a member of the school newspaper staff, the dramatics club, Future Homemakers of America, and Arts and Crafts club. She is a member of the Haw River Congregational Christian church.

To Sing Again, film showing the work of our Service Committee, was shown by Dr. Henry Robinson to the Women's Fellowship of his church (First, Burlington) April 14. Mr. Robinson is a director of the Congregational Christian Service Committee. The film is available from the Southern Convention Office, Elon College, North Carolina.

The flags of Spain, Mexico, the United States, and the Confederacy, have flown over the Palace of the Governors at Santa Fe, New Mexico.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

the first day, the Israelites camped before the Red Sea, their joy and peace of mind were rudely shattered by the rising storm of dust thrown up by the pursuing army in their chariots. Their hearts sank within them, and they rallied against Moses. When in desperation, this great man turned to God, he received his marching orders "Speak to the children of Israel that they go forward." There was no other way to go — the great wastes of desert on both sides, the Egyptian armies to the rear. So forward they went. A heavy gale blew back the waters of that shallow part of the Sea, and the Hebrews went over on dry land. But then the wind reversed itself, the waters came tumbling back making a morass of the bed of the sea, swamping the heavy chariot wheels, and drowning man and beast in a terrible debacle. It was the hand of God and not the hand of man. He had opened for them a way for a further advance into the land of promise.

BY WAY OF REMINDER

"And when your children shall say unto you, 'What mean ye by this service?' then ye shall say, It is the sacrifice of the Lord's Passover. . ." Let every parent be ready and able to tell their children the meaning of the great days of the Church and the great days in the Christian life — Christmas, Easter, Pentecost, the Sacrament of Holy Communion, Baptism, Confirmation, etc.

WHY I GO TO CHURCH

I think our attendance at church services should be so regular that when we are absent we should feel a compulsion to explain or apologize to someone. I think it is well to form the habit of attending church, even though the cynic will say that such a motive has no value.

It was St. Paul who said, "Forsake not the assembling of yourselves together," which gives us ample justification for its importance. This thing of meeting with others of similar purpose and desire is rewarding. The singing of hymns and saying prayers creates a spirit of reverence and worship. And then comes the sermon, which sometimes may be classified as poor, depending as much on how YOU feel as upon what is said, but always from a sincere heart, which I think is obliged to be helpful. It is a rare thing that we can get nothing from these several influences. I once knew a saintly soul who always found something in the sermon to praise. All of this should help us in the days of the following week, and I commend it to the reader's thinking.

Caleb D. West,
Charter Member
Newport News Church

In Memoriam

"Blessed are the dead who die in the Lord."

HAYES

We, the members of the Ladies Aid Society of the Timber Ridge Congregational Christian Church of Highview, West Virginia, wish to pay loving tribute to the memory of Mrs. Cameron D. Hayes, who passed away March 10, 1958, in Philadelphia, Pennsylvania. Mrs. Hayes was a loyal and devoted member of our organization during the recent four years that her husband served our church as pastor.

Resolved:

1. That we humbly submit to God's will.
2. That we express our deep sense of loss and our gratitude for her fine Christian spirit.
3. That we extend our heartfelt sympathy to the members of her family and ask God's richest blessings for them.
4. That a copy of these resolutions be sent the family, a copy be entered in the records of our organization, and a copy sent to The Christian Sun for publication.

Respectfully submitted,
Mrs. John T. Watt, President

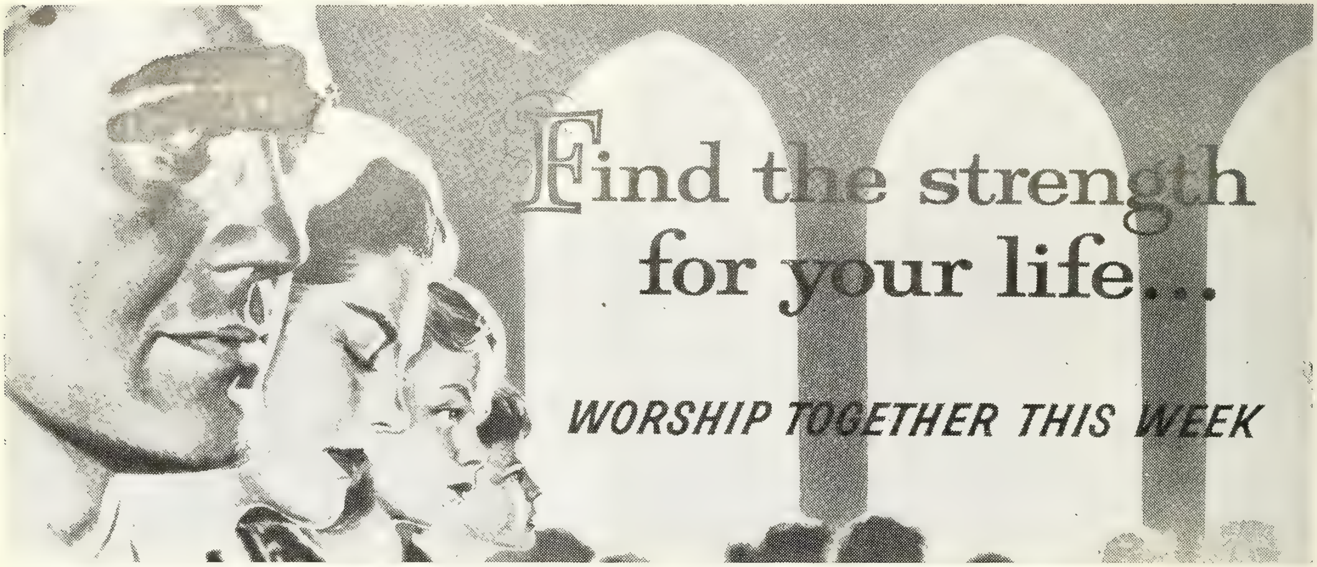
HARTZ

Whereas it has pleased Almighty God to call from our midst one of our oldest and most beloved members , Mrs. A. B. Hartz, to her eternal reward we who are left behind bow in humble submission to his holy and righteous will. We therefore submit the following resolutions to her memory.

1. That inasmuch as Mrs. Hartz was a devout Christian, a loyal member of the Waverly Congregational Christian Church, an ardent member of the Women's Fellowship and an outstanding citizen of our community:
2. And inasmuch as we have sustained a loss in her personal leadership and services, we believe that she has attained a deserved rest from her labors: Therefor, be it resolved: That we strive to emulate those virtues she lived before us;
3. That a copy of these resolutions be sent to THE CHRISTIAN SUN, Sussex Surry Dispatch, her family and a copy spread on our records.

Mrs. J. E. McCauley
Mrs. W. L. Haskett
Mrs. Jean C. Maifeld
Committee

RELIGION IN AMERICAN LIFE



A Message For A Time Of Tension

Beep-beeps of satellites in the sky, preparations for space trips to the moon, and the threatening atmosphere of tightening international tensions, were the backdrop against which the ninth annual Religion In American Life campaign was carried through. With perhaps providential foresight, months before the news of Soviet scientific advance shattered complacent faith in United States technological superiority, Religion In American Life had decided upon a theme for 1957-58 which was to serve as an antidote to panic: "Find the Strength for Your Life." This message, repeated in virtually every American home beginning in October, helped to provide the spiritual overtones needed to turn the nation's attention back to some basic facts. RIAL newspaper ads said: "It takes such courage to face life . . . greater courage than any of us has alone. . . . Begin now to make sure your Faith is strong enough to weather whatever storms may lie ahead." With Advertising Council support, and with cooperation of the three Faiths, the message had its effect.

Community Action Backs Religion

Hundreds of communities in all 48 states once again took advantage of the national effort to emphasize the importance of religion in personal and family life. Through cooperative campaigns involving thousands of persons of all faiths from Churches, Synagogues and civic groups, the communities strove to bring about greater public understanding of the key purpose of their religious institutions — to provide sanctuaries where God may be worshipped regularly. They were aided in this effort by a nationwide publicity and advertising program. Once again, American business contributed time and space for Religion In American Life messages in all major media — outdoor and transportation posters, newspapers, magazines, television and radio. At the end of the year, according to the Gallup Poll, a million more adults were attending worship regularly than in 1956.

The Christian Sun

VOLUM APRIL 29, 1958 NUMBER 17

Miss Beatrice George
1207 Seaboard Ave.
12-1-58

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

THOUGHT FOR THE WEEK

"From the cowardice that
shrinks from new truth,

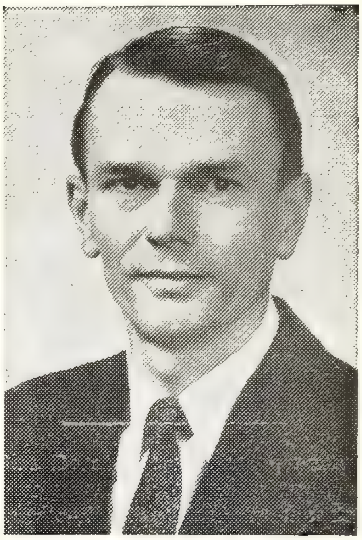
From the laziness that is
content with half-truths,

From the arrogance that thinks
it knows all truth,

O God of Truth, deliver us."

Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.
Subscription office:
Elon College, North Carolina.

Moderator Geo. B. Hastings



Reverend David M. Stowe

DENOMINATIONAL LEADERS TO SPEAK AT SOUTHERN CONVENTION

Mr. George B. Hastings, Moderator of the General Council, will address the Convention Tuesday afternoon and Wednesday morning, and will speak at the Laymen's Fellowship Banquet. Mr. Stowe, Educational Secretary of the American Board, will speak at the Wednesday evening session and at the Pilgrim Fellowship Banquet. For information about these fine men see page seven.

Here And There Among The Churches

"There are 168 hours in a week. How tragic that so many people cannot give God one hour," says the Hank's Chapel bulletin for April 20.

Laymen's Fellowship of Piedmont Virginia region will meet at Pleasant Grove, Friday, May 2. This church has new hymnals given by the young people's class.

Rev. Gaylord B. Noyce, pastor of United, Raleigh, was in Talladega, Alabama, last week as a leader for Religious Emphasis Week at our college there.

Treasurer's Report for Pleasant Ridge (R) January 25 - March 22 shows total receipts of $1,066,23 for the two months. The treasurer, Mrs. Harry Stewart, reports $700 of the $957 for Conference Apportionments has already been paid.

Forest Hills Mission in Greensboro will hold its monthly fellowship supper in the Bessemer American Legion Hall April 28, with Rev. Carl Daye, the new minister-to-be, as speaker. Mr. Dalton Harper, member of First Congregational Christian, Greensboro, and a graduate of Elon College, spoke at Forest Hills April 20.

Pleasant Ridge (R) Laymen's Fellowship and Women's Fellowship will observe May Fellowship Day (May 2) in a joint service at the church. The theme is "A Place to Live," with Mrs. Christine Hubbard as the leader. Speaker will be Rev. Lawrence Leonard, minister of the Evangelical and Reformed church in Asheboro.

Rev. John Permar will be the guest speaker for the spring revival at Third Avenue, Danville, May 11-18. This church had a "clean-up day" followed by picnic dinner Saturday, April 28.

Mrs. W. E. Wisseman, friendly service chairman for the National Women's Fellowship, was the speaker for the April meeting of the Woman's Society at Church of Wide Fellowship, Southern Pines.

National College Day was observed at Union church, Virgilina, April 20. Mary Helen Wilkins and Elizabeth Morris, Elon College students, participated in the service. The pastor, Dr. David W. Shepherd preached on the topic, "In the Beginning, God."

Congratulations to Rev. William A. Lane, pastor of Monticello church, who has been elected president of the student body at Duke Divinity School, where he is a student.

Rev. and Mrs. Arthur Kelly, Jr., of Storrs, Connecticut, have been appointed missionaries to Madurai, South India. Mr. Kelly is a graduate of Yale University, Phi Beta Kappa. After a year at Harvard Law School, he decided his place was the ministry, so he entered Boston University School of Theology. Graduating there, he went to Scotland as a Fulbright scholar for a year of graduate work at the University of Edinburgh. Mrs. Kelly is the daughter of Mr. and Mrs. Francis Bradshaw. Her father was formerly a professor and dean of students at the University of North Carolina. Best wishes to this fine young couple!

Rev. Russ Shaffer of Portsmouth attended the Washington Seminar April 15-17, sponsored by The Council for Christian Social Action, of the United Church of Christ. He reports, "It was tremendous, exciting, highly informative, inspiring. Thirty-three were registered — I was the only one from south of Washington. About one-third of them were from the Evangelical and Reformed group."

Dr. W. T. Scott was the guest speaker at the annual Laymen's Fellowship Ladies Night of the Wake Chapel church last Tuesday evening at the Goldleaf Restaurant. April 20 this church observed Holy Communion at the morning service, and then enjoyed a fellowship dinner in the Assembly Room.

Last Sunday evening at First, Portsmouth the laymen had charge of the service, which was sponsored by the Women's Fellowship. Leaders were W. W. Piland and B. L. Sawyer.

Rev. Henry Harmon, pastor of Haw River church, attended the Family Life Conference of the North Carolina Council of Churches in Durham last week. The theme was "The roll of the emotions in family counseling."

President J. Earl Danieley of Elon College is one of the six new members of the Board of Trustees of The Southern Union College, Wadley, Alabama. Others are **Rev. Lillian Gregory,** executive secretary of the National Women's Fellowship; **Mrs. Everett Davis** of Westmoreland church, Washington, D. C.; **Ted Schwalm,** E. and R. layman of Lancaster, Pa.; and **Leon Phillips** and **W. P. Clegg, Jr.** of Wadley.

Volume 110 Number 17

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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EASTER SERVICES AT NEWPORT

Hazel Foltz

The Newport United Church of Christ under the leadership of Rev. Rosser L. Clapp observed an Easter and Holy Communion service on Easter Sunday. At 10:00 the worship service was led by the young people and members of the choir. 131 were present.

At 11:00 a most inspiring and appropriate message concerning the resurrection was presented by the pastor. At the close of the message, an invitation was given at which time one person was received into the church. Following the invitation and prayer, the Holy Communion service was observed.

We are most proud of our pastor and the wonderful progress that's being made at Newport.

PRE-EASTER SERVICES AT LONG'S CHAPEL

Mrs. Hassell Chandler

Pre-Easter revival services were held at Long's Chapel Christian church, near Haw River, N. C., March 30 through April 6.

The church choir presented an Easter cantata entitled "Calvary," on Sunday evening, March 30. This was directed by Mr. L. M. Rhodes.

Services were conducted each evening by Rev. W. M. Loy, pastor. He presented the offering that was given him to the church building fund.

A substantial addition of 12 new members added to the church was the result of the revival services.

EASTER ACTIVITIES AT LIBERTY SPRING

Mrs. James Lynch

Rev. Hugh Lassiter, pastor of the First Congregational Christian Church, Hopewell, Virginia, was the guest minister at Liberty Spring Christian Church for the Holy Week services. He brought inspiring and challenging messages each evening. The three choirs of the church rendered lovely musical selections during the week.

Easter Sunday morning at 5:30 the young people of Cypress Chapel and Liberty Spring sponsored an impressive outdoor Sunrise Communion Service.

On Easter Sunday and the following Sunday twenty-one new members were received in the Church — 16 members by profession of faith and 5 by transfer.

THIRTEEN JOIN SOPHIA CHURCH

Eva Wall

After a very interesting and inspiring message Easter Sunday by our pastor, Rev. Robert Bennett, the doors of the church were opened to those who would like to join.

There were thirteen who joined, four by transfer of letter and nine by profession of faith. Members of the former group were: Rev. and Mrs. Robert Bennett, Mrs. Helen Welch, Mr. Sam Hooker. Those by profession of faith were: Mr. R. E. Brown, Mr. Wade Rich, Loyd Rich, Boyd Rich, Larry Rich, Jeannie Welch, June Bennett, Mrs. Kathleen Hooker and Ruth Hayes.

We welcome these new members into the Sophia church and hope that it will be an inspiration to them.

DR. FONVILLE

Sympathy is extended to the family of DeRoy R. Fonville, Sr., of Burlington, North Carolina, who died April 21. Mr. Fonville, a graduate of Elon College in the class of 1904, was the oldest trustee of the college in point of service, having been a member of the Board of Trustees since 1915, and had served as secretary of the Board for a number of years. Beverly Hills Church, Burlington, stands as a tribute to his vision and generosity. A loyal member of First, Church, Burlington, he had served there as committee and board member, deacon, teacher. Services were held in that church last Thursday afternoon by the pastor, Rev. H. E. Robinson, and Rev. Chester Alexander of the First Presbyterian Church, Burlington.

VARIED PROGRAMS AT MT. LEBANON

Mrs. Edna Comer

The Mt. Lebanon Woman's Fellowship held their March meeting on the twentieth. It was decided that Mrs. Arthur Manuel should write the history of our Fellowship to be put in the Church History Room at Elon College. The highlight of our meeting was an interesting book review of **Consider Him,** brought to us by Mrs. Ruth Kite. Everyone present seemed to relive the last days our Saviour lived on earth.

The program leader for our meeting of April 17 was Mrs. Gladys Comer. She brought us a most interesting report on Church-Related Colleges and the history of our own Elon College.

SIXTY-TWO NEW MEMBERS AT BETHLEHEM

Mary Jones

On March 9 Dr. R. E. Brittle observed his thirtieth anniversary as minister. He preached his first sermon on March 9, 1928 at Cypress Chapel Christian Church, Nansemond County, Virginia.

He, with the Evangelistic Committee of Bethlehem Church, set a goal of thirty to unite with our church on that day. They went over the goal, having forty to come into the church. During the month from the second Sunday in March until Easter we have experienced a most gratifying consecration service each Sunday. Sixty-two in all have been welcomed into our fellowship. Many of these were adults and came on profession of faith as well as transfer.

We had two services on Easter Sunday. At 6:00 the Young People sponsored a most inspiring Sunrise Service with a coffee hour following. The 11:00 service with special Easter music by the church choirs and sermon by our pastor was most worshipful.

LENTEN PROGRAM AT WINCHESTER

Robert A. Whitten

The Winchester church cooperated with the other churches of the city in a four-fold program which began with the Week of Prayer services in January. A religious census followed, and then a visitation evangelism program. Each church in the city held a service each night of Holy Week.

Our Holy Week services included "His Last Week" a worship program for the Women's Fellowship circles, a Maundy Thursday Candlelight communion service, and a most impressive service on Good Friday presented by our Pilgrim Fellowship. The story of Good Friday was told in Scripture, poetry and music, with the Gethsemane window and an eight-foot rugged cross to add to the beauty of the service.

There was a 6:00 "Dawn Service" Easter morning, followed by a coffee hour in the social hall, in addition to our regular church school and Easter worship service.

Two families (seven persons) were prevented because of illness from joining the church at Easter, but when they have united with us our additions to the church for the Easter season will total twenty.

After Easter Forgiveness

There is not a word in the Bible about After Easter Forgiveness. But it is there as big as life.

The disciples of Jesus could have had a wonderful time criticizing each other, and themselves, for the way they behaved in Gethsemane, at the trial, on the day of crucifixion, and the days that followed. Matthew and Mark both say that they all fled when Jesus was captured. They ran like cowards. Three of them had slept through the agonizing prayer of the Master when he had asked them to pray. Three times Peter swore that he did not know the Galilean. None of them offered to bury the body of Jesus. There were an awful number of things that were not the outgrowth of devotion, loyalty, and courage. But no word of criticism is recorded. And no excuse is made. Just the simple record is made clear.

Only Judas did not forgive. The others offered no excuses for themselves, but they stayed around. And they stayed together. When Jesus looked for them that first Easter night, ten of the eleven were together. The next Sunday they were all present. They were ready to listen to the Master, and to start a new life. Instead of criticizing Thomas for his absence, they told him of what he had missed. It is marvelously strange that no criticism of each other or of themselves is recorded. That was because they practiced forgiveness.

Loyalty to Christ was not as evident as we, or they, would have liked, but their devotion to him made them find forgiveness for themselves, and able to forgive each other.

Help Build Churches

The North Carolina Church Builders Club is just coming into being. Last Sunday was the time for the matter of membership to be presented in all the churches of the three conferences. Those who are willing to give ten dollars to help start a new church are asked to sign a card saying they can be called when a church is in the making. Fifteen hundred memberships are being sought. That would mean that any new church of our faith and order in the Old North State could expect to receive $15,000 to be applied on the purchase of land or the erection of a building.

This new venture deserves to thrive. It is a way to really give a new church the aid needed when it is needed. It will cost no one person very much. The cooperation of a multitude of people will give the needed strength. Multiple memberships are permissible, and Sunday school classes or other organizations can enlist as members. It is devoutly hoped that the response will be adequate, and that new churches can begin to spring up through the state. Both the east and the west of North Carolina are unoccupied territory for us. Our churches are in the center of the state. If this new movement can really get going, and if new ministers can be found, our denomination is at the beginning of a new era in North Carolina.

Those New Members

The Convention committee on Evangelism challenged the churches to seek for 2,000 new church members by Easter. Reports that have come our way indicate that many new people have accepted church membership and are now part of our churches.

What will these new members do? Will they just take their seats among us, or will they be trained workers in the Kingdom of God? Will the church make new and larger plans because of the increased membership, or will the old plans, including budget, continue unaffected? Will there be a definite effort on the part of leaders to see that each new member is given the kind of work best suited to his needs, and that every one is included in the church fellowship, or will there be a jealous guarding of the jobs held by older members for a long time, and a forgetting that the new members are just babes in Christ and need the care of the church?

It was a good thing to get them to join. It will be a far better thing to train them for service, see that there is work to be done, and a constant inclusion of all new members in the fellowship of those who care. Don't forget that after Easter visit to show how glad you were that they joined.

Summer Camps

On the back page of this paper you will find a long list of summer conferences planned for young people. Both the Evangelical and Reformed and the Congregational Christian Churches believe in providing this opportunity. Through the summer conference program our youth learn how to meet their own personal problems, and how to do more effective work in their churches.

Because this is so, it seems fitting that the cost of attending these church-sponsored summer camps should be shared by the young people who attend and the local churches from which they come. We all appreciate something more when we have put our own money into it. On the other hand, the church feels some responsibility for its young people — and the young people some responsibility to the church — when the church pays half of the expense of the summer conference session.

The value of these summer conference sessions can hardly be overestimated. For some young people, it will be their first experience away from home, their first opportunity to be cut loose from "mama's apron strings." That is a stage in the development of each person which is important. Furthermore, it will be an experience which will show them that there are many other young people with ideas and ideals like their own. This strengthens moral convictions and makes them know they are part of a great company who try to follow the Master. Fellowship, worship, learning, fun are all a part of the program.

This year some young people from our churches may choose to go to John's River Camp, and thus become acquainted with young people from our Evangelical and Reformed churches and with their program. Such an exchange would seem to be very worthwhile.

FROM THE SOCIAL ACTION COMMITTEE —

Christian Concern

— Lanson Granger, Chairman

TRADE AND AID

What issues in this session of Congress are of most urgent concern to the Christian? Some say disarmament, some civil rights, some the recession.

Many responsible Churchmen are suggesting that our efforts should be concentrated on the increase of foreign economic aid and technical assistance, and on the increase of world trade. When people exchange goods, they are closer to each other and less likely to fight. When economically backward nations raise their standards because of aid and trade from the industrialized nations, they are less likely to succumb to Communist propaganda or subversion.

In Congress the reasons advanced for more aid or trade are usually on the basis of national self-interest in a world like ours. Helping other nations is good business, and part of our own security. Foreign trade will help combat our recession. These reasons are sound enough.

However, Christian faith gives us stronger imperatives. As Christians we know that poverty and disease anywhere on earth are our concern. As stewards of God's wealth, when our living standards are 10, 20, and 50 times those of people in other nations, we have the duty and the opportunity of sharing our wealth.

Foreign economic aid and technical assistance is at present 11 per cent of the total mutual security program. All the rest is military aid, yet in long range peace-building, foreign economic aid is where real progress can be made.

Congress is debating foreign aid now, and a five-year extension of the Reciprocal Trade Program with a 25 per cent reduction in tariffs permissible in that program. Arguments that it will hurt American industries, among them some in North Carolina and Virginia, will be presented. The Christian should face these issues squarely and reach decisions, and then act. We suggest that you make some study of these issues in your church, and that you then write your Congressmen. Peace and poverty are part of our Christian concern.

Gaylord B. Noyce

This Interested Me

Emily C. Lester

A recent item in my favorite church paper (you guess!) told about a student at Oberlin Seminary visiting the Southern Convention office. It happened that I was in that office that day and met him — tall, handsome, intelligent-looking.

Two weeks later it fell to my happy lot to be a guest in the young man's home. The family would be considered a wealthy one by the standards of most of our church people. The boy had been working for nine years in his father's business, following army duty and graduation from the University of North Carolina. What did his father say when the son broke the news to him that he had decided to be a minister — "My boy, you'll be in a bigger business than I'll ever engage in. God bless you!"

Conversation with mother, father and aunt around a pleasant open fire revealed that grandfather, father, sons did not drink, that this son did not smoke; that the home had always been the "second home" of ministers in the community; that Sunday afternoons had been the time when the father and his three children had roamed the woods, talked together, rather than playing golf; that the mother had bought one house so that a family "put out" of the one it was renting could have a place to stay (she furnishing $24 worth of milk a month while they sometimes paid her $20 rent according to the teasing husband) and that she had financed the building of a home for a Negro friend who that week had paid his last $4 on it. The one thing that stood out was that the Church and the things for which it stands were important to this family.

Any wonder the son decided to become a minister?

About * * *

A PIONEER TEACHER

The method of teaching by objects is used in almost every public school in the United States, and to a considerable extent in church schools for little folks, but the man who started this innovation in education is among the little known pioneers who contributed so much to the early foundation of education in this country.

The man was Edward A. Sheldon, born in Perry Center, New York, in 1823. Pioneering in this phase of education, he not only convinced most teachers of his day that children should become familiar with plants, flowers, animals, birds, insects, and stones by means other than books, but wrote a series of readers widely used by the teaching profession.

At the age of 17 Sheldon rebelled against the teaching methods used in elementary school,s and only by persuasion of a friend was he induced to continue his studies, and in 1844 he entered Hamilton College. After leaving college, he made a private survey of his community and found 1,500 residents who could neither read nor write. This led him to start what he termed the "Ragged School", which was attended by more than 100 boys and girls.

In 1861 Sheldon started a school for teachers in which teaching by objects was stressed. His undertaking attracted the attention of the National Education Association, the New York State Legislature, and other bodies. He founded the Oswego, New York, Teachers' College.

Sheldon continued his pioneering in the field of elementary education by holding teachers' conferences and introducing object teaching in American schools, until his death in 1897.

"A teacher affects eternity; he can never tell where his influence stops".

C. B. Riddle

Twenty-three were present for the April meeting of the Bethel Pilgrim Fellowship at the home of their sponsor, Mrs. Dewey Dofflemyer, Elkton, Virginia. Miss Patsy Davis had charge of the worship program with Marvella Campbell, Sandra Bear, and Jane and Elaine Frazier taking part. The president, Jane Frazier, presided over the business session. Sandra Bear gave a report of the Spring Rally. The next meeting will be May 7 with Betty and Ann Good.

Hotchkiss And Spike Elected General Secretaries

Rev. Dr. Wesley A. Hotchkiss and Rev. Dr. Robert W. Spike, both of New York City, were elected General Secretaries of the Board of Home Missions of the Congregational Christian Churches, April 16. Both will take office on July 1.

Announcement of the two appointments was made by Rev. Dr. Truman B. Douglass, New York City, executive vice-president of the Board at the close of a two-day session in Riverside Church of the executive committee of the Board's directors.

Dr. Hotchkiss, currently secretary for the Town and Country Church, will become head of the Higher Education, American Missionary Association Division of the Board. This Division, with an annual budget in excess of $1,000,000, is responsible for race relations work, missions in Puerto Rico, campus ministries to students in 200 state and private universities and colleges, scholarship aid, work with church related colleges and supervision of the American Missionary Association program of higher education for Negroes in the South.

Dr. Spike, now the Board's Secretary for Evangelism, will become General Secretary for Program. He will coordinate all the work of the Board and will also be responsible for developing new fields of home missionary work and for activities of the Board in mass communications.

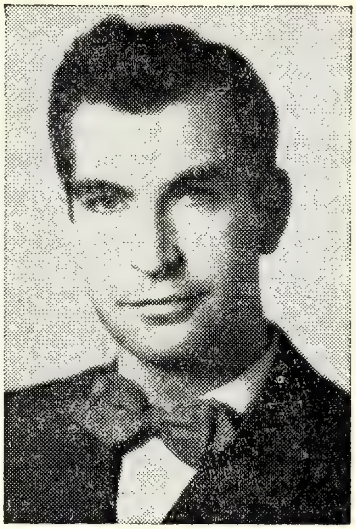
Dr. Spike, a native of Buffalo, New York, is a graduate of Denison University, Colgate Rochester Divinity School and Columbia University. He was pastor of Baptist churches in Ohio and New York City.

From 1954 to 1956 Dr. Spike was minister of Judson Memorial Church on Washington Square in New York City. There he developed a church program aimed at the artists, intellectuals and professional people of Greenwich Village.

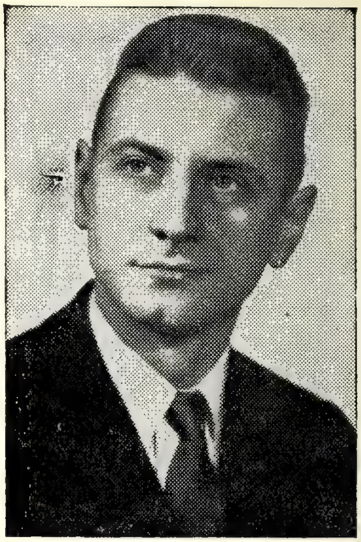
He also established a program of rehabilitation for disturbed and antisocial adolescents involved in gang activities in the neighborhood of the church.

Dr. Spike is the author of **In But Not of the World,** an official study book in theology of the Interseminary Committee of the National Council of Churches.

Dr. Hotchkiss joined the staff of the Board of Home Missions in 1950 after receiving the degree of Doctor of Philosophy from the University of Chicago. From 1945 to 1947 he served as Army Chaplain on troop transport ships in both the Atlantic and Pacific theatres.



Dr. Wesley A. Hotchkiss



Dr. Robert W. Spike

Dr. Hotchkiss was born in Spooner, Wisconsin, and spent his boyhood and youth on a Wisconsin farm, attending a one-room school. He was graduated from Northland College, Ashland, Wisconsin, and attended the Chicago Theological Seminary. For four years prior to the completion of his seminary training Dr. Hotchkiss served as pastor of three rural churches in Wisconsin.

BOARD OF HOME MISSIONS

Reports Progress And Adopts Budget

The Board of Home Missions of the Congregational Christian Churches adopted on April 16, a budget of $2,956,082 for its fiscal year beginning June 1. The outlay will be slightly greater than in the current year which set a record for home missionary income and expenditures.

The largest item voted, $735,700, will be spent for education of Negroes in the South, scholarship aid for Indians and Spanish speaking Americans and programs for improving race relations.

Congregationalists founded the first colleges for Negroes in the South. The Board of Home Missions now supports the work of Dillard University, New Orleans; Fisk University, Nashville; Huston-Tillotson College, Huston; LeMoyne College, Memphis; Talladega College, Talladega, Alabama; and Tougaloo Southern Christian College, Tougaloo, Mississippi.

Work in higher education was allocated $234,049, to be used principally for grants to church related colleges and aid for campus ministries to students in 200 state and private colleges and universities. The Board has also embarked on a campaign to raise $7,500,000 to aid higher education.

A $617,841 sum was voted for church extension and evangelism of which $205,633 was earmarked for aid in building new churches. Additional money in excess of a million dollars will be raised by the local congregations helped by the Board.

Christian education work in Sunday schools and homes was allocated $270,441.

Rev. Dr. William F. Frazier, treasurer of the Board, told members of the executive committee of the organization's directors, meeting at River-

—Continued on Page 15

INTRODUCING —

Honorable George B. Hastings

George B. Hastings, moderator of the General Council of the Congregational Christian Churches and co-moderator of the new United Church of Christ, will speak three times at the Southern Convention.

Mr. Hastings, a lifelong resident of Nebraska and one of that state's most distinguished lawyers, has been an active member of the Grant, Nebraska, Congregational Church for more than half a century. He has served as moderator of the Nebraska Congregational Conference, as a director of the national Board of Home Missions, and as chairman of the Board's American Missionary Association division.

A former president of the Nebraska State Bar Association, he was a state senator for two years, a member of the Nebraska State Fish, Game and Forestation Commission, and chairman of the American Red Cross in his home county. He is past master of the Masonic Lodge and past president of the Grant Rotary Club.

Mr. Hastings was graduated from Crete Academy, Crete, Nebraska, and Oberlin College. He received his law degree from the Harvard Law School in 1916 and was admitted to practice in the same year.

A veteran of World War I, he has held a number of important offices in the American Legion. He has long been interested in Negro education in the South and is a member of the board of trustees of Dillard University in Louisiana, and Talladega College, Alabama. He is also a trustee of Doane College, Crete, Nebraska.

Mr. Hastings married Dorothy Virginia Robertson, an Oberlin classmate, who has also been active in church work for many years.

Reverend David M. Stowe

The Rev. Dr. David M. Stowe of Boston, Educational Secretary of the American Board of Commissioners for Foreign Missions and formerly a missionary to China, will speak twice at the Southern Convention.

Dr. Stowe and his wife, Virginia Ware Stowe, were serving as missionaries in North China in the late 1940's when the communists seized power in that region; but though they had two young children, the Stowes refused to leave, insisting this was an opportunity to witness their Christian faith. They stuck to their posts until the summer of 1950 when a serious health problem and the outbreak of the Korean War made it imperative that they come back to this country.

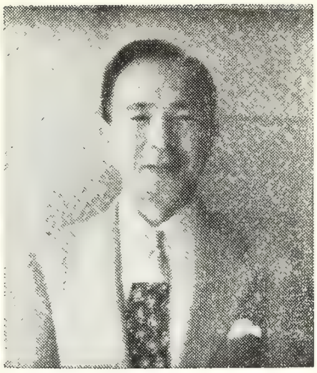
While in China the Stowes did evangelistic and student work in Tientsin, preaching, counseling and training Chinese students and pastors for intelligent and courageous leadership. In 1949 Dr. Stowe accepted an invitation to join the faculty of Yenching University at Peking as a lecturer on Western Philosophy. He also taught New Testament courses in the School on Religion and freshman English.

Born in Council Bluffs, Iowa, 37 years ago, Dr. Stowe was educated at the Abraham Lincoln High School, Council Bluffs; Midland College in Nebraska; the University of California at Los Angeles; Pacific School of Religion in Berkeley, California, where he received his Th. D.; and the Yale Institute of Far Eastern Studies.

He was ordained a Congregational minister in 1943. Before going to China he served for two years as associate minister of the First Congregational Church of Berkeley and during that time he and Mrs. Stowe were directors of Plymouth House, the Congregational student center of the University of California.

Dr. Stowe came to his present post with the American Board from Carleton College, Minnesota, where he has served as Chaplain and Chairman of the Department of Religion since 1953.

Mrs. Stowe grew up in Los Angeles, California and is a graduate of Occidental College, Los Angeles, California.



Professor Junichi Nakamura

Professor Junichi Nakamura will be the speaker at the Women's Fellowship banquet at the Southern Convention, bringing to a climax their study of Japan this year.

Mr. Nakamura is studying at Duke University, Durham, for the third time, having received his M. A. degree from there. His A. B. was from Hiroshima University of Arts and Sciences.

Connected with Kobe College since 1939, Mr. Nakamura, who likes to be called "June" by his American friends, is now professor of English and registrar there. Kobe was established 82 years ago by two missionaries of the American Board — Misses Talcott and Dudley. It is located in Nishinomiya City, Japan.

Mr. Nakamura is a member of The Laymen's Movement for a Christian World. He interpreted for Mr. J. C. Penney, vice president of the movement, when Mr. Penney travelled in Japan in 1956.

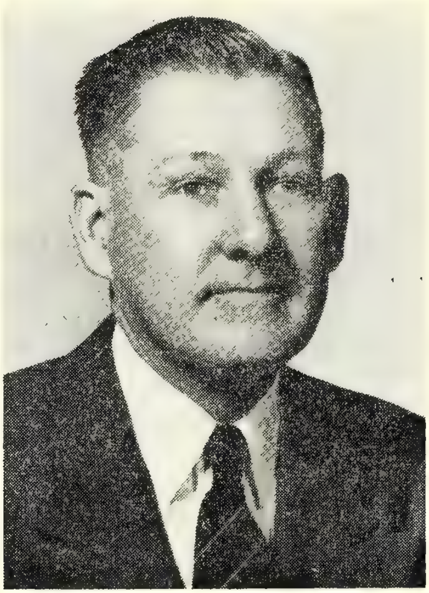
The Nakamura family includes Motoko, the wife, who studied at Kobe College, were she was a friend of Angie Crew, Ed (16 years old), David (15) and Myra (13), all of whom are in Japan.

The women of the Southern Convention feel fortunate in being able to hear Mr. Nakamura before he returns to his native country.

I had rather pen one sentence of beautiful, uplifting, wonderful truth than write a whole volume of error.

Officers Of The Southern Convention
1956 — 1958

PRESIDENT
Mr. Martin T. Garren
Greensboro, N. C.



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Rev. David W. Shepherd
Virgilina, Va.

SECRETARY
Rev. Henry E. Robinson
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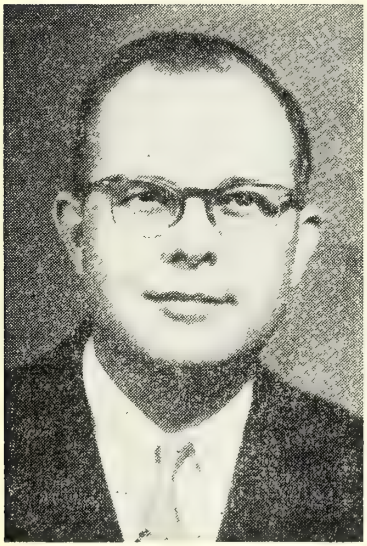

TREASURER
Mr. Walter L. Cooper
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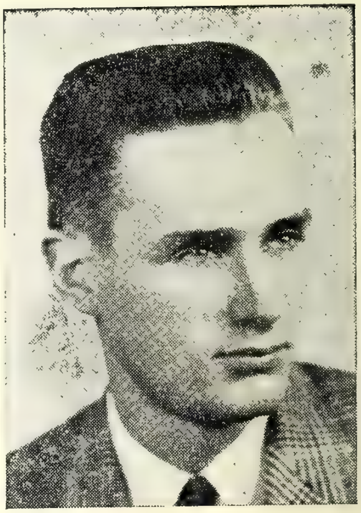
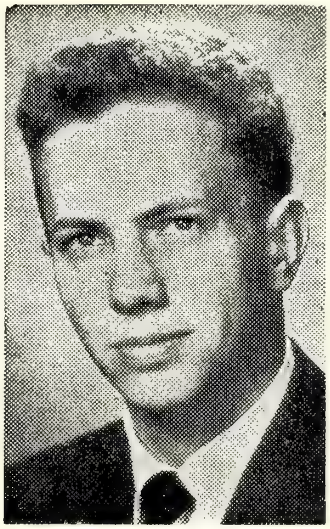
SUPERINTENDENT
Rev. W. T. Scott, D. D.
Elon College, N. C.



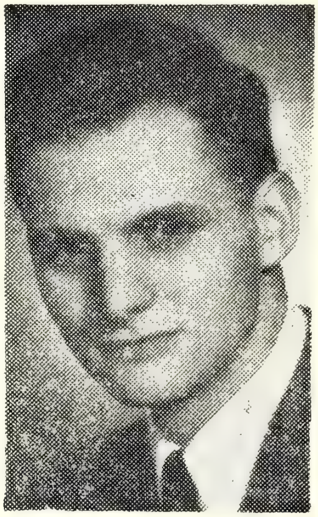
SECRETARY OF STEWARDSHIP AND EVANGELISM
Rev. Fred P. Register
Elon College, N. C.

Leaders At 1958 Convention Session

HOST PASTOR
Rev. Frank R. Hamilton
Norfolk, Va.



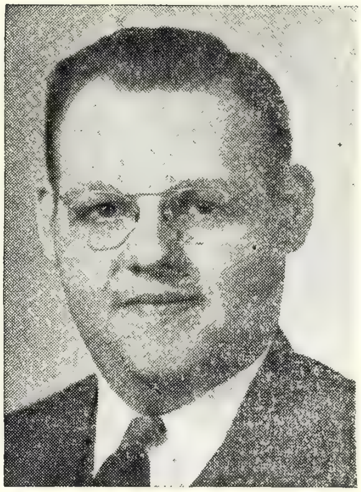
CHAPLAIN
Rev. W. T. Scott, Jr.
Durham, N. C.



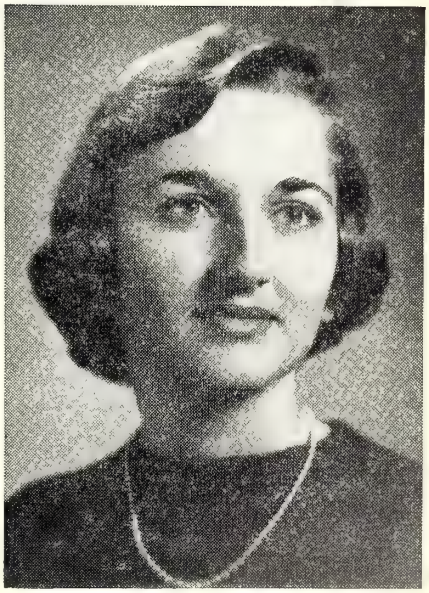
PREACHER
Rev. Gaylord B. Noyce
Raleigh, N. C.

Leaders Of Fellowship Banquets

WOMEN'S FELLOWSHIP
Mrs. F. C. Lester
Asheboro, N. C.



LAYMEN'S FELLOWSHIP
Mr. J. Earl Danieley, Ph.D.
Elon College, N. C.



PILGRIM FELLOWSHIP
Miss Faye Gordon
Suffolk, Va.

Dilles Doing Unique Work In Africa

John A. Reuling

The last time that I saw Carl and Lois Dille, eighteen months ago, they were out in the bush, many miles from any mission station or other settled place conducting a village self-improvement school. That type of work is carried on during the dry season when it is possible for the missionaries to travel (in the rainy season the roads become almost impassible) and when the African people are not occupied in their fields.

Although the main emphasis of the American Board in all fields, including Angola, is on the training of higher leadership, it is necessary to continue, and even to greatly intensify the work with the common people at the lower levels. Carl and Lois have shown themselves to be exceptionally well-adapted to this type of work, and are making a most significant contribution.

Some months ago, together with African representatives of the church, they made on foot a 200-mile journey through most difficult terrain, visiting the exceedingly primitive villages of another tribe — a group of people who subsist almost entirely on a mixture of honey and water supplemented by a little boiled millet. This trip was for the purpose of exploring the possibilities of advancement and extension for the church.

Although the African church is, or could be, fully occupied with its own stupendous problems, it is necessary for its own sake, as well as for the sake of those served, that it carry on an extension program among the tremendous number of still completely pagan and still untouched people. In this exploration and development stage too, the Dilles are exceedingly helpful.

As I visit them now (March 1958) at Camundongo they continue in this same work of village development, although in a different way. In this mission, which is a united effort of the United Church of Canada and the American Board, we have two "rural life schools." One of them is located at Elende some hundred kilometers from here, and was founded and carried on for quite a while by Carl Dille himself. The other is located here at Camundongo where they are now stationed and the Dilles are in charge of it.

The rural life schools are dedicated to the purpose of training leaders to go into the remote and still primitive villages. Mature men and young men come in for a course, given in simple surroundings and with simple equipment. This includes the always necessary Portuguese language which is the official medium of communication in this country. It also includes practice in the basic skills of reading and writing, simple arithmetic and so on. Moral training and Bible training form an important part of the work. As Carl pointed out to me, our preparation of really well-trained pastors is one of our most important functions, but for a long time to come the real pastor of this church will be the simple Evangelists scattered through the villages. Our highly-trained pastors can be but little more than "Superintendents," each one having responsibility for a tremendously large number of villages. These "rural life schools" are, therefore, in a very real sense a part of the total program of theological training.

A part of the school curriculum is devoted to studies carried on in the classroom. Practical instruction is emphasized. This includes simple carpentry. The leader of one of these African villages may be called upon to make almost anything and should be in a position to show the people how to make simple furniture, how to change their huts and to better build homes and to do many things of this nature. Leather working is also included. I was interested to see that some of the students had succeeded in making quite good shoes, of the conventional patterns as we are accustomed to. As the life of the people depends upon what they can get from the soil, and as this is a very

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Africa
Angola

May

4—**Schools:** Bailundo — kindergarten, primary, domestic science, homemaking school for prospective brides; Galangue, kindergarten and station school; Chilesso, primary school; Dondi, Currie Institute for boys, Means School for Girls, Emmanuel Theological Seminary, School for Missionaries' Children; Elende, Orlinda Pierce Memorial School, Foor Rural Life School, kindergarten; Lobito, station school.

5—**Hospitals and Dispensaries:** Bailundo, dispensary; Bunjei (Galangue), Willis Pierce Memorial Hospital; Chilesso, Hospital and Dispensary; Dondi. Sara Hurd Scott Memorial Hospital and Nursing School; Elende, dispensary.

6—**Gladwyn M. Childs** is official mission representative to the government and principal of Currie Institute, Dondi, the only high school for Africans in Portuguese territory. Special interest: Bible translation. Mrs. Childs is a trained nurse who has been in charge of Sara Scott Memorial Hospital. He is graduate of Pomona, Columbia, Union, University of Coimbra in Portugal. She was born in Lausanne, Switzerland, and educated there and at Coimbra.

7—**Marie Crosby** is general secretary and religious and social worker in Scott Memorial Hospital, Dondi; she counsels relatives of patients, keeps records for new leper camp nearby; is mission treasurer. A native of Canada she has served in Africa since 1927.

8—**Mary Dewar** is acting as director of nursing school at Sara Scott Memorial Hospital, Dondi. After Oberlin, Miss Dewar decided to become a missionary nurse. She went to Taiku Hospital, North China, in 1947; was transferred to Angola 1953.

9—**Rev. and Mrs. Carl Dille** work in advisory capacity with local teachers, pastors and evangelists in a large area where Church is reaching out to pagan villages. Both are graduates of Defiance College, where they were granted honorary degrees in 1953. They have served in Africa since 1938.

10—**Dr. Harland Hastings** was born in Bailundo, received education as a doctor in England and Scotland. His wife is English and was educated at Milton Mount College for Congregational Ministers' Daughters, Sussex. He is new director of Sara Scott Memorial Hospital, the center for all medical work carried on by the mission in Angola. •

meager living indeed in the present state of their knowledge, agriculture is perhaps the most important of the practical subjects. Here again the work has to be very simple, partly because the students themselves do not represent a high degree of advancement, and partly because the people whom they are to teach are even less advanced. Good field practices, vegetable gardening, introduction of new and more nutritious crops, the raising of chickens, pigs and other small animals, etc. all form part of the curriculum with the maximum possible practical application and with confusing theory kept to a minimum.

Here at Camundongo a number of very small family houses have been erected and some of the older students have brought their wives and children with them. The wives spend as much of their time as possible working in the "domestic school" which is also here on the station. This is a school for older girls and young women who have never had the chance to go to a regular school and who need some training in literacy, sewing, simple cooking and child care, etc. The plan of training both the husband and the wife together to go back into the village as a team increases the working efficiency and brings a more complete effect in village development.

Working in the training of village leaders in the rural life school here during the wet season, and then going out with some of the people into villages for actual extension work during the dry season, keeps both Carl and Lois exceedingly busy. Their lives are full, in reality too full, and they are doing a most effective job. Camundongo is a station of the United Church of Canada mission which has, under the joint efforts of the Canadian Board and our own American Board, simply become one of the stations of the combined Angola Mission. At present all of the other missionaries on the station, engaged in other activities, are Canadian women.

In addition to helping in the rural life school, particularly with the wives of the students, Lois has general charge of a leper camp where the technical service is performed by an African nurse, and of the dispensary with a staff of three African male nurses, trained in one of our mission hospitals on another station.

It is always a pleasure to visit the Dilles at the scene of their labours here in Angola. Their love for the people, their enthusiasm, the practical nature of the plans that they make, and their ability to carry them out, all make them excellent missionaries. Those who helped make it possible for them to be here may be very proud of their work.

I am glad that Carl had a chance recently to go to Nigeria as a delegate from Angola to the All-Africa Church Conference. The experience which he has had here in Angola in the developing church and in the activities that are related to the church made it possible for him to make valuable contribution up there, and contacts which he had with Africans and fellow missionaries from all parts of the continent of Africa stimulated his own thinking so that he will be able to do in years to come an even better job than the very excellent one which he is now doing.

Pilgrim Fellowship Goals

(as presented at Southern Convention Pilgrim Fellowship meeting, Moonelon, April 18-20)

1. Have a well-planned worship service at each meeting.

2. Have some organized study of Pilgrim Fellowship on the local, state and national levels.

3. Use the Mission Study Books for the year.

4. Use the Lenten Devotions for Young People. (Order from Pilgrim Press, 14 Beacon Street, Boston 8, Massachusetts. 10c each; 25 or more 6c each)

5. Make annual report to your Conference President.

6. Make payments three times a year to your Conference Treasurer.

7. Pay apportionment in full.

8. Be represented at Conference P. F. meetings, summer camps, and Southern Convention P. F. meetings. Send at least one young person to the Officers Camp.

9. Study the three commissions: Faith, Action and Fellowship.

10. Send at least two news articles to THE CHRISTIAN SUN each year.

11. Contribute to Friendly Service Projects.

12. Have at least one membership in the CMA or Church Builders Club.

13. Emphasize the decision for church vocations.

14. Observe Youth Week, having public service with the entire church. Packets may be secured from: The Virginia Council of Churches, 109 Grace Street, Richmond, Virginia or The North Carolina Council of Churches, College Station, Durham, North Carolina, price $1.00.

15. Invite one member of the Executive Board of your Conference Pilgrim Fellowship to visit your group.

JAPAN STUDIED BY HOLLAND PF

Bobby Batten

The regular meeting of the Holland Pilgrim Fellowship was held on Sunday, April 13, at the church, with the members of the Holy Neck Pilgrim Fellowship as guests of the local group.

After the worship service, which was conducted by Judy Waldo and Loren Waldo, III, the study book on Japan, "Ten Against the Storm," was reviewed by Mrs. George D. Underwood, Jr. After her interesting and informative talk, the two groups gathered in the church basement for recreation and refreshments. The meeting was enjoyed by all.

On Mother's Day next month, the service at our church will be conducted by members of our Youth Group. We are looking forward to this as one of the high spots of our year in the P. F.

WOMEN'S MEETINGS AT PLEASANT RIDGE

Jeanette Dunn

In the last quarter we had especially good attendance from the members and several visitors. The meetings were very interesting to all those attending.

February 7 we met at the home of Mrs. Norman Pell. Mrs. Quinton Hicks led the program "A Christian Look at Race Relations," which was enjoyed by all. February 21 we met with the Spoon's Chapel Fellowship for the World Day of Prayer, with Mrs. Jimmy Scott presiding.

The March meeting was held at Evon Cox's home, with Mrs. J. C. Newell giving the program on our theme hymn, "Grant Us Wisdom." Mrs. Winfred Bray, our district superintendent, visited with us and gave a very inspiring talk. The Fellowship served refreshments for the Leadership Training School which was held at our church in March.

The April meeting was held at the home of Mrs. Harry Stewart, with Mrs. Norman Smith as the leader. The theme was "With Wisdom and With Courage." We entertained the District Rally April 12.

News Of Elon College

Dr. J. E. Danieley, President

CONSULTATION ON HIGHER EDUCATION

Dr. J. E. Danieley, President of Elon College, Dr. George D. Alley, a member of the Elon College Board of Trustees and representing the Board of Christian Education of the Southern Convention, and Rev. W. T. Scott, Jr., representing the Fellowship of Campus Ministry attended the Consultation on Higher Education of the Congregational Christian Churches and the Evangelical and Reformed Church meeting in Chicago, Illinois, April 21-24, 1958. The Consultation was attended by persons who are actual participants in the problems of higher education, discussing the purpose and the role of higher education in the United Church of Christ.

Speakers for the Consultation were Dr. Truman Douglass who spoke on "Responsibility and Challenge of the Church in Higher Education" and Dr. Roger Shinn who spoke on "What is the Philosophy for the Church in Higher Education."

The following papers were used as background material for the Working Groups: "Colleges" by a committee of college presidents; "Theological Education in the United Church" by Presidents F. W. Schroeder and A. C. McGiffert; and "Campus Ministry of the United Church" by Hart Helmich and a committee from the Fellowship of Campus Ministry.

CONFERENCE ON SOLICITATION

On April 23-24, Dr. Danieley attended the Fifth National Conference on Solicitations in Cleveland, Ohio. This meeting dealt with a study of contribution problems, policies and procedures. Speakers for the program included Dr. Norman Auburn, immediate past president of The Council for Financial Aid to Education, and Kenneth G. Patrick, manager of Educational Relations for the General Electric Company. Some of the industries represented on the program included American Air Lines, Owens-Illinois, Western Electric, American Cyanamid Company, International Harvester Co., Sears Roebuck Co., General Dynamics Corp., Burroughs Corp., Ford Motor Co., and Standard Oil.

"Pilot-Project" College Suggested For United Church of Christ

"In the current American scene, education becomes a commodity to be sold across the counter. Scholarship and research, it appears, can be bought with big appropriations. The teacher. . . becomes one of the audio visual aids."

Prof. Roger L. Shinn of Vanderbilt University, Nashville, Tenn., lamented current overemphasis on technology but blueprinted a "pilot-project" college The United Church of Christ could contribute to America, in a major address April 21 in Chicago.

Dr. Shinn, professor of theology at Vanderbilt University and formerly head of the philosophy department, Heidelberg College, Tiffin, Ohio, keynoted the first Consultation on Higher Education in The United Church of Christ.

College and seminary presidents, chaplains, campus ministers, and executives of the Congregational Christian Churches and the Evangelical and Reformed Church assembled from over the nation for the four-day meeting.

Today's mechanistic view of education, Dr. Shinn told the leaders "contains both Christian and educational heresies. The Christian educator, both as Christian and as educator, must oppose it."

"The Christian in higher education must work against both an anti-intellectual mood in the churches and an anti-ecclesiastical mood among educators," he pointed out. "Both these moods are false results of true insight. . . . Actually, Christian faith demands education. And every educational system simultaneously involves an implicit religion, conveying a system of values, purposes, symbols, loyalties. It is never religiously neutral."

The church's ministry on the college and university campus must "expose the idolatries of the educational community — an embarrassing task, because it means exposing the idolatries of the ecclesiastical community."

Dr. Shinn insisted the church must recognize that "for better or worse, government has become the primary sponsor of higher education in America. Factually, (though there are about 500 colleges in the Protestant tradition, about 375 of them church-related)the view of the church college as the primary institution of higher education is obsolete. The view that the church provides schools to educate its young is obsolescent," he declared.

The "appropriate strategy" for the church is "to regard its colleges as pilot-projects. . . on the frontiers of education."

"A foundation or research-agency . . . often defines a pilot project. Instead of trying to cover a vast area, it selects specific limited tasks. . . These point the way for larger-scale efforts others may undertake."

Thus, said Dr. Shinn, "the church-related college must carefully pick its task, avoiding the temptation to do everything." It might "explore the Christian and educational meaning of athletic programs, of social relations among students, of the arts, of the intellectual disciplines. It can turn up ideas which can influence higher education at large and guide the ministry of the churches to higher education elsewhere."

"The pilot-project requires a top faculty, an administrationn that knows its objectives and is willing to experiment, a program which aims to do a job rather than please everybody . . . of the church it demands generous support and interests, but non-interference. Of the college, the highest educational efficiency plus the desire to be a Christian college."

"Scarcely any church-related col-

—Continued on Page 15

TRUSTEE NAMED SENATOR

On Saturday, April 19, 1958, Governor Luther H. Hodges, Governor of the State of North Carolina, named B. Everett Jordan of Saxapahaw, North Carolina as United States Senator from North Carolina to fill the vacancy caused by the death of Senator Kerr Scott. Mr. Jordan, a member of the Board of Trustees of Elon College for many years, has served the College effectively. We salute him and congratulate the State of North Carolina on his appointment.

J. E. Danieley, President

God Reveals His Law

Background Scripture: Exodus 19-20; Deuteronomy 5.

Devotional Reading: Psalm 119:137-144.

Memory Selection: **Now therefore, if ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto me above all people; for all the earth is mine.** Exodus 19:5.

God keeps his appointments. When He called Moses many years before at the "burning bush" and told him to lead his people out of Egypt, He said "When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." And sure enough, here were Moses and the people, encamped upon that very spot, as God had said. One recalls in this connection the words of Jesus after His resurrection, commanding the women to go tell His disciples that He would meet them in Galilee, and then reading a few verses later that when they "went away into Galilee into a mountain where Jesus had appointed them, He came unto them and spake unto them." God is not slack concerning His promises. He keeps his appointments. And He has promised that where even two or three are gathered together in His name, He will be present in their midst. When you go into the sanctuary after the Sunday School hour — it is hoped that you will do this — remember that God will keep His appointment to meet you there! It will make a difference in your worship and the spirit of worship if you remember this!

WHERE THE LAW WAS GIVEN

"There Israel camped before the mountain," that is before Sinai. They were about three months out of Egypt. They were at "the Mount of God." It was an awesome place and sight. Here rising from a high plateau, itself many hundreds of feet above the level of the sea, is a rough, rugged mountain between eight and nine thousand feet in height — a mass of granite, greenstone and porphyry rocks, shaped in some measure like a huge altar, a natural altar quite unlike the man-made altars in Egypt. Its top is shrouded in clouds and it is surrounded by the frightening silence of the wilderness, which on this occasion was broken by thunder, and the whole mountain was set in a background of lightning, thick clouds, fire and smoke! No wonder the people trembled! Its very nature spoke of the majesty and the might of the divine law.

HOW THE LAW WAS GIVEN

Those of you who saw the moving picture, The Ten Commandments, will recall the dramatic way in which Hollywood depicted the way in which these Commandments were given to Moses. The writers of the script took the matter literally and showed how in a sudden flash of light, a moving finger of livid flame wrote on the wall of the mountain, accompanied by thunder and wind, each commandment in turn. It was all very impressive and there was of course a measure of truth in the presentation. It emphasized the truth that these laws, or "Rules for Living" as Dr. Clovis Chappell calls them, came directly from God — they are divinely given.

But it does not detract anything from their divine origin or sanctity to say in all reverence, that they came out of the mind and heart of Moses as the spirit of God moved upon that great man, and out of the social experience of the Hebrew people. Here was a man, leading a people out of slavery and charged with the responsibility of welding them into a nation, through which God could reveal Himself and make known and fulfill His purpose. On what principles should such a nation be founded? What were the basic rules by which it was to be governed? What were to be the foundation stones of an enduring civilization? It was as he brooded and prayed over these questions, and as he thought of the social experiences of the people, that the Spirit of the Living God revealed to him these "words" or "laws" or "Ten Commandments." However they came, they came from God — He has written them in the very structure of the universe.

OBEDIENCE BASED ON GRATITUDE

"I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bandage." Here is the prologue to the Ten Commandments. And it is so often forgotten. Obedience to these laws was not to be based on fear, or on hope of reward; it was to spring from gratitude to God for His many mercies already shown, and other mercies to be shown. The man who is good because he is afraid, or because he thinks it pays, is not really good at all. Real goodness springs from gratitude and thanksgiving. We ought to obey because we love. Because God has done so much for us in Christ, we ought to love Him and obey Him. Jesus himself said that "if we love Him, we will keep His commandments."

SUNDAY SCHOOL LESSON

May 4, 1958

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland Congregational Christian Churches, Chuckatuck, Va.

A MAN'S RELATIONSHIPS WITH GOD

The "Tables of the Law" were in two sections. The first section deals with a man's relations with God. "Thou shalt have no other gods before me." God is to be put first and foremost. He is to have priority over everything. His service must come first. Right relations with God is the basis for all other relations with men and things. Life's perpendicular relationships must be right if life's horizontal relationships are to be right.

God is spirit and must be worshipped in spirit and in truth. Men are not to think that God can be likened unto anything that they can fashion out of material things. The worship of images is idolatry.

God's name is to be held in reverence. It is not only not to be profaned, it is not to be used lightly or flippantly, indiscreetly.

God's Day is to be reverenced and kept holy, separate. We are to put aside the battle for food and for funds on that day, and to use it for rest and worship.

A MAN'S RELATIONSHIPS WITH HIS FELLOWMAN

"Honor thy father and thy mother." Respect for rightfully and divinely appointed authority, reverence for parenthood, obedience to parents is not only the first law regarding a man's relations with his fellowmen, but also the only law of the Ten with promise.

"Thou shalt not kill." Human life is sacred. This commandment is a difficult one to intrepret. What about capital punishment? About war? About living conditions that undermine health? About conditions that break the spirits of men and children?

— Continued on Page 15

AT OUR CHURCH HOME FOR CHILDREN

Children Want Vacations

John G. Truitt, Superintendent

Dear Friends:

It is not long until children here will be looking forward to visiting sponsors, friends and classes. Every child wants to get away for a week or a few days each summer. **Each child here has a sponsor,** but some of their sponsors are not in a position to do all for them that other sponsors are. However, each sponsor is a blessing to the child and the children vie with one another on who has the best sponsor. A child is thrilled when his or her sponsor does something nice.

Here is a suggestion made each season, and sometimes heeded, namely, that you make your plans as early as possible as to just what you will do about the child you are sponsoring. Before school is out children begin asking me, "Am I going away for a vacation this summer? Am I going to camp this summer? Has my sponsor written you anything yet?" When one multiples those questions — and still others — by 77 you can see that it would become quite a chore to make the right answers.

Take the Laymen's Fellowship of the Christian Temple in Norfolk. They have already written in to ask about their Sidney Johnson. "What would he like us to do for him? Does he want to come down and visit some of us for a week, or two weeks? Would he like to go to camp down here nearby- What are his plans and how can we help out?" That is a very helpful way of doing. I can now check Sidney's name as being looked out for during the summer.

Further, please, do not ask for children 10-13 years of age during the first week in June (Vacation Bible School), and do help us have those under 10 here for Vacation Bible School the second week in June. Childreen above 10 must be here the first week in June. Children under 10 the second week in June.

Generally speaking each child may have 2 weeks of vacation — often one of those weeks is spent with their sponsors, the other wth near relatives or friends. A few children spend 2 weeks with their sponsors. By the last week in May tension mounts up in each child's mind because some children will be "all fixed up" by that time, and others will begin to put the pressure on the staff members and me. By the middle of June we assume that if a sponsor is going to provide any sort of vacation for the child we would have heard about it by that time. It is then we begin considering the requests of people who are not sponsors but who do want a child for a few days vacation. So you can readily see how you can keep us out of a dilemma by letting us know as soon as possible what your wishes are.

May I add this further word. As nearly as possible we seek to keep weekend, or over-night visits, down to four per year, or once each quarter. It is assumed that these visits will be at vacation, Thanksgiving, Christmas. and Easter. A brief ride, or a short one-day trip, out and back the same day, may be made at the discretion of the management.

Handling 77 children amicably, and seeing their wants and wishes through their eyes, and keeping their sponsors happy, and staying within the realm of what is best for each particular child on the general principles of childcare in group situations is a fairly "tricky" business. Your cooperation and help is appreciated.

A study guide based on three addresses to be given at the General Council in June has been sent to each minister recently. It might well provide the basis for a study and discussion group in your church. It is based on these topics: **The Limits of Our Freedom in Christ** (Dr. Robert Calhoun, Yale); **The Lordship of Christ in His Church** (Dr. Nels Ferre, Andover-Newton); and **The Lordship of Christ in the World** (Dr. Liston Pope, Yale). Here is a chance to discuss some of the things our leaders believe!

REPORT FOR APRIL 21, 1958

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward			$16,073.68
Eastern North Carolina Conference			
Wake Chapel	$24.16	$ 24.16	
Eastern Virginia Conference			
Portsmouth, Shelton Memorial	2.00	2.00	
North Carolina and Virginia Conference			
Graham, Prov. Mem.	50.00		
Monticello — Easter	47.63		
Monticello	26.13		
Hendersonville	5.00	128.76	
Western North Carolina Conference			
Antioch (C)	36.41		
Pleasant Cross, S.S.	14.77	51.18	
Total			$ 206.10
Grand Total			$16,279.78

SPECIAL OFFERINGS

Amount brought forward		$31,082.69
Mary Sue Brittle S.S. Class, Bethlehem (Nans.) Church	$ 5.00	
Woman's Fellowship, Union Ridge Cong. Christian Church, Burlington, N. C. (Friendly Service Gift)	59.25	
The O'Kelly Bible Class, Greensboro, First Church	50.00	
Youth Fellowship, Lee's Chapel, Sanford, N. C. — Easter	8.00	
In Memory of R. J. Kernodle	2.50	
In Memory of Mr. and Mrs. L. E. Morris	20.00	
In Memory of Robert Junius Kernodle	10.00	
In Memory of Mrs. L. E. Morris	10.00	
In Memory of Mrs. Bertha Cox	5.00	
In Memory of R. J. Kernodle	5.00	
In Memory of R. J. Kernodle	5.00	
Special Gifts	699.95	
Total		$ 879.70
Grand Total		$31,962.39
Total for the Week		$ 1,085.80
Total for the Year		$48,242.17

BOARD OF HOME MISSIONS

(Continued from Page 6)

side Church, New York City, that gifts from churches for home missions reached an all-time high of $1,122,995, up 8.8 per cent in 1957. Receipts were up a further 6.2 per cent in the first quarter of 1958 over first quarter 1957, he reported.

Deposits from churches and ministers in the Annuity Fund for Congregational Ministers during 1957 were $1,223,000, up 11 per cent over 1956, he stated. Deposits have risen 18 per cent in the first quarter of 1958 over the similar period in 1957.

Nine month sales of $1,078,000 of the Pilgrim Press, denominational publishing house, were 3.96 per cent higher than comparable sales in the preceding fiscal year, he announced.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

What about the blighting effect of the liquor traffic?

"Thou shalt not commit adultery." Human personality is sacred. The security and sanctity of the home is to be respected. Womanhood and girlhood are of infinite dignity and worth and are not to be prostituted to low ends.

"Thou shalt not bear false witness." A law against perjury? Yes. But much more. A prohibition against sly insinuations against one's fellowmen, against idle gossip, against false accusations, against traffic in unfounded rumors. It can be even idle criticism. A man's reputation is sacred. Deal fairly with his name.

A MAN'S RELATIONSHIP WITH THINGS

"Thou shalt not steal." Men must learn to live not only in right relations with God and with men, but with material things. Indeed Jesus had a great deal to say at this point. Property is sacred. One does not have a right to take what does not belong to him, either by open force, or by stealth and subtle methods. The principle is further enunciated in the commandment "Thou shalt not covet." Inordinate desire for what is another's, hankering after material things in excess, being jealous of the possessions of another, coveting more than one needs, is forbidden. Many of the ills of society are due to disregard of this law of social well-being. And the law applies to nations as well as corporations and individuals.

A TRIBUTE TO

Rosa H. Curling

1876 - 1957

I know not the way I am going. . . But well do I know my Guide! . . . With a childlike faith do I give my hand. . . To the mighty Friend by my side; . . . And the only thing that I say to Him. . . As He takes it is, "Hold it fast! . . . Suffer me not to lose the way. . . And lead me home at last."

"Christians are like the several flowers in a garden that have each of them the dew of Heaven, which, being shaken with the wind, they let fall at each other's roots, whereby they are jointly nourished, and become nourishers of each other."

Such a Christian was our dear friend, Rosa Curling — truly a Child of the King, God's witness, doing His will as if it were her own — she loved the House of God, her greatest joy of worship within its walls, to work, love, pray and serve daily, to take God at His Word, setting her affection "on things above, not on things on the earth", building day by day not only for time, but for eternity, emulating along life's way that where love is, God is. Her life was an inspiration, her memory is a benediction.

O give us the joy of living. . . And some glorious work to do. . . A spirit of thanksgiving. . . With loyal hearts and true. . . Some pathway to make brighter. . . Where tired feet now stray. . . Some burden to make lighter. . . . While 'tis day. Our manner of living is a mirror which truly reflects our character. Following her example, we may well heed the injunction contained in the great Thanatopsis — "So live that when thy summons comes to join. . . The innumerable caravan that moves. . . To that mysterious realm, where each shall take. . . . His chamber in the silent halls of death. . . Thou go not, like the quarry-slave at night, . . . Scourged to his dungeon, but, sustained and soothed. . . . By an unfaltering trust, approach thy grave. . . Like one who wraps the drapery of his couch. . . About him, and lies down to pleasant dreams."

"Out of the strain of the doing, Into the peace of the done."

Thelma Hauptman
Catherine E. Carter
Irene H. Clark
Rose Lee Smith

"PILOT-PROJECT" COLLEGE SUGGESTED

(Continued from Page 12)

lege today fits this description," Dr. Shinn told the educators.

"If The United Church of Christ were to support one such college, one real pilot-project on the educational frontier, it could accomplish more for Christian higher education than by supporting twenty typical denominational colleges. Of course, five or ten such pilot-projects — each unique — would be better than one."

Adding that this is "not to deny a value to existing denominational schools," Dr. Shinn pointed out that these schools are pulling up standards in a situation where general national standards "are often pitifully low," and "in a time when freedom of thought is threatened more by political than by ecclesiastical restraints, church-related colleges have often been voices for freedom."

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United Church of Christ Camps

(Congregational Christian - Evangelical & Reformed)

1958

Moonelon Conference Center

ELON COLLEGE, N. C.

JUNE 8 - 14 — SENIOR HIGH
JUNE 15 - 21 — JUNIOR HIGH
JUNE 22 - 28 — JUNIOR
JUNE 29 - JULY 5 — JUNIOR
JULY 6 - 12 — JUNIOR HIGH
JULY 20 - 26 — JUNIOR HIGH
JULY 27 - AUGUST 2 — P. F. OFFICERS
AUGUST 3 - 9 — JUNIOR
AUGUST 10 - 16 — SENIOR HIGH
AUGUST 17 - 23 — JUNIOR HIGH

Powell's Fort Valley Camp

WOODSTOCK, VA.

AUGUST 16 - 23 — JUNIORS THROUGH YOUNG PEOPLE

Johns River Camp

COLLETTSVILLE, N. C.

JUNE 29 - JULY 5 — JUNIOR
JULY 6 - 12 — JUNIOR
JULY 13 - 19 — JUNIOR
JULY 20 - 26 — JUNIOR HIGH
JULY 27 - AUGUST 2 — JUNIOR HIGH
AUGUST 3 - 9 — SENIOR HIGH

For Moonelon: Contact
Miss Ruth Dunn
Box 336, Elon College, N. C.

For Powell's Fort: Contact
Rev. S. E. Madren
Elkton, Va.

For Johns River: Contact
Rev. Terrell Shoffner
Newton, N. C.

The Christian Sun

Miss Beatrice George
1207 Seaboard Ave.
12-1-58

MOTTO:
In essentials, Unity
In non-essentials, Liberty
In all things, Charity

NATIONAL

FAMILY

WEEK

MAY 4-11

Organ of the Southern Convention of Congregational Christian Churches.
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VOLUME 110 MAY 6, 1958 NUMBER 18

A TRIBUTE TO MOTHERHOOD

God made the streams that gurgle down the purple mountain-side —
He made the gorgeous coloring with which the sunset's dyed.
He made the hills and covered them with glory; and He made
The sparkle on the dewdrop and the flecks of light and shade;
Then knowing all the earth needed was a climax for her charms,
He made a little woman with a baby in her arms.

He made the arching rainbow that is thrown across the sky,
He made the blessed flowers that nod and smile as we pass by;
He made the gladsome beauty as she bows with queenly grace,
But sweetest of them all, He made the love light in the face
That bends above a baby, warding off the world's alarms —
That dainty little woman with a baby in her arms.

A soft pink wrap embellished with a vine in silken thread —
A filmy, snow-white cap upon a downy little head —
A dress 'twould make the winter drift look dusty by its side —
Two cheeks with pure rose-petal tint, two blue eyes wonder wide,
And bending o'er — the mother face imbued with heaven's own charms,
God bless the little woman with a baby in her arms.

—Author Unknown

Here And There Among The Churches

Best wishes are extended to Rev. Odell Powell, pastor of Central, Norfolk, church, who became ill during the sessions of the Southern Convention and had to be hospitalized.

A message from Rev. and Mrs. G. C. Crutchfield was received at the Southern Convention, expressing regret they could not be present and stating that Mr. Crutchfield hoped to be back in the pulpit soon, following a serious heart condition.

What's Wrong With the Modern Home? is the Mother's Day sermon topic for Rev. Carl Wallace at Church of Wide Fellowship, Southern Pines. Mr. Roger Gibbs, music director, announces tentative plans for a special program of music May 18.

Rev. Charlie Reichard, pastor of Elkin Methodist Church, Elkin, N. C., is the guest preacher this week at revival services at Hanks Chapel, Pittsboro, N. C. He was formerly pastor of a neighboring church. Special music is under the direction of Mrs. Talmadge Farrell and Mrs. Glenn White. A family night supper will be held Saturday, May 10.

Charles L. Gilliam of Burlington, N. C., died April 29 and was buried April 30 from the sanctuary of the First Christian Church of which he was a member. Mr. Gilliam was a loyal and faithful worker in the church and was active in the business and civic life of Burlington for many years. His family consists of his wife, Mrs. Ester Somers Gilliam; two daughters, Mrs. Gertrude Cahoon, Mrs. Mozelle Clark; and two sons, Clyde and Fletcher Gilliam. The thoughts and prayers of the congregation are graciously accorded the family.

NEW OFFICERS OF CONVENTION

Officers elected at the Southern Convention session last week included: President, Mr. Martin T. Garren, Greensboro, N. C.; vice president, Rev. David W. Shepherd, Virgilina, Virginia; secretary, Rev. Max Vestal, Jonesboro Heights, Sanford, N. C.; treasurer, Mr. Walter Cooper, Burlington, N. C.; assistant treasurer, Miss Edna Fitch, Elon College, N. C.; historian, Rev. F. C. Lester, Asheboro, N. C.

Elected staff members were: Superintendent, Dr. W. T. Scott, Elon College, N. C.; Associate Superintendent, Rev. Kenneth D. Register, Burlington, N. C.; Director of Christian Education — Rev. Robert Knowles, Boston, Mass.; Editor, **The Christian Sun** — Rev. F. C. Lester.

Mr. Register delayed acceptance, and Mr. Knowles will begin work in September.

Parents are visiting church school departments in the Elon Community Church each Sunday from April 20 through May 25, with a certain department designated for visiting each Sunday.

The United Student Fellowship led the worship at United church, Chapel Hill, April 27, under the leadership of Carolyn Hofler, president, and Dr. Robert W. Whitener, advisor. James Ellis, a native of Tarboro, in his third year of law school, gave the sermon. Others participating in the service were Wallace Ann Waynick, Emily Stafford and Sidney Bradsher. Ushers were Claude Drake, William Colclough, John Colescott and Clyde Smith. A coffee hour in the parish house preceded the service.

Family Life Week at First, Burlington, planned by the Women's Fellowship committee under the leadership of Mrs. H. C. Pollard, Jr., includes: May 4 — Family church attendance, Holy Communion; May 5, Family Life theme at women's circles, with Dean Marjorie Hereford speaking; May 5-9, morning devotions on local radio stations centering on Family Life themes; May 5, proclamation by mayor of Family Life Week; May 7, family covered dish supper followed by film; May 11, Mother's Day observance at church school and morning worship.

HOME

A real estate agent was trying to sell a home to a young woman. She replied:

"A home? Why do I need a home? I was born in a hospital, educated in a college, courted in an automobile, and married in a church. I get my food at restaurants and delicatessens. I spend my mornings at golf, my afternoons at bridge, and my evenings dancing or at the movies. And when I die I will be buried from the undertaker's. All I need is a garage!"

Exaggeration, of course. But enough truth in it to make us wonder about the state of our own homes. There will be a service for our church families on Mother's Day, May 11. Children of the older classes will attend with their parents. Meanwhile, we might be thinking a bit about whether the homes we have are really satisfying — whether they are just houses. Are we wanderers in the earth, or home-loving folk with secure anchors?

— Rev. Frank Ratzell
in Asheville
Congregational Newsletter

Volume 110 Number 18

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Forest Hills Mission

In October 1957 a group of lay people met in Bessemer Elementary School to discuss the advisability of starting a new church in the Forest Hills area. Some twenty-five people attended — representing both the Evangelical and Reformed and the Congregational Christian Churches of The United Church of Christ. It was decided to begin services in the school on the first Sunday in November. Ever since worship services have been held at 9:30 each Sunday morning and Church School at 10:30. The project is being sponsored by the First Evangelical and Reformed here and by our church.

Much interest has been manifested in the Mission by the people in the area. At present there are sixty enrolled in the Church School and attendance at the worship services has been as high as forty-eight.

The Church School is staffed with able and devoted teachers. The Adult Class is being taught by our R. G. Moffitt, who has been granted a leave of absence for several months by the O'Kelly Class.

A lot has been purchased for a church site. It is on Phillips Avenue one block north from where it intersects with the Huffine Mill Road.

Plans are under way to purchase a parsonage directly across from the church site. It is hoped that in the near future a full-time minister can be secured for the Mission.

A Steering Committee is directing the work. Most of the members are from the Mission. The pastors and one lay person from each of the sponsoring churches are members of the committee. The lay members are Mr. Moffitt from our church and J. B. Allred, Jr., from the Evangelical & Reformed Church.

Several weeks ago our Wisseman Class visited the Mission. This splendid gesture was much appreciated by the people of the Mission. Perhaps there are other groups or individuals in our church who would like to make a similar visit. Our interest can be a source of inspiration to a small group working very hard to get started.

— W. E. Wisseman
in **Newsletter**
First Congregational Christian
Church, Greensboro, N. C.

MEANING OF MEMORIAL DAY SERVICES

In announcing the Memorial Day for Hanks Chapel for May 25, the pastor, Rev. Bill Simmons comments in the church news bulletin upon the purpose of such days.

"Many of our churches have turned the day into a homecoming, others into a feast day where days are spent in preparing the food, others have turned it into a singing convention, and others try to compete with neighboring churches to see who can draw the largest crowds. Is this the purpose of a Memorial Day? God forbid. The occasion is for the purpose of commemorating the dead, or to preserve remembrance of our loved ones who are dead. Let's make our Memorial Day just that this year."

I think it must somewhere be written, that the virtues of mothers shall be visited on their children, as well as the sins of the fathers. — Charles Dickens

ASSOCIATED CHURCH PRESS MEETS

The 39th annual meeting of the Associated Church Press was held April 9-11 in Chicago. THE CHRISTIAN SUN is one of the 158 member papers from Protestant and Orthodox Churches which form the Association, with a total circulation of more than fourteen million. Unfortunately, your editor could not attend the Chicago session.

One of the speakers, Dr. Edwin T. Dahlberg, president of the National Council of Churches, said "The church press has a God-given opportunity to strengthen the conscience of the nation." He saw three positive areas of action for the church press — education, social action and the defense of basic American rights. "The rights of a free and responsible journalism, a free and responsible pulpit, a free and responsible education and the right of free petition, are being endangered today by pressure and 'hate' groups whose power is appalling," declared Dr. Dahlberg.

"We are the custodians of the most sublime message ever given to men," he stated, "What could be a greater trust than the writing and proclaiming of this message?"

EASTER SERVICES AT UNION

Mrs. Ralph O. Murray

At the Maundy Thursday Candlelight service at Union church, Virgilina, Virginia, April 3, Dr. David W. Shepherd lighted four candles, one for each of the following: All who had had any part in building and furnishing the new educational building; teachers and officers of the church and Sunday school; faithful and consecrated members who are unable to attend services; and helpful services rendered by the choir. The choir sang an anthem, "In Remembrance of Me," after which the sacrament of the Lord's Supper was observed.

The Sunrise Service on Easter was held inside the church, due to the weather. The Reverend Norman Hicks of Oxford, North Carolina, was guest minister and brought an inspirational message. Prayer was led by the pastor. Special instrumental music was played by a group of local boys and girls.

At the eleven o'clock worship service Dr. Shepherd conducted a very impressive consecration service for the seven young children of Mr. and Mrs. Woodson Glascock, Mr. and Mrs. George Morris, Mr. and Mrs. Roy Glascock, Mr. and Mrs. Jack Slagle, and Mr. and Mrs. Cecil Reeves. Our minister chose for his sermon topic, "While It Was Yet Dark." Special music was rendered by the choir.

CHURCH NIGHT AT MT. LEBANON

Mrs. Vista Manuel

Mt. Lebanon United Church of Christ, Shenandoah, Virginia, held its monthly church night April 11. Deacons and trustees met with the pastor, Rev. Rosser Lee Clapp, for a short business period, after which they joined other members for a short devotional service. We used as our topic, "The Universal Church."

The regular quarterly conference was held. Minutes were read by our secretary, Roy Comer, and the treasurer's report by E. E. May. Plans were made for our visitation program to begin two weeks before our revival, which will be held May 28-June 1. Our pastor will conduct the services.

Mrs. Madeline Comer and Mrs. Edna Comer were elected to take subscriptions to THE CHRISTIAN SUN. Church ushers are to be elected at a later date.

Plans were made for our Vacation Bible School, which will be held July 7-18.

Festival Of The Home

The Festival of the Home is an important day in the calendar of the church, and the time is next Sunday. It has formerly been called Mother's Day, but more recently the church has broadened the base and made it include the home. In all probability it has been the mothers who engineered the change.

Home has been at the center of the Hebrew and Christian religion, which is the American heritage. Parents and children learned to live together with such affection and loyalty that it was easy to include community, church, state, nation in family ties. Because the homes were strong, the nation was strong.

In our time the home has found it difficult to maintain itself. Father can no longer support the family adequately, and the wife goes into the market-place not merely to purchase supplies for the family but to help earn the living. Child labor is illegal now, but all too often children must fend for themselves while parents are at work. Left alone, they do not learn the finest loyalties, and are often called delinquents. "Till death us do part" appears to be no binding part of the marriage ceremony, for about one-third of the marriages end in divorce court. Children of separated parents often have a hard time.

The church does well, therefore, to spend some time and effort in making strong the homes in its fellowship. Families worshipping together at church is only one of the ties that may help to restore the home to its rightful place. Family socials at the church, a serious study of home life, families visiting families as arranged by the church, and an appreciative word from the pulpit for those families that are developing strong ties will all help to make the homes of the future in which ministers and missionaries will be trained.

Christian homes will make America strong. The Church is responsible for making Christian homes. A week of services centering around the home will be of very great help in building Christian character and a strong America.

"Son, Behold Thy Mother"

Looking down from the cross Jesus saw his mother standing near John, the beloved disciple. No plans had been made for her care after this tragic day. To John Jesus simply said, "Son, behold thy mother." That was enough; from that day John took her to his own house. For the first time he had seen Mary as his own mother.

God is constantly saying to boys that they should consider their mothers. He made them. Marvelously and wonderfully they are made.

"Little boy, behold thy mother." Look up from the crib into the face of one who gave you life, listen to the first words that make sense to you, and feel stirring within a response to the love that is in a mother's heart. You cannot understand all about it, and you never will. Only God knows why mothers love children so. For many long years your mother will minister to your every need, and her happiness will reach its height when you show appreciation and return her affection. Learn all you can about your mother while you are young. Look into the depths of her eyes until you read her soul.

"Big boy, behold your mother." Of course you must pull away from her apron strings, but you do not need to break her heart in the process. You are now a very smart boy, but much of your knowledge, and most of your opportunity to learn, came from the mother who still wants to hold your hand as you make your way along slippery paths. She knows much more than you think she does. Look at her working for your welfare; give her your confidence; listen to her counsel; lift worry from her heart. She is your mother.

"Man, behold your mother." As the years bring silver to the brow and her steps grow slow, she may be a little behind the times, and certainly she cannot keep the pace you must make, but whatever interests you will mean much to her. Keep her in her home or yours where there is affection, appreciation, and love. She is your mother.

"Mother, Behold Thy Son"

These words of Jesus to his own mother gave her a new outlook on life. Her own oldest son was being killed, and she might have become a cynic, but there were other boys that needed her care. John had loved Jesus greatly, and as they stood watching the cross all his hopes came tumbling down. John needed the affection of a mother; and there was Mary, the mother of Jesus, to take him into her heart.

Mothers are awfully busy in our day. They always have been. But there is a difference today. Activities together in the home are at a minimum, and separation is at an all time high. For some it is social life that calls mother away from home; for others it is mixed-up affections that break the home and leave the children floundering without adequate care; and for many it is apparent necessity for increased income that keeps her from home.

Mother, don't forget the boy. While he is little he will cling to your hand, and run to you with all his troubles. This is your time to give him something to cling to when you must be absent. Ideals, faith in God, these are important, and must come early. Appreciation of the Bible, good literature, art, music, and a regular habit of worship in the home and in the church will help to build character of which you will never need to be ashamed.

Don't forget the boy when he has troubles. His problems are really your problems, for you gave him life and started him along the pathway that is beset with problems. The balm in Gilead which every child needs more than any other human gift is the understanding love of mother. That works miracles when other things fail. That son of yours may appear to be a hardened adult, but deep down he is a little boy. Your confidence, your prayers, and your counsel are good for him. Let not the years separate you from your son. You can never take the place of a wife; neither can she take your place as his mother. Keep your eyes on your boys, and make the eyes twinkle as you look.

About * * *

THE FATHER OF AMERICAN PUBLIC SCHOOLS

"He does not die that can bequeath
Some influence to the land he knows."

This month marks an anniversary of the birth of a great American — Horace Mann — who bequeathed a rich and lasting influence on the field of education, and who is recognized as the father of the American public schools.

Horace Mann, major prophet of education, was born May 4, 1796, in Franklin, Massachusetts. His name is known to the teaching professions, and to many others, but to the masses who have benefitted by his farsightedness in the realm of education he is among the relatively unknown.

Horace Mann is one of the five educators assigned a place in the Hall of Fame at New York University. His statue is on the State grounds in Boston, in the headquarters of the National Education Association, Washington, D. C., and on the campus of Antioch College, Yellow Springs, Ohio, where he served as the institution's first president. Mann's name is inlaid in the Library of Congress, and in 1940 he was one of the great Americans honored by a special United States postage stamp.

Born in poverty, Horace Mann entered Brown University at the age of 20 without funds, but graduated at the head of his class. He taught, studied law, and rose to a place of prominence as a lawyer and public servant. His public connections include nine years in the Massachusetts legislature, and secretary of the Massachusetts Board of Education, which position he filled for 12 years with heroism without equal in the field of education. He also served with distinction in the United States House of Representatives. Through his efforts, the first insane asylum in the United States was established at Worcester, Massachusetts, and also through his efforts was opened America's first public normal school in Lexington, Massachusetts, in 1839.

Horace Mann distinguished himself most in the field of public education for the masses. Giving us a successful law practice to become a pioneer for free and better schools, Mann declared that "the interests of a client are small compared with the interests of the next generation." Throughout the remainder of his life he proved his statement.

Mann's work for the schools in Massachusetts, because of his far-sighted program of teacher training and school betterment, spread to all parts of the country. His influence spread like a rapidly moving cloud, and history bestows upon him the honor of being the father of American public schools.

Mann's last labors were at Antioch College — the first college in America to open its doors to both sexes and all races. He died there August 2, 1859.

C. B. Riddle

My mother's influence in molding my character was conspicous. She forced me to learn daily long chapters of the Bible by heart. To that discipline and patient, accurate resolve I owe not only much of my general power of taking pains, but the best part of my taste for literature. — Ruskin

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The future destiny of the child is always the work of the mother. — Napoleon

* * *

A man never sees all that his mother has been to him till it's too late to let her know that he sees it. — W. D. Howells

* * *

The mother's heart is the child's schoolroom. — Henry Ward Beecher.

POLISHING THE PREACHER

Physicians return to medical schools and clinics for refresher courses. Salesmen are called back to the home office for yearly training sessions. Teachers go to summer school. Is there any way of putting new polish on an old preacher? Yes, there is.

(Florida Minister's Convocation was announced.)

Prolonged and serious refresher courses are available in the summer for our ministers at Deering, New Hampshire and La Foret, Colorado. Conducted by the Board of Home Missions and run at very low cost to ministers, these month long pastor's schools have proved invaluable to many of our men.

Never begrudge your pastor the time spent away from the parish at such a training conference. Rather, give him every encouragement to participate. It will give a lift to his spirit and put new ideas in his mind.

— Superintendent Robbins Ralph in **Florida Congregational News**

If there be aught surpassing human deed or word or thought, it is mother's love! — Marchioness de Spadara

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Week-ends are the most dangerous time to be on U.S. highways. In 1957, more than 55 percent of all fatalities occurred on Fridays, Saturdays and Sundays.

This Interested Me

Emily C. Lester

On a rainy Tuesday (April 15 to be exact) women from our three churches in the western part of North Carolina — Asheville, Henderson, and Tryon — met in the latter city along with representatives of sixteen of the eighteen Evangelical and Reformed churches in the "area." (That term is used loosely, for I believe the nearest E. and R. church was about 70 miles away.)

This "Spring Meeting of the Women's Societies of the United Church of Christ in Western North Carolina" was the first such joint meeting to be held in our area. It was engineered by Mrs. Arthur Mason Brown, energetic wife of our energetic minister in Tryon, who planned the program, invited the church groups, and secured cooperation from all but the weather. Speakers included President H. A. Fesperman representing the Southern Synod, Superintendent W. T. Scott representing the Southern Convention, Mrs. Lawrence Leonard, representing the Women's Guild, and Mrs. H. E. Robinson, representing the Women's Fellowship. "What Is the Church?" was the subject projected in small discussion groups as directed by Mr. Brown.

About fifty from out of town and nearly that same number from Tryon greatly enjoyed this "pilot project" for the United Church of Christ in our area.

CONFERENCE PRESIDENT

Summarizes N. C. Rallies

Mrs. Henry E. Robinson

As president of the North Carolina Fellowship of Congregational Christian Women I want to thank publicly all the women who had a part in making the Spring Rallies of our Fellowship so successful. The Rallies were held from Tuesday, April 8, through Sunday the 13th with a goodly number at each District Rally. The programs were highlighted by a message from Miss Isabel Hemingway and she was generous with her enthusiasm for her work and talked personally with many people at lunch time. I hope that all our women will remember her and her work in their prayers throughout the years to come.

At three of the meetings Mrs. Wm. E. Wisseman reported the meetings at the St. Louis Quadrennial meeting of the E. & R. Woman's Guild by building her talk on "What Kind of Women in This New Church?". She said they should be women enthusiastic about the church; they should be informed; they should not be complacent people but should have compassion for others; they should be conscious of the world-wide church and they should be committed women. She illustrated her remarks with experiences at the Quadrennial meeting.

At the other three meetings Mrs. F. C. Lester reported the meetings at St. Louis by giving the highlights of the main speeches. She reported the same ideas but in a different way. Both proved that the meetings were very inspirational.

The reports of the various societies showed a wonderful spirit of the work of our church women. One group nearly matched their missionary giving to their funds for their local church work. Another put into action the Home Missions Study theme and made their World Day of Prayer service inter-racial for the first time. Some groups have increased their apportionment pledge. Others have filled their quota for Friendly Service and have done much more in other suggested work. A few churches had changed from selling articles to raising money by free-will offerings and have found the change-over most satisfactory.

On April 15 the churches of Hendersonville, Tryon, and Asheville, met at Tryon for a Spring meeting. They invited the E. & R. women from the churches in Claremont, Hickory, Lincolnton, Brookford, Maiden, Newton, Conover, Sherrill's Ford, and Lenior. The theme of the meeting was "The United Church, Its Purposes, Problems, and Promise." Dr. H. A. Fesperman spoke on "The Purpose and Goals of the United Church." Dr. Wm. T. Scott on "The Practical Problems and Actual Status of the United Church." Mrs. H. E. Robinson and Mrs. Lawrence Leonard spoke on "New Horizons for Growth and Service in the Women's Work of the United Church." Mrs. F. C. Lester opened the meeting with a devotional service and Rev. Arthur M. Brown closed the meeting with a worship service based on the theme "We are All One in Christ Jesus."

I hope all these meetings have been an inspiration to our women and that the work in our respective churches will be strengthened by this fellowship.

WAVERLY DISTRICT RALLY

Mrs. R. M. Brittle

The 38th annual Spring Rally of the Waverly District of the Eastern Virginia Women's Fellowship met April 15, 1958 in the Dendron Christian Church. The meeting was called to order by the superintendent, Mrs. Franklin White. Mrs. Frederick Huber gave the worship service. Mrs. Garland Spratley gave the welcome from the host church. All the churches of the district were represented, although there were two churches with no society. Special music was given by Mrs. Peter Arnette of the Richmond Church and Mrs. Kathleen Burgess of the Dendron Church.

We were pleased to have Mrs. Ray Gordon, our Eastern Virginia Conference President with us. She gave a summary of her trip to Buck Hill Falls, which was very interesting. We also had four ministers present.

Our main spot of interest was the address given by Miss Isabel Hemingway, R. N., of her work in Turkey. It was very interesting as well as informative. We wish her the best in her future work.

Mrs. Garland Spratley gave an interesting talk on "Echoes of Women at Work." Mrs. Edward Bresko gave the closing meditation taken from the Gospel of John.

HALIFAX RALLY A SUCCESS

Mrs. Ralph O. Murray

The Spring Rally of the Women's Fellowship of the Congregational Christian Churches of the Halifax District was held at Union church, Virgilina, Virginia, on Sunday, April 13 from 2:00-7:30 p.m. Mrs. Frank Tuck of Nathalie, Virginia, district chairman, presided over the meeting.

A cordial welcome was extended to all by Mrs. G. W. Pollard, president of the Ladies Missionary Society of Union Church, after which the devotional service was given by members of Center Church. Minutes of the last rally were read by Mrs. William Tuck of Virgilina, district secretary.

Mrs. Mark Andes of Center Church introduced Mrs. H. E. Robinson, president of the North Carolina Women's Fellowship, who in turn introduced the guest speaker, Miss Isabel Hemingway, R. N., a medical missionary from the Near East. She gave a very interesting talk on her life as a missionary, how she grew up in a family of missionaries, and of her work and experiences in China and Turkey. The offering was to be sent to Talas Clinic in Turkey, to help carry on Miss Hemingway's Christian work.

Mrs. F. C. Lester of Asheboro, president of the Southern Convention Women's Fellowship, spoke on the women's work of the Evangelical and Reformed Church, and Mrs. Robinson brought greetings from the Conference.

Benediction and grace were given by Dr. David W. Shepherd, pastor of the host church, after which the ladies of the church served supper in the Fellowship Hall.

Following the supper a short business session was held, at which time there was a roll call of churches. All churches in the district were represented with a registration of 80.

New officers elected were: Mrs. Walter Hall, Danville, chairman; Mrs. Frank Hudson, Semora, assistant chairman; Mrs. William Tuck, Virgilina, secretary.

Mrs. Frank Tuck, retiring chairman, expressed her appreciation to her fellow-workers and told what a pleasure it had been to serve.

In conclusion, Miss Hemingway showed slides in color of Turkey and the work being done there. Mrs. W. A. Rich of Pleasant Grove church gave the closing prayer. Next year's rally will be held at Third Avenue, Danville, church.

Women's Fellowship Of Shallow Well Reports

Mrs. Elmer Billy Thomas, President

During the last year, we have had four very active circles at Shallow Well. The attendance has been excellent and the work and fellowship most rewarding.

At the beginning of the year, we planned a new year book for each member, including: Achievement goals, Suggestions for readings in the Psalms for problems of daily living, and a budget, including money for cabinets and bookshelves for the church study which will serve as a church library and storage for literature and equipment. This has been accomplished and is very useful to the pastor and to all the members.

Our friendly service projects have also been completed. They were: **Home institution** — a gift of money for the Dakota Association of Indian Churches; **foreign aid** — a gift of clothing for the people of Africa; **Congregational Christian Service Committee** — craft material; and **Migrant work** — a gift of money.

Extra friendly service projects of showers for expectant mothers, needy families, and shut-ins have also been observed. We have presented a Thank offering program by using the suggested material in the packet and distributed our Thank Offering boxes for the coming year. Flowers and candles for the church altar have been supplied by the four circles as well as refreshments for the Pilgrim Fellowship every other Sunday night.

Our pre-school children enjoyed a party given by the circles, and they are now being taught a child's creed by their Sunday School teachers.

One of our most enjoyable events was when we were co-hostesses with the Sanford Church women for the home mission book review by Mrs. Graham Wisseman. By doing this, we were able to meet with the ladies of near-by churches and to hear an excellent book review.

For mission emphasis, we learned of the work of the American Bible Society in Korea by using one of their free films. Later we plan to see a film on Japan.

Bobby Faulks, a local ministerial student who has spent two years in Japan, was invited to tell of his experiences and of the customs and dress of the Japanese people. Bobby also plans to return to Japan for seminary. Later Mrs. Jack Watson presented to the fellowship women the World Mission Book Review. We feel that this has been one of our best reviews, and we were happy to have Mrs. Glen White, our district chairman, to share this with us.

A committee has recently been appointed, and has begun working to bring the church's history up to date for binder at Elon's History Room.

Our latest project is to support and help with the Harvest Sale in order to pay for the new heat and air conditioning system which the church is already enjoying.

A North Carolinian, Roy B. Covington, Jr., religion editor of the **Charlotte Observer**, received the James O. Supple Memorial Award for excellence in reporting religious news from the Religious News Writers Association.

More than 95 percent of vehicles involved in fatal accidents on U. S. highways in 1957 were in apparently good condition.

VALLEY DISTRICT SUPERINTENDENT

The Valley of Virginia Women's Fellowship is now divided into two districts, rather than the five former ones. One of the district superintendents, Mrs. Dewey Dofflemyer, in a letter to the Convention Women's Fellowship president, says she has sent out two letters, one of which emphasized the achievement goals. She has visited Newport and New Hope groups, and expects to visit Beulah in June. The latter is a newly organized society with eleven members. She reports the two circles in her own church, Bethel, have been working on furnishing the lounge at the church and are now working to get furniture for the parsonage living room.

Professors of Bible and Religion are invited to participate in a seminar-workshop in connection with the third ecumenical institute, sponsored by the National Council of Churches, to be held at Blue Ridge Assembly, Blue Ridge, North Carolina, July 20-25. This seminar is being organized by Dr. W. W. Sloan of Elon College. Immediately following the meeting, Dr. Sloan is taking a group for a month's trip around South America by air, and is planning to take a similar group to the Middle East in 1959.

Church History Written

The Woman's Fellowship of Eure's Christian Church Gatesville, N. C., is responsible for its church history being written. The church conference requested that a history of the Woman's Fellowship be placed with those of other churches in the Hall of History located at Elon College. To write the history of the Woman's Fellowship, it was necessary to first have a complete church history and, as a result, both have been written.

The statistical information of Eure's Congregational Christian Church was found in the Staley Memorial Library in Suffolk and Elon College Historical Society of the Southern Convention of Congregational Christian Churches. Year by year records have been recorded, so from 1876 to 1958 there is a complete, authentic record available. Five copies have been made, one for the History Room at Elon College, one for the Church Library, one for the church pastor, one for the Gates County Library, and the fifth copy to be used as a traveling copy.

Mrs. Louise Eure Artz has compiled and written this history for her church. She says much assistance has been given her since January by church members and friends to make it more complete, to whom she expresses her thanks.

Miss Betty Lou Askew, a member of the Youth Fellowship of this church, typed all the church history. Miss Mildred Ann Felton typed all the Woman's Fellowship history. She too, is a member of the Youth Fellowship. The entire history of each has been done as a church service.

These histories were presented on Sunday, April 13, by Mrs. Artz.

Two youth Fellowship members of the church were delegates to a meeting at Elon College on April 18, 19 and 20, where they presented the two histories to the curator and historian, Mrs. Oma U. Johnson. The delegates are Miss Paulette Felton and Welsford Artz.

AT BRUSSELS WORLD'S FAIR

Protestant Pavilion Crowded

Seven-hundred Protestants went to church on the first Sunday (April 20) of the Brussels World's Fair and scores of others had to be turned away from the door of the Protestant Pavilion.

The occasion was the formal dedication of a pavilion which exists because of the tenacity of a small group of Belgian Protestants who were convinced that the non-Roman Catholic churches must be represented at the Exhibition.

The dedication service brought crowds of worshippers from all over Belgium, and attracted many visitors from abroad. They heard the words of dedication read in English, French and German.

In his sermon, Pastor Pieter Fagel of Brussels, the project's leader, said, "Somebody the other day asked me, 'Who, for Heaven's sake, will go to church at a world's fair?' "

Pointing to the crowds standing in the aisles and to the children seated on the floor around the raised altar, Pastor Fagel said, "Here you can see the answer to that."

"Our most important reason for being here", he continued, "is that we have a message for everybody and when millions of people come to a definite place, the Church has to be there."

"We have to preach the Gospel, for there is no salvation and no happiness without Christ. Therefore, you will see in the exhibition that we have prepared, not so much about what the Church should be doing, but rather what Christ is doing for us. It is a visual preaching of the Gospel."

"In the center," he said, "is Jesus Christ, the Light of the world. Without this light of love, the world is dark and cold, even the huge atomium is cold in itself. But right at the foot of this atomium is this little chapel filled with the love and light of God, for whom we have built this whole pavilion."

Following Pastor Fagel in the pulpit, Pastor A. de Haller of Brussels pointed out that when Christ said, "You are the Light of the World," He is giving us the chance and the means to be just that. But at the same time, the Belgian pastor said, we must also hear the words, "I am the Light of the World." Any action without Christ "would be contrary to what He expects of us and would only result in glorifying man and not God. All that we have done and will do in our pavilion is not to glorify ourselves, but to the only glory of God."

The pavilion was dedicated with the words:

"This pavilion is being dedicated by God's people in the midst of the Brussels International Exhibition for the only purpose of manifesting and proclaiming in the world today the presence and the love of God. We are here assembled at this time to dedicate this sanctuary and entire building to the Glory of God the Father, to the honor of His Son, to the praise of the Holy Spirit. . . We therefore set apart this building for the worship of God Almighty, for the proclamation of the Gospel of Jesus Christ, for the service of all men under the guidance of the Holy Spirit, calling upon the name of Jesus Christ. 'For there is no other Name under Heaven given men by which we must be saved.' "

FIRST "NEW CHURCH"

To the Protestants of Belgium the building with its modern circular chapel and huge copper cross is the first new church they have ever worshipped in. "Most of our people have old remodeled buildings," Pastor Fagel commented. "Two Belgian women looked at the chapel and said, 'We are ecstatic'."

Dr. Howard Schomer, of the Division of Inter-Church Aid and Service to Regugees of the World Council of Churches, represented the WCC at the service, offering the opening prayer and pronouncing the benediction. The World Council's Central Committee had called the project "worthy of support" and the Inter-Church Aid Division made a $3,000 grant for the ecumenical exhibit in the pavilion.

On Monday, April 21, a Proestant Witness Roll containing the names of churches and individuals in the United States who have made gifts to the pavilion, arrived by plane in Brussels and was placed in the building. To date, $62,685 have been given in the U. S. through a laymen's committee led by Mrs. Theodore O. Wedel of Washington, D. C., and Mr. Charles C. Parlin of New York.

Other contributions have come from Switzerland, Germany, the Netherlands, New Zealand, France, and Scotland. The small Belgian church is raising $20,000. Pavilion officials are still hopeful that enough money will be received to enable them to move the building to a plot of ground near Brussels where it would be used as the country's only ecumenical retreat center.

CARVING FROM HAWAII

Also arriving on April 21 was a carved head of Christ, an unexpected gift from churches in Honolulu. They wrote: "The prayers of all Christians of Hawaii are with your people in your understanding Protestant witness to the entire world. The faith that you and Belgian Protestants have shown is an inspiration to Christians everywhere.

"Here in the Hawaiian Islands, we have been particularly moved by the story of your Protestant Pavilion and funds from our Community Lenten Services have been given for a bas-relief carving of the head of Christ in native Hawaiian wood by an outstanding island artist. The entire community has shared in this project that we might send this carving to the Protestant Pavilion as a symbol of our Christian fellowship."

The carving is marked with a silver plaque saying "To the people of Belgium, our warmest Christian aloha. The Honolulu Council of Churches, Hawaii."

"The carving comes as a loan rather than a gift for many of the Christian churches here in Hawaii would feel the sense of oneness which we have with Christians in Belgium if it could be returned" when the fair closes in October.

The Rev. Thomas L. Crosby, pastor of Central Union Church in Honolulu, who is visiting in Brussels, delivered the carving.

Nearly 27 percent of U. S. drivers involved in 1957 traffic fatalities were under 25 years of age.

Is Labor Crippling Itself

American workmen today are pricing themselves out of the market in the face of rising competition from foreign countries, Roger M. Blough, Chairman of United States Steel Corporation, said Apirl 17 at a meeting of the Cleveland Chamber of Commerce.

Asserting that tariffs and other such expedients provide no permanent solution, Mr. Blough said "sooner or later we will have to face up squarely to one undeniable fact—that America, as a nation, is costing itself out of the market.

"Raising the standard of living for everyone in this country, by producing more of the goods which everyone needs and wants is one thing," Mr. Blough said, "but raising the cost of producing those goods, so that the producer and his employees are placed at a competitive disadvantage, is quite another thing. And when those who profess to speak in the interests of the American working man advocate raising wage costs as a means of increasing consumer purchasing power, they are seeking to perpetrate what is, in my opinion, the most dangerous hoax of our times.

"They know that higher wage costs can only be met by higher prices, so that in the end no increase in purchasing power results. Meanwhile the ability of the American workmen to compete with their industrious counterparts abroad is further diminished, thus shrinking the market for American products and diminishing the number of available American jobs," he reported.

In discussing foreign competition, Mr. Blough declared that "we are going to have to compete with our foreign friends or else resign ourselves to the fact that America would soon be on its way to losing the industrial leadership it now possesses.

"Yet if we are to be competitive — and remain competitive — we have today the greatest opportunity, and the greatest potential market for the products of our people, that we have ever had in our history. With European production and standards of living rising at a rapid rate, millions of Western Europeans are eager to buy for themselves and their families all the luxuries of life that have become so common place to our people in America."

He pointed out "that the only practical way to keep foreign-made products from over-crowding our markets here at home is to compete on equal terms in quality, in price and in service; and that the only practical way to reach foreign markets successfully is to keep our costs — which means primarily our wage costs — competitive.

"And right here is where I think that the American workman is being misled in a big way by some of his most vocal and powerful leaders.

"To me, then, the perpetrators of this hoax are labor's one-way philanthropists. They would take jobs away from our workmen here and give them to workmen abroad! And that kind of labor philanthropy is my idea of economic crime on the waterfront!"

In analyzing the problem of unemployment, markets and competitive costs, Mr. Blough suggested that "we as businessmen must do everything in our power to maintain our technological advantage over foreign producers by replacing as rapidly as we can every obsolete and obsolescent machine, technique and facility we have, with new, better and more efficient methods and facilities.

"Government, too," he said, "has a vital role in this task as I see it. If we are to maintain our technological superiority, then government must certainly re-examine some of our antiquated and misbegotten tax laws which discourage investment, penalize the productive use of wealth, and treat as taxable profits what is really the excess cost of replacing our worn-out tools and equipment.

"But despite all that we and the government may do to promote our competitive position, the final decision rests with the American workingman himself, and with his delegated leaders. For the fact remains that in the last analysis the only one who can fully protect the American workman is the American workman himself. If he can keep wage costs from mounting while rising productivity brings our total costs into competitive balance with foreign costs, then truly I believe that he can expect to see the greatest era of prosperity our nation has ever known.

"But if, on the other hand, he permits the vast economic and political power that he now possesses to be used to force wage costs ever higher, then I am very much afraid that the great St. Lawrence Seaway — when it opens next year — will be nothing more than a one-way street . . . Westbound!"

FILIPINO AWARDED HORTON SCHOLARSHIP

A brilliant young Filipino whose brothers and sisters pooled their meager resources to put him through high school, an opportunity they themselves never had, has been awarded the second Douglas Horton Scholarship for study at Harvard Divinity School.

Elizer D. Mapanao, a minister since he was 19 and now at 31 co-pastor of the Ellinwood-Malate Church, Manila, one of the largest Protestant churches in the Philippines, will receive $2,000 from the Horton Scholarship Fund.

The Horton Scholarship was established by friends of Dean Douglas Horton of the Harvard Divinity School in appreciation of his 17 years' service as minister and secretary of the General Council, Congregational Christian Churches. Dr. Alford Carleton, executive vice president of the American Board of Commissioners for Foreign Missions, is secretary of the fund.

Paul Dettman, bursar and English teacher at the American College, Madurai, India, was awarded the first scholarship last year.

Mr. Mapanao, a native of Aringay, La Union, P. I., was 19 and barely out of high school when he was asked to serve as supply pastor of three rural churches. This he did while studying at the School of Theology, La Union Christian College.

Subsequently, as pastor of the church at Bontoc, Mountain Province, he had, in his own words, "the thrilling experience of serving the pagan tribes of my country." This work was continued until his election to the post of conference secretary which made it necessary for him to move to San Juan, La Union, a town adjacent to San Fernando.

In 1952 he was appointed Coordinator of Youth and Student Work at the Silliman Church, Silliman University, Dumaguete, where, working on a part-time basis, he was able to earn his B. A. degree in a year and a half.

Mr. Mapanao married Portia Rodriguez, daughter of Dr. Proculo Rodriguez, jurisdictional bishop of the United Church of Christ for the Island of Mindanao. Mrs. Mapanao is now studying at Union Theological Seminary, Manila, where her husband has just received his B. D. degree. The Mapanaos have two children.

Report To American Board

INDIA AND CEYLON

Raymond Dudley

A large part of the training of Christian workers on the higher educational level in India is done through fine union educational institutions like the following, in all of which the American Board participates:

United Theological College, Bangalore, which prepares men for the B. D. degree.

United Theological College of Western India, Poona, and the Theological College at Tirumaraiyoor which teach in Marathi and Tamil respectively, and on a somewhat lower educational level.

The Christian Medical College, Vellore, which prepares Doctors and Nurses for work in our Christian hospitals.

St. Christopher's Training College (for women) and Meston Training College (for men) in Madras, which train teachers after they have finished college work.

The Woman's Christian College, Madras, one of the finest colleges in India.

We may be proud of these institutions for what they are and for the unity and cooperation which they exemplify.

MARATHI

The Leprosy Control Clinic in Satara reaches over 800 patients, but it is set up not merely to treat the sick but also to examine all the people in as many villages as possible, take special care of children who are in danger, and to prevent the spread of the disease. It is an impressive combination of professional skill, meticulous record keeping, and the spirit of the Great Physician.

"Integration", or the bringing together in one organization of the Mission and the Church, is in the process and may be completed within a year. At the same time the constitution of the proposed United Church of Northern India along lines similar to the Church of South India has been completed and this comprehensive union of many denominations may take place within about four years.

Ahmednagar College, after only ten years of life, has nearly 1000 students, men and women. It is under the vigorous leadership of Mr. Thomas Barnabas. Dr. B. P. Hivale retired as of December 31, 1957. This institution is a tribute to Indian initiative. It will need more dormitories and class rooms.

MADURA

Perhaps in no place in India do we find more vigorous and sustained efforts to foster voluntary lay leadership. Teachers in government schools, farmers and others, according to their ability, are being led on in knowledge of the Bible, in singing Christian songs and in capacity to conduct Church Services. Over 90 have received the Bishop's license and the process of training continues. This has infinite possibilities for sustaining and extending the Church on Indian resources, and it is consonant with the deepest teaching of the New Testament.

An opportunity has come to the American College to give graduate work leading to the M. A. degree, in Physics, Chemistry and Biology, with two-thirds of the cost for buildings being met by the Government and up to one-half of the maintenance cost. The Board is called upon to assist in this program and to provide one missionary with a doctorate in each of the three subjects. It is a great opportunity.

Lady Doak College finishes its tenth year in 1958. Three hundred and fifty women are studying under 35 Indian teachers in new buildings that have been erected during the last decade. The college will grow somewhat in numbers and it needs to have more dormitories and class rooms completed for which funds are urgently needed from America to supplement Indian resources.

CEYLON

The Jaffna Diocese is part of the Church of South India, though located in Ceylon. By 1962 the new plan for Church Union in Ceylon itself may be consummated. During the last ten years the Church and the Mission have been integrated thoroughly and there is a drawing together of the churches themselves and of the institutions with the Church.

During the last six years very consistent evangelistic work has been carried on which has resulted in about 430 baptisms from Hinduism. Most of these people have come from the "lower" strata of society in contrast to the older membership of the churches. Rev. Kulanayagam Mills, who spent a year in Rockford, Illinois, with his wife and two of his children recently, has been placed in charge of this work and it is believed that with his vigorous leadership it will maintain steady progress.

A Commission from the Christian Medical College in Vellore has recently visited the two hospitals in the Jaffna Diocese. Their approach won many friends and their recommendations await implementation. The greatest need is to recruit, train and utilize Ceylonese Christian doctors an dnurses, and this we believe has been made clear.

Jaffna College has long been "affiliated" with London University. It may be that within a few years this affiliation can be changed to the University of Ceylon. If this change takes place it is likely to open a new door of opportunity for service to Jaffna College, which will go beyond the resources that come from the very considerable endowment for this College which is held by a Board of Trustees in Boston.

YOUR GOVERNMENT AND YOU

The annual Churchmen's Washington Seminar, held Feb. 4-7 this year, is a wonderful opportunity to meet churchmen from all over the United States. This in itself in a rewarding experience, when one learns what they are thinking and doing in their churches, communities and government. At the seminar meeting we were briefed on our Government and how it works. Key men in the government spoke on subjects of vital interest today. We actually saw our government at work in the Senate, House, congressional hearings, etc. I would wish for my fellow churchmen all over the country, this special opportunity for fellowship and more enlightened citizenship as well as churchmanship.

It was exciting to meet and talk with our own Senators and others. Everywhere I was keenly aware that we are all a part of a whole which begins with the family, community and church and goes on to the state nation and world. We cannot isolate a region, community or even an individual. The action or words of any one of these may effect an ever widening circle for after all we are not so far from Seattle, Washington, or our capitor, or any community of the world.

— Mrs. Don Ellis
in Raleigh United Church News

Ex-Stevedore Becomes Missionary

A husky ex-stevedore graduates in May from Andover-Newton Theological School and within a few weeks will begin a lifetime career as a missionary among the peoples of the South Sea islands.

Appointment of Tuck Wah Lee, 38, a native of Hawaii, was announced April 8 by the American Board of Commissioners for Foreign Missions at its international headquarters at Congregational House, Boston, Massachusetts.

In 1951, after nine years as a stevedore on the island of Hilo, Mr. Lee decided to enter the ministry. He came to the U. S. with his wife and three children to enter Yankton College of Theology, Yankton, South Dakota. It was 13 years since he had finished high school. One of 10 children, Mr. Lee is the first in the family to complete a college education.

After graduation from Yankton in 1956 he came to Boston for further study at the Newton theological school where he will receive a Bachelor of Divinity degree in May.

Mr. Lee will serve as minister and teacher on the tiny atolls of Micronesia. He will be accompanied by Mrs. Lee and their 12-year-old daughter, Alice. Two sons, Kenneth, 16, and Francis, 15, will stay in Hawaii with Mr. Lee's mother in order to finish school. Alice will go to school via the U. S. mails — correspondence courses taught by her mother.

What turned Mr. Lee to the ministry? Many things. Among them, a commissioning ceremony for a missionary couple on their way to Micronesia. Another, a speech by a returning missionary. Above all, perhaps, his experience as a stevedore, loading and unloading the war-bound ships of the Pacific, caused him to "reflect on the value of life and my place in the affairs of men."

Mr. Lee's church career actually began at the age of 13 when he became janitor of the Haili Congregational Church at Hilo, a job he held until his graduation from high school.

He has been active ever since in many phases of church work — teaching Sunday school, singing in the choir, serving as a youth camp councillor, and participating in Christian Endeavor activities.

Mrs. Lee, the former Alice Pauole, is also a native of Hawaii. She attended the Hilo Business School and also studied at the Yankton College School of Theology.

She has been active for many years in the Congregational Christian Churches, both here and in Hawaii.

Mr. and Mrs. Lee follow a proud tradition of their people. When the first American Board missionaries went from the United States to Micronesia more than 100 years ago, they were accompanied by five missionaries from Hawaii sent by King Kame Ha Meha III. The Lee's are the first Hawaiians since 1902 to represent the Hawaiian churches in these islands.

MODERN BEATITUDES

Blessed is the man who is faithful on a committee.

Blessed is the man who counts one hour in worship no longer than two hours in movies.

Blessed is the man who loves the church with his pocketbook as well as with the heart.

Blessed is the man who can hear an alarm clock on Sunday as well as on Monday.

Blessed is the man who loves his church enough to sing its praises.

Blessed is the church whose members are optimistic.

— Beulah Church Newsletter
as quoted in **The Standard**

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Africa
Angola

May

11—**Rev. and Mrs. Lawrence Henderson** are stationed in Lobito where in addition to a full load of general missionary work, they run a hostel for all missionaries who come and go through this busy port, entertaining some 200 guests a year. Both graduated from College of Puget Sound and he from Yale Divinity. Have been in Africa ten years.

12—**Mary Hurlbut** has been in Africa since 1923 and is supervisor for rural education and religious work for Elende station. There are more than 350 outstation schools which she visits in her jeep. Music is her special interest.

13—**Lois King** serves in Bailundo as teacher and evangelist. She graduated from Maryville College, Tennessee, Biblical Seminary, New York. Was home missionary in Kentucky before going to Africa in 1949.

14—**Rev. and Mrs. McDowell** do church and educational work in Elende. He graduated from Talladega and went to Angola in 1919, helping to found Galangue station. In 1937 he became principal of Lincoln Academy, Kings Mountain, N. C. His wife is a North Carolinian, having graduated from Bennett and Winston-Salem Teachers College. Married in 1944, they went to Africa in 1947. He is counsellor to hundreds of village churches and pastors; she leads women's work and supervises kindergarten.

15—**Dr. and Mrs. Robert McGowan** are stationed in Bunjei (Galangue) where they helped to reopen William Pierce Memorial Hospital. His report to the American Board last fall was printed in the SUN, and one Southern Convention minister referred to it as the best sermon he had read recently. They work to remove fear of evil spirits, improve living and health conditions, build stronger Christian fellowship.

16—**Florence Malcolm** has worked in Africa since 1928 and supervises school work in Chilesso, which includes a 300-pupil school and 110 sub-schools with 6000 pupils in outlying Christian villages.

17—**Robin Markham** was born in Portugal where his parents were studying language in order to be missionaries in Angola. Ten years later they returned to U.S., but he decided then that he would go back. His wife is a nurse. In 1952 they went to Currie Institute, Dondi, where he is in charge of industrial and trade work.

God's Provision For Worship

Background Scripture: Exodus 35-40.

Devotional Reading: Psalm 27:1-6.

Memory Selection: **Give unto the Lord the glory due unto his name; bring an offering and come into his courts.** Psalm 96:8.

A TIME FOR WORSHIP

While the Israelites were encamped before the Mount of God, Horeb, or Sinai, God gave them an appointed time for worship. He set aside one day in seven for rest and worship. On that day all unnecessary work was to be forgone, and the day was to be kept "holy" or "separate" unto him. In the divine order of events man was commanded to work during the week and to keep one day holy unto God. This law was not the whimsy of an impersonal god, but the wisdom of a loving heavenly Father. God did not command this for his sake, but for the sake of his children. Man cannot live by bread alone, nor is he to give all his time to earning his bread. The divine method indicates that if a man works faithfully thru the week, he can earn enough in six days to take care for his needs for seven days. Jesus himself said this arrangement was made for the highest welfare of man — The Sabbath was made for man, and not man for the Sabbath. Man's innermost spirit and man's highest welfare demand a "time to be holy" one day in seven for rest and worship. The day is not important. The Seventh Day Adventists observe the seventh day ,our Saturday. Christians observe — some of them at least — the first day of the week in honor of Christ's resurrection from the dead. Let every man be fully persuaded in his own mind as to the day. But let him disregard such a day at his own peril. There is a story told of a missionary to the American Indians who told the Indians that if they planted their corn on Sunday or worked it on Sunday, it would not grow. (He should have known better than that.) With that strange perversity of spirit which so often characterizes human beings, they "called his bluff." They planted one patch of ground in corn on Sunday and worked it only on Sunday. And lo, it bore more corn than any other patch in the area. Then they laughed at the missionary and would not go to church. But as Dean Brown writes "Corn will grow no matter on what day it is planted or worked. But the man with the hoe will not grow that type of character which is characteristic of manhood at its best." There is increasing danger in America that the Lord's Day is being prostituted for commercial ends from the high purpose of which it was divinely ordained. There is in every man's soul that which needs the nurture which comes only from worship. The spiritual part of man's nature is subject to law as is the other parts of his nature. Unless it is fed and cultivated it will not grow and develop.

A PLACE OF WORSHIP

While the Israelites were at Sinai, they were not only commanded to take time to be holy, to cultivate the spirit and practice of worship; they were commanded to prepare a place for worship. Minute and elaborate instructions for making a tabernacle or tent for worship were given by God to Moses and thru him to the people.

Worship is not to be a diffuse and disembodied thing. To be sure God is Spirit and as Spirit is everywhere and always accessible, and can be worshipped as such. But God knew the weakness of men. He knew the value and the necessity for focalizing worship. It was not enough to have a time for worship; there must also be a place for worship, at least for the public worship of God. So the people were commanded to gather the materials for a tabernacle which was to be the center of the worship life of the people during the days of their wanderings in the wilderness. With the details or event the materials of that tabernacle we are not chiefly concerned. Several things are to be noted, however, in this connection. 1. It was to be made out of the best of materials, gold, silver, brass, the finest of woods, fine draperies and linens, etc.—nothing shoddy or cheap for the house of God. The people were to give these materials out of their personal possessions. Those who were to reap the benefits of worship were expected to pay for the place of worship. 2. The people gave, not grudgingly, but generously — "as many as were willing hearted," "every one whose heart stirred him up, and every one whose spirit made him willing." They gave something that meant something to them, their jewels, bracelets, fine skins, fine linen, fine wood, and many other fine materials. Grateful for the blessings which God had given them, they expressed their thankfulness in a generous and sincere way. 3. They worked in a cooperative way. Some gave materials, others gave labor. The women spun and wove as the men worked. There were workmen to whom God had given special skill in working with gold and brass and silver and fine wood, and they wrought some beautiful things. The women wove the fine and finished curtains and draperies for the tabernacle. They worked together and that bound them together. Common beliefs do now bind people together as well as common tasks. Churches will come together better by working together than by trying to insist upon uniformity of belief. 4. Because they gave gladly and generously there was more than enough. Strange as it may seem to modern church folks in churches which are always trying to raise the budget or to get money for a building program, Moses had to tell the people to stop bringing their gifts — there was more than enough. When people come to recognize the bounty and blessings of God and give in gratitude accordingly, there will be more than enough in God's house and for God's house.

SUNDAY SCHOOL LESSON

May 11, 1958

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

THE OBJECT OF WORSHIP

When the tabernacle was finished "a cloud covered the tent of the congregation, and **the glory of the Lord filled the tabernacle.**" That was the crux and crown of the matter. Here was the place in which the living God was pleased to reveal himself and to make his presence known. He was the supreme object of worship. On the day of worship, in the place of worship, God is to be the center of worship. We should seek to see the Lord high and lifted up, and his glory filling the temple. Men go to church for various reasons and from many motives, not all good and not all bad, often mixed motives. But from whatever motive men may go to church,

—Continued on Page 15

A HAPPY HOME

Happy the home when God is there,
And love fills every breast;
When one their wish, and one their prayer,
And one their heavenly rest.

Happy the home where Jesus' Name
Is sweet to every ear;
Where children early list His fame,
And parents hold Him dear.

Happy the home where prayer is heard,
And praise is wont to rise;
Where parents love the sacred Word
And all its wisdom prize.

Lord, let us in our homes agree
This blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign.
—Henry Ware, 1794-1843

(The above may be sung to the tune St. Agnes, St. Anne, or any other with C. M. meter.)

A mother's love is indeed the golden link that binds youth to age; and he is still but a child, however time may have furrowed his cheek, or silvered his brow, who can yet recall, with a softened heart, the fond devotion, or the gentle chidings, of the best friend that God ever gives us. — Bovee

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Even He that died for us upon the cross, in the last hour, in the unutterable agony of death, was mindful of his mother, as if to teach us that this holy love should be our last worldly thought — the last point of earth from which the soul should take its flight for heaven. — Longfellow

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God could not be everywhere, and therefore he made mothers. — Old Jewish Saying.

Your Home — A Household For God

The theme for this year's National Family Week is stated above. According to the leaflet prepared by the National Council of Churches for use in family worship entitled **Pages of Power,** there are certain marks of a Christian household.

The ones listed are: A place where worship is important, both "in the temple and at home"; a place where love never fails; a place of joy; doors open in gracious hospitality; compassion for human need important; a willingness to forgive an important part of daily living; a place where the Bible is used; and a home where Christ is Lord.

Perhaps you will think of other marks of a "Household for God." This could be discussed in a church school class, young people's meeting, or lay group: **What things mark a home as Christian?**

This could also be considered by a family group in slightly different form: **What can we do to make our home more Christian?** Make this practical. List things each member of the family could do. List things the family could do as a group. Let thought grow into action. Then Christian Family Week will really have meaning.

As it says in **Pages of Power:**

"The motto that was once seen on the walls of many homes is not found so frequently today. A plaque saying 'Christ Is the Head of This House', nailed on the wall, does not necessarily mark that home as a household for God. But the home that is trying to be such a household must certainly be one where every effort is made to make that thought a reality.

"The best evidence that Christ is Lord in your home is to be seen in how well you demonstrate these words of Jesus, 'By this all men will know that you are my disciples, if you have love for one another.' The atmosphere of love in the home speaks louder and more truly than the motto on the wall."

MOTHER

B. L. Sawyer

More than we can tell,
Of mother, her love for us, full measure;
Serving from devotion's bottomless well,
Ah! but who knows greater treasure?

Ours it is to lift or debase,
Her faith always fits the need;
Mother, for long as God gives grace,
Patience, to usward, her creed.

Trusting! she leads thus onward,
Laughing, she bouys us up;
Pouting, she knows not that meaning,
Smiling, she gently points us Godward.

Hers it is to be mother, sister, daughter,
Delighted to be true to universe order;
To be man or creature other,
Why no! prefers being merely mother.

Ever ready to play a game,
Cares not whether Tom or Jane,
Or if one wears pantaloons or pinafore,
To mother, well, it's all the same.

Restore our faith dear Lord,
And may we with one accord,
Honor mother this way, all days!
After time, eternity, Our Father, afford.

(Read in Sunday School, First Congregational Christian Church, Portsmouth, Virginia, May 14, 1950, by Burnice L. Sawyer, in honor of his mother, Mary Caroline Sawyer, who died in 1955.)

Our Church Home For Children

John G. Truitt, Superintendent

Dear Friends:

Group child care has changed greatly in the past ten years. Time was when most children coming to an orphanage were orphans, and were not tensely emotionally upset, except for the fact that they had been bereft of their parents. They had had normal lives, even if though they might have lived in poor circumstances. Being poor is not the worst thing in the world. And children may quickly get over the loss of their parents, but to have living parents that have abandoned them to a hard and fast-moving world is a strain on their emotions that is indeed appalling.

They respond, apparently, to love and kindness, but ever now and then a quirk of mind or spirit depresses them, and causes them to act unwisely. Even the joy of other children around them sometimes reacts upon their innerselves in a negative way. They are entitled to understanding — more understanding than an overworked and untrained houseparent can give. There is much about group care that is good for them, and it is often their salvation, but without special help they are likely to be handicapped all their lives.

The superintendent of your Home for Children has given himself to the study of these facts, both by learning from trained persons in this field, and definite study under those who cognizant of this particular problem. I have just learned enough to begin to see how little I know along this line. At your Home for Children we have had an institute of training put on by the Social Work School of the University of North Carolina. It was of great help. We are now in the middle of the second one of these institutes. It is in-service training and is made possible by the Duke Endowment, the University of North Carolina, and a board of directors representing the child caring institutions throughout this section.

A report of findings made by Mr. Alton M. Broten of the University after he had completed the first institute nearly a year ago said among other things: "Throughout my contact at the Christian Home I was impressed by the kind sympathetic approach to the children by the staff in general. There seemed to be a real willingness on the part of the staff members to do their jobs well. I found an atmosphere in which there was informality, easy routine, and freedom of expression. Wherever possible there are attempts made to allow youngsters to take part in normal community life. I have the impression that families of children are considered and helped to the extent that is now possible. There exists a willingness on the part of the administration to cooperate with other social welfare agencies in planning for children."

There were several good suggestions as to how we might do a better job, and just as rapidly as is practical they are being put into use. If children are to render great service in the years to come they need more than food and clothes and shelter. It is rather futile to furnish those things only, and not develope the right motives, attitudes, and drives within.

REPORT FOR APRIL 28, 1958

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward		$16,279.78
NO REPORT THIS WEEK		
Grand Total		$16,279.78

SPECIAL OFFERINGS

Amount brought forward		$31,962.39
Philathea Class, Suffolk Christian Church	$ 5.00	
Group 6, First Cong. Christian Church, Oak Park, Ill. (Friendly Service Gift)	10.00	
Women's Christian Fellowship, Hendersonville Church	5.00	
Fellowship of Cong. Christian Women, Cong. Church, Peshastin, Wash. (Friendly Service Gift)	25.00	
Ladies' Bible Class, Henderson Church	25.00	
In Memory of D. R. Fonville	10.00	
In Memory of D. R. Fonville	10.00	
In Memory of D. R. Fonville	5.00	
In Memory of D. R. Fonville	5.00	
In Memory of D. R. Fonville	5.00	
In Memory of D. R. Fonville	10.00	
In Memory of Mrs. Janet Ziesing	20.00	
In Memory of Miss Patti Adams	6.00	
In Memory of H. O. Williams	10.00	
Special Gifts	5.00	
Total		$ 156.00
Grand Total		$32,118.39
Total for the Week		$ 156.00
Total for the Year		$48,398.17

Christian Orphanage
Elon College, N. C.

MEMORIAL GIFTS

Dear Dr. Truitt:

Please accept the enclosed $.................... as a memorial gift to the Christian Orphanage in memory of:

....
(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....
(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

PHONE CALL LAUNCHES CLOTHING DRIVE

From 7,479 miles away in Karachi, Pakistan, a personal plea for the world's ill-clad millions came by telephone to an assembly in New York City, April 2. The voice of the Rev. Dr. R. Norris Wilson came through clearly in greetings to "fellow workers and friends" attending the all-day conference, called by Church World Service to launch the mammoth United Clothing Appeal of the Protestant churches.

"I send you this personal Hello across continents and oceans," Dr. Wilson said. "In my three minutes I feel impelled to join you today and emphasize the urgent need for good used clothing.

"I remember a harsh and bitter day spent in a colony of 3,000 shacks on the banks of the windswept Han River near Seoul, Korea. They were pieced together from stone, bits of wood, cardboard cartons — anything a refugee could get his hands on. It was time for one of our wheat flour distributions and mothers, with babies slung on their backs, crippled men in rags, and children with hands and faces blue with cold stood in patient line in front of the shed where the CWS truck was parked. All were numb with cold. Not a single one, including the pastor and elders of this shanty town, had enough clothes on their backs to keep out the bitter weather. Koreans are a tough and hardy people but no people are rugged enough to live through many winters this way."

Dr. Wilson urged speedy help for them "and all too many like them," through united efforts of the churches. "The success of the United Clothing Appeal will mean virtually the difference between life and death to the thousands who sleep on the rooftops of Hong Kong, the homeless millions who came to Calcutta out of East Pakistan and the other thousands in crowded refugee camps in the Middle East and Europe who need clothes."

Dr. Wilson continued: "I thought I knew all this before I left on this trip to world areas where Church World Service is at work. But seeing need is not only believing — it shakes you to the roots of your being."

Dr. Wilson cited the foodstuffs sent by the churches to the hungry, medicines to the sick, and technical and material helps in providing shelter.

"Now," he said, "let us use one more weapon in our common war against suffering. From our great bounty let us clothe the ill-clad."

As the last of the three minutes ticked off, the executive director of Church World Service declared: "I feel sure that this conference today will spell out ways we can answer these needs in the months ahead. I am eager to get back to be with you and help. Bless you all."

Sponsoring the conference with CWS were United Church Women, United Church Men, the United Christian Youth Movement and the United Student Christian Council — all related units of the National Council of Churches. It will be followed by a series of meetings across the nation to organize the UCA drive to collect 50 million pounds of clothing in the next four years. Twelve such meetings, sponsored by state councils of churches, have already been scheduled.

Young People Have Japanese Supper

Mrs. Edward Murray

The three Pilgrim Fellowship groups of Union Church, Virgilina, Virginia, met March 16 in the new Fellowship Hall for a Japanese supper.

The groups had been studying about Japan and its people during the past quarter and this meeting and supper served as an ending and a summary of this extensive study.

In true Japanese style, these guests left their shoes at the door. The table decorations and food served were in keeping with the customs of that country. The children were attired in Japanese costumes and ate with chopsticks while sitting on the floor.

During the program period several members gave a playlet which featured a mock trip to Japan. One member summarized the things learned during the quarter's study.

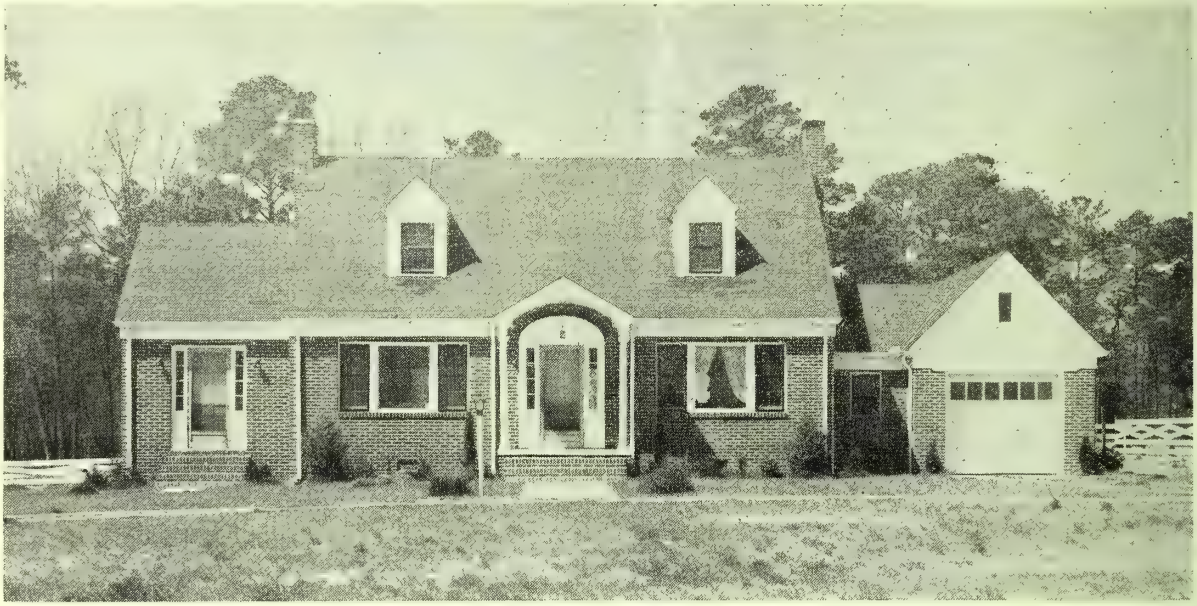
Games, similar to those used by Japanese children, were then enjoyed by all.

It was truly a meeting of fun, fellowship and worship.

SUNDAY SCHOOL LESSON

(Continued from Page 12)

the center of worship should be God. We are to worship him in the beauty of holiness. We are to bow in reverence before him, offer him adoration and praise, confess our sins, and offer ourselves in surrender to his will and purpose. There is no sacrosanct hour in the week from God's standpoint. But for most men the hour of public worship is the high hour of the week. Attendance at a service of worship can be looked upon, and often is looked upon, as a duty, a duty all too often accepted grudgingly, and all too often left undone. As a matter of fact it is one of life's highest privileges, and can be one of man's finest hours. For he who comes to a service of worship in the spirit of sincerity and humility and eagerness will never be turned away empty. Let us not neglect the assembling of ourselves together as is the manner of some. There is that within us that cannot live without that for which the service of worship, and the worship of the living God, stands, and supplies.



This Is A Home

A world of strife shut out; a world of love shut in.

The place where the great are small and the small are great.

The father's kingdom, the child's paradise and the mother's world.

The place where we grumble the most and are treated the best.

The center of affection around which our heart's best wishes twine.

A place where our stomachs get three square meals a day, and our hearts a thousand.

The only place on earth where the faults and failings of humanity are hidden under the sweet mantle of charity.

The Christian Sun

Miss Beatrice George
1207 Seaboard Ave.
12-1-58

VOLUM MAY 13, 1958 NUMBER 19

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only head of the Church.
2. Christian is sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

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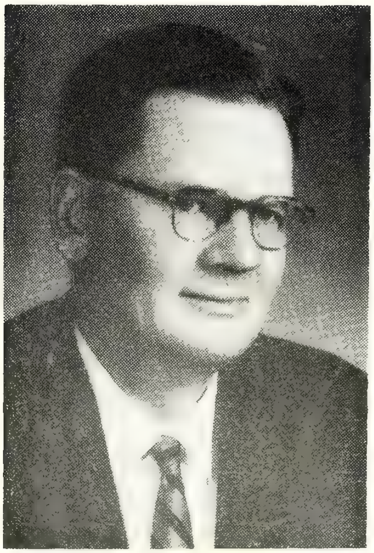

GARREN REELECTED PRESIDENT

It took the Southern Convention amost a hundred years to elect its second layman as president, but after trying one for two years it seemed wise to reelect him for another term.

Martin T. Garren of Greensboro, North Carolina, makes his living by working with the Post Office, but finds much time to do other things. During the past biennium he has rendered excellent service to the Southern Convention and all its enterprises by his good judgment, fine spirit, and unusual effort. The Convention showed its appreciation by electing him to serve another biennium.

Mr. Garren is married to the former Birdie Rowland, daughter of the late beloved Dr. and Mrs. Charles H. Rowland. They have two teenage sons.

Here And There Among The Churches

Rev. George Alley has morning devotions at 8:30 over WLPM next week, Monday through Friday.

A Short Primer for Protestants is being used as the basis for study at the May meetings of the "Foundations for Faith" study group of our Suffolk church.

Bayside church reports that April was its best month yet. Average attendance at the worship service was 257; Sunday school 239. The present church membership is 228. The church was organized September 12, 1954 with 27 members. Rev. G. Julius Rice is the minister.

A new communion service has been presented to the Forest Hills, Mission, new United Church of Christ group in Greensboro, by the Wisseman Bible Class of First Congregational Christian Church in honor of Mrs. W. E. Wisseman, who taught that class for seven years.

Installation service for Rev. L. M. Presnell as pastor of the Seagrove church will be held Sunday evening, May 18, at 7:45. Members of churches in the area are cordially invited to attend this service for Mr. Presnell, who is also the Pastor-at-Large for the Western North Carolina Conference.

Beverly Hills, Burlington held its seventh anniversary service May 4, with an attendance of 350 which crowded the church to capacity. Rev. W. W. Snyder and his people are doing a fine work in this young church. Superintendent W. T. Scott was guest speaker at the morning service, which was followed by a picnic lunch on the church grounds.

Our Asheboro Women's Fellowship entertained other church women of the city on May Fellowship Day with a covered dish luncheon.

Youth Rally was held at First Portsmouth May 4 for all young people in the church between the ages of 12-23. The Women's Fellowship is sponsoring a **Mother-Daughter Banquet** at the YMCA May 16, to which all women of the church are invited.

Mrs. Ourelia Hogan represented Apple's Chapel Sunday school at the Township Convention at Brown's Chapel, May 4. She spoke on "Strengthening Our Sunday School through Consecrated Teachers."

This church finds fellowship in "breaking bread" — at Warwick the adult class had a picnic supper in Deer Park May 3, for members and their families; the social recreation committee planned a covered dish supper for church families Friday evening, and on children's day (June 8), following a service in which children and young people will participate, a picnic will be held at Mariner's Museum. The pastor, Rev. A. Lanson Granger, Jr., was in Sayville, New York, a former parish, May 4.

Members of First, Portsmouth, are invited to give to pastor Rev. Russ Shaffer suggestions for sermons: "Are you interested in hearing a sermon on any particular Bible passage, doctrine, problem, social issue, or general theme? Every minister wants to preach to the felt needs of the people, and your pastor will welcome any suggestions. You need not sign your name — just place note on offering plate."

Dean Marjorie Hereford of Elon College gave the Mother's Day message at Apple's Chapel May 4.

At Durham the revision of the church constitution is a demonstration of the democratic process. After committees had worked through the various ideas, the constitution was presented to the members for study, the members were asked to make inquiry and suggestions, and then the church was called together for an evening of consultation and work to make the constitution what it should be.

In Raleigh children are registering in May for the Vacation Bible School in June, the all-church picnic was scheduled for May 17, the city-wide United Christian Youth Movement rally was in our church May 11, average church attendance for March-April in 1957 was 124 and in 1958 the number was 141, and pastor Noyce announced sermon topics for May as "Sales Pitch and Gospel Truth," "Where Faith Begins," "Science and Religion, A. D. 1958," and "An Ecclesiastical Apology."

The Colony System is being used in our Durham church. Eleven colonies are led by governors in areas that cover the entire city and suburbs with the hope of developing "closer social and spiritual bonds among members in each neighborhood." Through this system it is hoped "to distribute church information and materials to the members and to relay information to the minister and committees. This system could provide an ideal opportunity for the growth of neighborhood activities such as prayer meetings, discussion groups, and parties."

Volume 110 Number 19

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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LAYMEN'S FELLOWSHIP ELECTS OFFICERS

On April 29, 1958 in a session held at the Park Place Methodist Church, Norfolk, Virginia, the Southern Convention Laymen's Fellowship elected A. D. Cobb, Jr., of First Christian Church, Burlington, North Carolina, President; Dow M. Keeling of the Congregational Christian Church of Windsor, Virginia, Vice-President; and re-elected D. Marsh McLelland of the Elon College Community Church, Elon College, North Carolina, Secretary and Treasurer.

Each of these laymen has been active in the total life of his local church, as well as participating in the work of the laymen on both local and conference levels. These men are richly deserving of the high honor they have received and will leave their high mark on the Laymen's Fellowship.

Participants in the **May Fellowship Day** service at Pleasant Ridge, Ramseur, included Theodore Cox, who gave the invocation; Mrs. Christine Hubbard, Mrs. Ruth Newell and Mrs. Geneva Allen, who read the meditation; special music by Misses Emma and Velma Allen and Mrs. Kitty Lee Smith; Rev. Lawrence Leonard of the Asheboro Evangelical and Reformed church, who brought the message; and the pastor, Rev. Lynwood Hubbard, who gave the benediction. Ushers were Willie May Dunn, Linda Rumley, Mamie Fay Joyce, and Sandra Hubbard. The attractive bulletin contained "Beatitudes of the Married Life" which are being reprinted in this paper.

Interested Virginia churches are invited to send representatives to the one-day conference on church architecture which is being held in Alexandria May 24, according to Dr. William Kincaid Newman, secretary of our denomination's Church Building Department. Sponsored by the Department of Church Building of the National Council of Churches, the sessions will be held in Beverly Hills Community Church, 3512 Old Dominion Boulevard from 9:30-4:00. Included among topics for discussion are: Organizing to Build, Building for Christian Education, Financing for Church Building, Building and Design for Worship, and Building for the Total Program in the Small Church. Superintendent Scott urges churches interested in building programs to be represented. Registration fee is $2.00 and lunch $1.50.

Bulletin for May 4 at Haw River carried announcement of **Fellowship Hour** for families with children ages 6-12 in the church basement at 6:30, with a **Fellowship of Bible Study and Prayer** at the same hour. This was followed by the quarterly conference and items of business to be discussed were listed.

Some Men Ought to Attend the National Conference on the Churchman as a Citizen, sponsored by the Laymen's Fellowship, the Churchman's Brotherhood, and the Council for Christian Social Action of the United Church of Christ, to be held at Ursinus College, Collegeville, Pennsylvania, June 20-22. The program is challenging; it deals with Christian concerns in political life. Registration is $12.00 which pays for the two days beginning Friday at noon and closing Sunday noon.

EASTERN VIRGINIA LAYMEN'S FELLOWSHIP

May 18, 1958

SOUTH NORFOLK CHRISTIAN CHURCH

THEME "WE BELIEVE"

AFTERNOON SESSION — 4 P. M.

Call to Order, President Harry H. Harcum
Prayer, J. Letcher Eley
Welcome, Pete Chappell
Devotions, Hunterdale Christian Church
Offering
Quartet, Paul Parker, Mills Luter, Harvey Harrell, Jesse Mizelle
Panel Discussion — Congregational Christian Churches in General, Rev. H. S. Hardcastle — Moderator, Dr. William T. Scott, Dr. George D. Alley, Dr. L. E. Smith, The Hon. Mills E. Godwin
Song Session, W. H. Baker
Business Session
Closing Hymn

EVENING SESSION — 6 P. M.

Call to Order, Vice Pres. Dr. Darden W. Jones
Song Session, W. H. Baker
Invocation, James Ellsworth Savage
Dinner
Special Music, South Norfolk
Introduction of Speaker, Woodrow W. Piland
Address, The Hon. William B. Spong
Closing Song, W. H. Baker
Benediction, Jack P. Byrd

NEW MEMBERS AT PLEASANT HILL

Revival services were held at Pleasant Hill Congregational Christian Church, Route 2, Liberty, North Carolina, April 3, 4, and 5 conducted by the pastor, Rev. Thomas F. Shreve. Services were well attended. On Easter Sunday morning there were 29 new members received into the church. Ten of these came with their letters of transfer from other churches and nineteen came on confession of Christ.

This wonderful response came as a result of our services and also the work done during the week of Visitation Evangelism which was observed in March and participated in by several lay people.

It is such a happy experience to see our church moving forward, led by the Holy Spirit.

— Reporter

NEW LEBANON HAS BIG DAY

Ethalinda Griffin

Sunday, April 13, was a very special day at New Lebanon church, Route 4, Reidsville, North Carolina. Twenty new members were received into the church, seventeen on confession of faith and three by letter of transfer. This was at the conclusion of our spring revival which was conducted by our pastor, Rev. C. Fred Allred.

During the lenten season the pastor conducted "Pastor's Classes." These classes were well attended, especially since this is the first time such has ever been held in our church. Many methods have been tried, but the Pastor's Class has proved the most successful for recruiting new members.

Has your **delegate to the Southern Convention** made a report to the church? Karl Bason gave the highlights of this meeting at the Haw River church May 4, as did Miss Louise Patton at High Point. The Asheboro church bulletin reported important things as follows: 1. Resignation of Rev. Fred Register to become superintendent of the Nebraska Conference; 2. Nomination of Rev. Robert Knowles to work in Christian Education and Rev. Kenneth Register as associate superintendent to work in Virginia; 3. More than 500 present for candlelight communion service in Temple Wednesday evening; 4. Good discussions on social action, **The Christian Sun**, the new office of associate superintendent; 5. Fine hospitality of the host church.

The Convention Sessions

Some five hundred people shared in some of the sessions of the Southern Convention as it met in the beautiful Christian Temple in Norfolk Virginia, April 29 to May 1. All five conferences were reasonably well represented by delegates, most of whom remained through the scheduled sessions, and many of whom stayed for the unscheduled afternoon session.

Interest in the work of the convention and its enterprises, fellowship in worship and in social contacts, meals that were delicious and abundant, homes that were hospitable, and a meeting place that is unsurpassed for beauty in the Convention all added up to a fine experience for all who attended.

Reports from Convention personnel, committees and boards indicated that good work had been done during the past biennium. Plans for the future were not too specific in many instances, but the financial goals set lifted sights slightly in some areas of work. The loss of Rev. Fred P. Register to the Nebraska Conference as its Superintendent caused universal regret, and gave to this good worker a sense of appreciation which he did not know existed. The coming of Rev. Robert Knowles to work in the field of Christian Education appeared to please the delegates. The election of an associate superintendent who will make headquarters in eastern Virginia was accepted as a step in the right direction. A gift of letters of appreciation, accompanied with a sizeable sum of money, to Dr. H. S. Hardcastle for his Notes on the Sunday School Lesson which he has furnished free for more than a third of a century, brought tears to the eyes of this good servant of the Church and joy to all who were present.

Speakers all brought messages of culture, inspiration, and help. Moderator of the General Council, Honorable George B. Hastings, made the denomination seem a bit more real and near. (He was very flattering in his comments concerning this paper, which he and his wife, who was with him, read regularly.) Dr. Arthur Newell with his sermon and share in the beautiful candlelight Communion Service gave a sense of unity with the Evangelical and Reformed Church as we begin work together in the United Church of Christ. Dr. David W. Stowe enthusiastically presented the urgency of missionary activity. Rev. W. T. Scott, Jr., acting as chaplain, molded the group into a worshipping Church and freed us from separateness. Rev. Gaylord B. Noyce with an excellent sermon calmed jittery nerves when social issues were being considered. Rev. Judson King, director of Franklinton Center at Bricks, told in his delightful way of the work of that enterprise. All committee reports were well prepared, and nearly all were accepted as presented.

Race relations was the one thing on which the Convention could not quite agree. The committee made a strong report, too definite in areas to suit some delegates. The matter was easily adjusted when opponents met with the committee. Only a few deletions and changes of phrases were necessary. To those who watch the movements through the years, it was apparent that progress has been made during the biennium, so much progress, in fact, that within a few years this may not be a terrific problem in Convention sessions. This does not mean that there will be unanimous agreement. It does mean that we will be able to discuss all phases of the problem as seekers for truth rather than as partisans trying to establish a point.

All told, the Convention appeared to have a good session, if that means consideration of past achievements and a willingness to move steadily forward along all lines of endeavor. There was nothing spectacular about any particular matter under consideration, but there appeared to be a united will to move forward with the work in hand, and in the United Church of Christ.

Compliments To The Sun

Perhaps the editor was a little "woosie" after two weeks in bed and could not get everything quite clear as he sat through the sessions of the Convention, and chatted with the people in the corridors. His judgment may not be accurate. However, it seemed to him that this paper came in for more favorable comment than ever before. The delegates seemed to be pleased with a gift of pencil, notepad, and a copy of the paper dated the day the Convention convened.

Additional funds were included in the Apportionments to help pay the way of the paper, and many were in favor of making the editorship a full-time job. Kind words came from many sources. The general opinion seemed to be that the paper is filling a definite need among our people, and that we cannot afford to be without it. All of the kind words are treasured, like flowers, and will help the editor to do his best to deliver to the readers an enticing and helpful Church paper.

The compliment that serves us best, and does most for the churches, is an increasing list of subscribers. While there are some 500 more subscriptions now than there were two years ago, it still remains true that most of our church people never see this church publication. Brethren, this ought not so to be. If the news printed weekly is good for 3,000 of our families, it would be equally good for as many more. If those members who seldom attend service were given THE CHRISTIAN SUN by their church with the request that they read it, one can easily believe that interest would be kindled and that the negligent member might become active. It is in this way that the paper can help the churches, and by sending subscriptions for all the church families the churches can give us our greatest compliment. Surely it is not being vain to wish for such a compliment.

Ascension And Pentecost

The story of Jesus is not complete until the ascension is told. The influence of Jesus is not realized until we are aware of the meaning of Pentecost. Jesus returned to the Father, and the Spirit descended on the disciples and made them into an evangelistic Church. Be sure that these big ideas do not get lost in trying to do the dozens of things that must be done.

About ※ ※ ※

DIPLOMAS

With the approach of the high school and college graduation season, thousands of young people are looking forward with fond anticipation of receiving their graduation diplomas.

A diploma is often referred to as a sheepskin, but only in early time was there a diploma made of sheepskin, for the document was then made from the hide of sheep. Diplomas now harvested in the modern America commencement vary in stiffness, size Latinity, and ornateness, but the humble sheep no longer must furnish the material from which they are made.

Diplomas of other countries, too, have gone off the sheep standard. Most of them, however, are more carefully and elaborately made than are diplomas given graduates of high schools, colleges and universities in the United States.

A Chinese student receiving a diploma from Peiping University gets a document inscribed in columns of bold Chinese characters on a background of rippling Chinese flags. In addition to these colorful ornaments, the diploma has in the lower left-hand corner a small passport-type photograph of the student.

In India the pedagogues go quite at length in recording a student's graduation from certain schools. This diploma is virtually a biography, for in addition to a record of the pupil's birth and caste and grade in every subject, the document bears a notation of his scars, if any, and other permanent bodily marks, and the fingerprint of his left hand.

Bilingual diplomas are relics of efforts to solve eastern Europe's problem of racial minorities. A Rega school confers documents, one in the Latvian language and the other in the Russian language. Most Lithuanian diplomas are in the language of the country and also Russian. A typical Yugoslav certificate has double lines of type for the Serbian and Croatan forms of each word. This document is a folder with appropriate spaces on the inside for recording the student's grades.

No doubt the most widely recognized high school diploma in the world is the French "Diploma de Bachelier de l'Enseignement secondaire". Identical documents issued by the minister of education, and varying only in the unobtrusive stamp of the respective school district, are offered by all French secondary schools.

From the time diplomas were made of sheepskin to the present vellum or similar types, too many graduates have failed to realize fully that a diploma is only the starting point of education. That is the meaning of commencement.

C. B. Riddle

"Nothing To It"

Gaylord B. Noyce

It is the unknown which men fear more than the known. Primitive religion is so fear-ridden because nature is so little understood. St. Paul says that revelation in Christ enabled him to cry "Abba" (Father) to a loving Deity who theretofore had been forebodingly wrathful and stern. One's fears of the dark, of surgery, of death, usually stem as much from their unknown qualities as from the actual hurt they may hold.

An important instance is the field of human relations. Maybe you have heard of Dr. Samuel Lee, a physician, an Olympic champion, and a guest one time of the President, who wanted to buy a home for his family in Santa Ana, California, when he left the Army. The realtors all turned him down — nothing personal, they said, but Dr. Lee was of Korean ancestry. Newspapers got to work on this story, and the doctor was invited back to meet the leaders of the community as persons, including the president of the Board of Realtors, and his new neighbors — for this time he got his house. Prejudice exists in part because we fear the unknown.

Chances are the people who oppose the entrance of Joseph Holt, Jr., into Broughton High School, do not know him or his family. If they did, they would not likely feel the way they do. World politics is a very complex affair, but again, the culture exchanges between East and West are a constructive part of alleviating tensions. The unknown "enemy" come down to human size.

A white college student once was in a class of mine and sat down beside a Negro. Afterward he said to a friend of his: "I always feared someday I'd be in this situation — why, there's nothing to it." It had been a fear of the unknown.

Beatitudes Of The Married Life

BLESSED are those married ones who strive, first of all, to make their helpmates happy rather than to make them good.

BLESSED are those married ones who love their helpmate not in spite of their idiosyncrasies but actually because of them.

BLESSED are the married ones who never get mad at the same time.

BLESSED are those married ones who are not lulled into self-complacency and self-conceit because of the other's toleration of their frailties, but who work steadily to eradicate the faults.

BLESSED are the married ones who never get blue at the same time.

BLESSED are the married ones who remember they are different halves of the same whole.

BLESSED are the ones who realize that their wedded state does not cease with the outer symbolism of marriage and who travel either by the same or by different roads until they find that perfect unity which is the unity of spirit.

FINALLY,
LOVE ONE ANOTHER,

"Though I speak with tongues of men and angels and have not love, I am become as sounding brass and a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith so as to remove mountains, and have not love, I am nothing. Love suffereth long and is kind, love envieth not, nor vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things."

And now in marriage, as in all things, abideth faith, hope, and love, these three; but the greatest of these is LOVE.

— Dr. Glenn Clark in
Pleasant Ridge Bulletin

Miracles I See And Can't Explain

S. L. Morgan, Sr., Wake Forest, N. C.

Before me are several miracles I cannot explain, but cannot doubt. By miracle I shall mean an occurance that compels us to believe it is due to a power more than human. I name several such miracles in persons well known to me. They resemble the miracles I see in Jesus. He not only did miracles; he was himself the supreme miracle of Christianity. People actually felt the miracle in him. Officers sent to arrest him came back saying in wonder, "No, sirs, we couldn't arrest Him; never man spake like this man" (John 7:46).

Some of the same awe I feel in certain friends and neighbors. One is a saint several blocks away. Recently I was a guest at his 91st birthday dinner. For 70 years thousands have watched the saint in him growing. Twice I've heard him tell the intriguing story of his 72 years as a minister. As he finished his seminary course he was invited to found a school of Bible and religion in Wake Forest College in North Carolina. He began by writing every college he could hear of north and south for ideas on what such a school was like. He found that no one had heard of such a school. He founded the first one in the country, and headed it for 42 years, seeing it grow into a college department of religion. Within a few years his graduates had founded and were heading such schools in colleges, church and state across the nation.

Forty and fifty years ago I sometimes heard him speak, and could feel nothing extraordinary in him. Then at almost 90 I heard him preach the college baccalaureate sermon. The man and his message, his thought and his force as a speaker, had grown marvelously in half a century. To hear him tell his life story was to be deeply moved. He made one feel God miraculously inspiring and guiding an ordinary life from beginning to end. He enforced the idea by concluding, "If God so inspired and directed all the course of my life, I'm sure he will do the same for you, if you let him." Thousands revere him — Dr. W. R. Cullom.

For years I've watched God working a miracle in a woman round the corner. She had married a genial, able, popular man, for years postmaster in our town. Then diabetes and other ills laid him low, a hopeless cripple. Piece by piece both legs were amputated. Slowly his mind went with the body. Then two years ago, at a cost of thousands of dollars, he spent many months in a nursing home, then months to his end in a state mental hospital.

All through the tragedy his wife was distinctly God's miracle in the eyes of those who knew her. Bravely, cheerfully, she went on, earning the family living, paying off their debts by her work as hostess at the community house and as director of the town's teen-agers. Besides, she was deaconess in her church, member of the choir, teacher and department director by turns, always "smiling it through" with a broken heart, showing all how to meet trial victoriously by faith.

"CONQUEST OF FEAR"

A rare woman, once my near neighbor, came to see me at my request to tell me the remarkable story of the dreadful cancer operation that she well knew might be fatal. It was indeed a story so marvelous that I asked her to write it for me. She didn't know she could write, but she did it so admirably that I sent it at once to **Home Life** magazine, saying to the editor, "Surely you'll want to use this story." It appeared in the April issue. In her own bright way it told of her going into surgery and coming out with a glow of religious exultation that made her the wonder of doctors, nurses and visitors, and makes the experience the most delightful of her life to remember.

Evan a greater story is that of Anita and Alta, two lovely sisters, one a college girl, the other accepted for college in the fall, but stricken the same day with polio of the worst type. Their father is an able school principal, and a delightful writer. It was the mother who wrote me the story in the greatest letter I've ever received. The father has written the story at length, worthy to be a book.

The scene is Lenoir, N. C. Anita died in a week in the local hospital. Alta, the younger, spent 14 months in an iron lung in an Asheville hospital, then was flown in an army plane to spend some three months in a government hospital in Nashville. She came back home in a specially equipped railroad coach — 17 months after leaving.

It was one of the great experiences of my life to see her in the home built over for her, a smile on her fine face, nearly all her body dead and shrunken, and kept alive now for over three years by the motion of a "rocking bed" and a respirator by turns, ever pumping, pumping day and night the air into her lungs, death always but a minute away — should the mechanism fail.

But the miracle I see is in Alta's never-failing smile, and in something God puts into the trio that led the mother to say, "I think it would be hard to find a more contented and happy family than ours;" and, I think, enables her still to say it after months in the hospital, broken temporarily by the unbearable strain of the past four years af agony they have suffered.

MIRACLE OF LOVE AGAINST HATE

After all, I think I see in "Mamie" a greater miracle than any of those named. Some 20 years ago she lived next door to our church, though not my member. One night I dropped in to see her, who had been reported sick. With a tear in her voice she said, "The doctor says I have incipient tuberculosis, and I am about to go to a sanatorium. What breaks my heart is to leave my dear husband." It was to be a stay for years and years. Now and then she wrote me, her letters sunny and hopeful, with never a complaint. After a year or so she wrote, "My husband came to see me to ask for a divorce. That did break my heart, but, of course, I consented." He had become infatuated with another woman, and married her. And when his wife needed him sorely.

Many years passed, and one day I dropped in to see her in the sanatorium. Her first word was, "It has been 19 years since you came to see me, about to be off for the sanatorium. I've just had my 13th operation, the removal of a lung. The doctor says it was the root cause of all my trouble. And he assures me I can now be well."

I asked her, "Do you mind to tell me how you feel toward the man that divorced you when you so needed him?" And I started to make a critical remark about him. But she cut me short, and said, "I can't bear for you to say anything hard about him; for I love him just as I did in our best days together. My only feeling was sympathy and sorrow for him, knowing how hard it was for him to wait, with nothing certain for him to hope for!"

I submit that only God by a miracle could keep a heart sweet through 20 years of near-hopeless suffering, and

—Continued on Page 15

Report Of Henderson District

Mrs. R. E. Tally, Chairman

"The Lord hath done great things for us whereof we are glad." We do feel that we have had a very good year in the Henderson District. The members of our family, which is still eleven active Fellowships, has not changed but many of our individual fellowships have grown not only in number but also in interest as well. From our last reports, we now have approximately 324 ladies in our Fellowships. There are still three churches in our district without organized womens groups. I have talked personally with the women at Mt. Carmel and Mt. Gilead as well as having written to both of these and also to the ladies of Good Hope. We trust that after the Rally we may organize one or more of these groups.

It was my privilege to attend the School of Missions last summer at Elon and I heartily recommend that each of you, if possible, attend this school if you would like to be well informed, entertained and inspired.

On September 10 I visited with the Fellowship of Liberty church and installed their new officers. It has also been pleasant to visit with a few of the other groups but I am still awaiting an invitation to meet with your group and shall be happy to visit your fellowship at some convenient time. I have corresponded with the presidents of all the groups in our district.

At Liberty church September 18, we held our presidents meeting with 17 presidents and officers at which time we displayed packet materials, had discussion and then enjoyed a social hour.

I believe that most of our ladies have had their book reviews already and it was my privilege to review our study book on Japan for two of our Fellowships.

Then with Mrs. Smith's kind consent, I stepped over into "Macedonia" and enjoyed meeting with and talking to the Hayes Chapel ladies of the Raleigh District upon my return from the School of Missions and talked relative to the school. I also visited with and talked to the ladies of Piney Plains. On January 18 we had our Rally Planning meeting at the parsonage (New Hope) with 11 officials and ministers wives present.

We had such a good Rally of our Henderson-Raleigh district at Oak Level Church near Youngsville on the 9th. The weather was lovely and then the fellowship, the wonderful talks from Miss Hemingway and Mrs. Wisseman, and the food were all just great. Our total attendance for the day was 117 having 57 from Henderson District and 53 from Raleigh District and 7 ministers and visitors. The same officers from both districts were elected again for the ensuing year.

I would like to extend my sincere thanks to our convention, conference and district officers and to each of you for your fine help and cooperation this year. I am especially grateful to Mrs. Robert Smith, our Raleigh Chairman, for her wonderful help and contributions.

We look forward to even a much better year and may this be the theme verse for each of us as individuals and as groups also, "I can do all things through Christ which strengtheneth me."

GREENSBORO WOMEN STUDY JAPAN

Frances Truitt

The Women's Fellowship of the Greensboro First Church enjoyed a most interesting program recently in connection with our study on Japan. Our guest speaker, Mrs. Ernest L. Deal, made a trip to Japan in 1956 to visit her son, who was in service, and his lovely Japanese wife and their little daughter.

During her six-week stay, she traveled extensively, taking many beautiful color slides which she shared with us. Mrs. Deal was an enthusiastic speaker, able to give us many aspects of Japanese home life and customs, and she welcomed any questions that came to mind as she showed the pictures.

She wore the lovely kimono that was presented her by the family of her daughter-in-law, and she showed some of the souvenirs which she purchased in her travels.

This was a dinner meeting and the food served was typically Japanese and the tables were lighted with Japanese lanterns.

NATIONAL RADIO PULPIT

The National Radio Pulpit preacher for June will be Dr. Robert J. McCracken, minister of the Riverside Church in New York which is now part of our denomination. The program is heard Sunday mornings at 10:05-10:30 eastern daylight time. This is NBC network.

June 1 — "Maintaining Independence Despite Social Compulsion."

June 8 — "In Tune with the Infinite."

June 15 — Th Enigma of Human Nature."

June 22 — "It's Never Too Late to Mend."

June 29 — "Love or Perish."

HE LEARNED IN THE ARMY

Teacher Is Going To Rhodesia

A Newton, Massachusetts, teacher and athletic coach will be leaving soon for Africa to do educational missionary work among the Vandau people of Southern Rhodesia.

Daniel M. Hall, 28, West Newton, has been appointed by the American Board of Commissioners for Foreign Mission of the Congregational Christian Churches. He will leave June 16.

Mr. Hall now teaches social studies at Hingham High School. He also coaches hockey and baseball. During his year in Africa he will teach at an American Board mission school where classes are conducted in English.

The young teacher served in Eritrea, Africa, for two years in the Army's Security Agency. During his off-duty time he helped in African schools and taught the African boys to play baseball.

The mission district where Mr. Hall will serve is 200 miles inland from the Indian Ocean port of Beira and 500 miles from Victoria Falls. It is 130 miles from Umtali, third largest city of Southern Rhodesia. Twenty-two American missionaries serve in the American Board's schools, churches and hospital there.

Before coming to Hingham two years ago, Mr. Hall taught for a year in Williamstown, Massachusetts, where he also coached baseball and football.

A graduate of Colby College, Waterville, Maine, in 1951, he has also studied at Springfield College, Massachusetts, and Columbia University and has a master's degree in education from Harvard.

Southern Convention Pilgrim Fellowship Meeting

Martha Brittle, Secretary

The Southern Convention Pilgrim Fellowship met at Moonelon, near Elon College, April 18-20. Registration begin at 7 P.M. on Friday. The evening proved an opportunity for us all to get acquainted, browse over materials, to fellowship and to meet our week-end hosts and hostesses. Special entertainment was rendered by Miss Nancy Stephenson, a student at Elon College. Louis Wilkins served as Chaplain.

The group was divided into two groups for Workshops. The Missions' Workshop was led by Mrs. Jack Akin, Christian Temple, Norfolk, Virginia and the Workshop on Projects was led by Miss Ruth Dunn, Elon College, N. C.

Dr. W. T. Scott, Superintendent of the Southern Convention, brought us a message on the E & R — C C Merger.

The Business Session was led by the president, Miss Faye Gordon, Suffolk, Virginia and Elon College. Reports were given by the conference presidents or representatives on the work in the five conferences.

Greetings were brought from the Board of Christian Education by the Chairman, Rev. Wm. J. Andes and from Elon College by the President, Dr. Earl Danieley. The appointment of the Rev. Robert A. Knowles as Secretary of Christian Education and Youth Work was announced. Announcement was made of the summer schedule for Moonelon with emphasis upon the officers of the local, conference and convention groups attending, if at all possible, the P. F. Officers Camp, July 27-August 2.

The Saturday evening program featured the P. F. Choir of the Manhassett, New York, Congregational Church. The young people greatly enjoyed this program of sacred and secular music. Miss Beverly Ward, a student at Elon College, closed the evening program with a chalk illustration of several hymns.

The morning service was led by Louis Wilkins, and Miss Faye Gordon, retiring president, installed the new officers.

The new officers are as follows:

President — Paul Robinson, 522 Parkview Drive, Burlington, N. C.

Vice President — Miss Patsy Collette, 2210 Airline Ave., Protsmouth, Va.

Secretary — Miss Nancy Rountree, Sunbury, N. C.

Treasurer — Richard Apperson, 233 Sycamore Ave., Newport News, Va.

Faith Chairman — Martha Rose Whitten, 108 W. Clifford St., Winchester, Va.

Action Chairman — Elizabeth Lester, 840 Sunset Ave., Asheboro, N. C.

Fellowship Chairman — Rosemary Hoffman, 3219 Darien Dr., Raleigh, N. C.

Advisors — Mrs. R. E. Brittle, 107 Northbrooke Ave., Suffolk, Va. and Rev. Max B. Vestal, 509 E. Main St., Sanford, N. C.

The delegates to the National Council of Pilgrim Fellowship, to be held at Union Seminary, New York City, June 20-27, are as follows: Miss Jean Capps, Miss Nancy Rountree, Mr. Paul Robinson, Mr. James Litten and the Rev. Max Vestal.

The following recommendations to local and conference Groups were made:

1. Each conference set up quotas or goals for each local group.
2. Each conference set up district meetings.
3. Each conference have a reporter to make reports to **The Christian Sun.**
4. To change the financial year to the calendar year so that all convention enterprises will have the same system of finances.
5. "Leadership Training Schools" for officers and counselors.
6. The Officers' Camp was asked to compile a youth packet, not to exceed $2.00 in price.
7. Study of the United Christian Youth Movement.
8. Work Day for Christ money for the next biennium go to the work of the Rev. and Mrs. William P. Tolley in Angola, West Africa and Louis Wilkins in Turkey.

Special recognition and thanks should be given Miss Faye Gordon, Louis Wilkins, Mrs. Jack Akin, Miss Ruth Dunn, Dr. W. T. Scott, the Rev. John S. Graves, the Rev. Wm. J. Andes, the cooks, the camp family, the College and the people of the Elon, Shallow Ford and Burlington, First, churches for making our program such a great success and our stay such a delightful one.

ROCKY FORD P. F. HAS PANEL DISCUSSION

Faye Brinkley, Secretary

The regular meeting of the Rocky Ford Pilgrim Fellowship was held Saturday, April 26, at the church. The president, Lib Brinkley, presided. Twenty-seven were present.

After the business session and devotions, a panel discussion was held on "Teenage Problems." The panel consisted of our pastor, Mr. Bill Parker, his wife, Doria Jean, Mrs. Oscar Jones and Miss Susanne Combs.

After the program Mrs. Jones entertained with a party at her home. The meeting was enjoyed by all. We are looking forward to having Mr. and Mrs. Parker with us real often.

SUTTONS HONORED AT CONCORD

Mrs. W. R. Simmons

Rev. Thomas D. Sutton and family were honored at Concord Christian Church, Friday, April 18, 7:30-9:00 p.m. Everyone assembled in the auditorium for devotional and song service. Mr. Sutton was presented a check from the church as a token of appreciation for his efficient service rendered the church for the past five years.

After the benediction a reception was held in the fellowship hall of the church. Refreshments were served. The family received many useful gifts from the people of the church.

We regret to lose the Suttons from our fellowship, but wish for them much success in their new field of work at Palm Street, Greensboro.

VIRGILINIA LAYMEN HEAR ATTORNEY

Mrs. Ralph O. Murray

The Laymen's Fellowship of Union Church, Virgilina, Virginia, enjoyed a dinner meeting April 25 in the Fellowship Hall. The invocation was given by W. R. Slagle. A delicious chicken dinner was served by the women's fellowship of the church.

President S. R. Long presided. A collection was taken for new blinds being purchased for the breezeway between the church and the educational building.

Russ Campbell introduced the guest speaker, Howard P. Anderson, attorney from Halifax, Virginia, who gave a most interesting talk on the highlights of the General Assembly which met in January.

The benediction was given by Grover Sanford.

Activities At Palm Street

Mrs. Winslow

The Palm Street Christian Church in Greensboro, is very happy to have Rev. Thomas D. Sutton and his family in our church and community.

Rev. Sutton began his work as pastor of our church on April 1. His family will not move until the close of the school year. They have two daughters and a son.

We sold our old parsonage and bought a lot at 212 West Cornwallis Drive on which a 7 room parsonage with half basement will be started immediately. The lot is 100' X 165', costing $6,131.25. At present the church is renting a six-room apartment for the Suttons at 301 East Bessemer Avenue until the parsonage can be completed. The parsonage will cost $17,250. We now have $8,400 in our building fund and the Board of Finance presented a plan to raise the balance. They have a board which has 10,000 blocks — each block representing $1.00. The board has 100 lines, each line representing $100.00. The object is to get 100 people to pledge $100.00 to be paid within one to two years.

The church gave a reception for the Suttons on Sunday afternoon, April 20, from three to five o'clock in the church basement. Mr. and Mrs. Wilbur Worsham and Mr. and Mrs. Pearlie Hall greeted the guests and Mrs. Ruth Newton registered them. Mr. and Mrs. Frank Vanstory (he is chairman of the Board of Deacons) stood in the receiving line with the Suttons. Mrs. Jimmy Winslow poured punch and Mrs. S. C. Brady served at the table. Green and yellow were used in decorating the table and the refreshments. The Women's Fellowship made all the arrangements and prepared the refreshments.

A constitution and by-laws was adopted in a meeting on Sunday night, February 28, and they have now been printed and distributed to every family of the church. The new constitution and by-laws calls for several new officers, new boards, and committees, and the nominating committee is now working to fill these positions: A Director of Finance, a Board of Deaconesses, and an Auditing Committee.

The choir has put on a "new look" in the last few months at a cost of $1,200.00. New wine choir robes were bought for each member of the choir, a new choir rail was installed and the piano moved behind the rail. All new pulpit furniture has been added. The Hussey family contributed the pulpit and Mr. and Mrs. Holmes Beaver the communion table. Several class rooms in our Education Building have been remodeled and fire extinguishers installed.

Revival Services were held from April 20-27 with Rev. Walstein Snyder, pastor of Beaverly Hills Church in Burlington, doing the preaching. He brought some wonderful and helpful messages. Eleven members were received into our church during this week. It was indeed a real pleasure to have Rev. Snyder with us for this week of services. We feel that the entire church was brought closer together.

We are glad to report an increase in our church attendance over the last several months and are hoping that it will continue to grow during the coming years.

We feel that the Suttons will be a great inspiration to use and with the Lord's guidance, we hope to continue to progress in the years that lie ahead. Rev. Sutton has brought inspiring messages and has visited in the majority of our homes. He is doing a great work.

Ether Honors Cochran As Churchman

Mrs. Elbert Mabe

Ether Christian Church honored one of its most beloved members with a surprise service Sunday morning, April 20.

Mr. Homer J. Cochran, who has so faithfully prepared and taught the adult Sunday school lesson for 38 years, was completely surprised when he entered church on that Sunday morning. His face expressed wonder upon seeing so many out-of-town members of his family present. There were also a great number of friends, who joined with regular members in paying tribute to Mr. Cochran.

The church was beautifully decorated with many arrangements of spring flowers placed in his honor by friends. A lovely arrangement of red roses and white chrysanthemums on the piano expressed love from the Ladies Missionary Society.

His favorite songs, "Break Thou the Bread of Life" and "When the Saints Go Marching In," were used, after which the scripture was read and Mr. W. H. Freeman gave a brief summary of Mr. Cochran's life in the community and of his faithfulness as a member of the church.

He not only taught the class when there was only one member present, as well as when there were seventy or more, but also served as Sunday school superintendent for many years. He has served his church in many capacities. He is very well known throughout the Western North Carolina Conference, because of his regular attendance at its sessions.

This lovely poem written by Benjamin T. Kerns, one of our faithful members, expressing our sentiment, was given by the pastor, Rev. Robert Hultman:

Rev. Robert Hultman
Presenting gift to H. J. Cochran

Glad to have met a man so fine,
This grand friend of yours and mine.
Glad to see his confident smiling face;
It plainly shows he's in the race.
Glad we never hear him whine,
He ever thinks of your heart and
    mind.
Glad to know his crown will be won,
For he has accepted God's own Son.
Glad we've had such a good leader
    all this time,
Your very good friend and mine.

After the service Rev. Mr. Hultman presented Mr. Cochran with an engraved loving cup, after which Tami Hultman sang "Living for Jesus."

Even with all the surprise and emotional feelings, our devoted teacher was able to stand before the large congregation of relatives and friends and teach a wonderful and well-prepared lesson.

The General Council Of Congregational Christian Churches

Meets in Boston, Massachusetts, June 24-30, 1958

WOULD YOU LIKE TO ATTEND?

Wm. T. Scott, Superintendent

The General Council of Congregational Christian Churches in the United States meets at Mechanics Hall, 131 Huntington Avenue, Boston, Mass., June 24-30, 1958. This is a great and significant national meeting of our Congregational Christian Churches. Would you like to attend? If so, it may be that you could be a delegate. The Executive Committee of the Southern Convention will elect our delegates on May 12. If you would like to be a delegate or an alternate, please write at once to your conference president, sending a copy of your communication to Superintendent Wm. T. Scott, Elon College, N. C., and full information will be mailed to you. In many cases the conferences have already nominated delegates to the Executive Committee for election, but there may be some vacancies. Also, you could attend as a visitor, if it is not possible for you to be a delegate.

The following information will be of interest to you:

MEETING PLACE: Mechanics Hall, Boston, Mass., June 24-30, 1958.

REGISTRATION: Advance registration should be made. Blanks may be seurced from the Southern Convention office.

LODGING AND MEALS: Each delegate and visitor must make his own reservation for a **hotel** room directly through the Convention and Tourist Bureau, Greater Boston Chamber of Commerce, 800 Federal St., Boston, 10, Mass. A list of available hotels will be sent to you upon request by Superintendent Scott.

If you should desire room in a **motel or private home**, you must make your own reservation, and a list of such available rooms will also be sent upon request by Superintendent Scott.

Accommodations may be available in **Emerson College dormitory** for a limited number at a reasonable rate. For reservations in the College dormitory, please write directly to Mrs. H. M. Hayes, 39 Roosevelt Drive, Quincy, Mass.

MEALS: Boston is noted for its good eating places. Each delegate and visitor will make his own arrangement for meals.

MILEAGE POOL: Certified delegates will receive a share in the mileage travel allowance. This allowance comes from a part of the Per Capita Dues portion of our Apportionment. The amount will not be more than 2 cents per mils round trip for Southern Convention delegates, because we have not paid our Per Capita Dues in full.

The trip to lovely New England, historic Boston, and the privilege of attending a General Council session of your Church will be a great and rewarding experience. Would you like to go? Let us hear from you at once. It may be that you can be a delegate, and you can surely go as a visitor.

ASCENSION DAY AND PENTECOST

May 15 is Ascension Day in the Church calendar this year. This ancient feast day of the Church, celebrated on the Thursday of the sixth week after Easter, commemorates Christ's ascension. Luke 24:49-53 and Acts 1:1-11, with Psalms 8, 15, 21, 24, and 47, are appropriate passages for study and meditations.

The Sunday after Ascension Day, sometimes called Expectation Sunday, marks the period when the eleven waited in Jerusalem to receive the Holy Spirit.

Pentecost, the fiftieth day after Easter, is the third great annual Christian festival, celebrating the decent of the Holy Spirit. (The traditional English name Whitsunday comes from the ancient custom of wearing white for this festival.) Scripture readings for Whitsuntide include John 14:15-31, Acts 2, and I Corinthians 12:4-14.

Durham Church Bulletin

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Africa
Angola

May

18—**Margaret Neumann** began her career (1953) as a missionary after 27 years as an elementary school teacher in California. She teaches grades 1-8 in the School for Missionary Children in Dondi, making it possible for missionary parents of young children to stay on the field.

19—**Rev. Thomas Okuma,** who was born in Hawaii and educated at Berea, Andover-Newton and Yale Divinity, is treasurer of the new Church Council, which handles coordinated work funds of African Church, United Church of Canada, and American Board. He met his West Virginian wife when both were students at Berea.

20—**Harriet Summerville** is supervisor of Bailundo Station Schools, which means that she oversees the schooling of several thousand African children in schools spread over an area of thousands of square miles! She is also in charge of girls' work and a village extension program. Her work is supported by our Reidsville church.

21—**Mary Thomas, R.N.,** is in charge of medical work at Bailundo, 50 miles from the nearest doctor or hospital. With one African assistant she sees 500 patients a month. Since 1927 she has been working in Africa. She is a graduate of Iowa Congregational Hospital.

22—**Rev. and Mrs. William Tolley** are in Lisbon, Portugal, studying the language in preparation for a cereer as evangelistic missionaries. Many of our people know Bill Tolley, for he worked with our camping program while a student at Elon College. Both he and his wife attended Hartford, from which he received both M.A. and Ph.D. degrees.

23—**Gordon Van Laan** is in charge of agricultural extension service at Dondi, and is also doing teacher-training in this field. He and his wife are both graduates of State College of Washington.

24—**Rev. and Mrs. Duane Waln** have been in Africa since 1928. He does evangelistic work in Chilesso and supervises buildings and maintenance. She is station treasurer and conducts schools for girls and women.

Family Life Counseling

Henry Harman

While the 1957 conference on the theme, "Enriching Christian Marriage and Family" covered a broad range of subjects; this 1958 session of the Family Life Conference of the North Carolina Council of Churches, held in Durham, April 21-22, with its theme, "The role of the emotions in family counseling" concentrated on the role of the minister in marriage counseling. Attending from the United Church of Christ were Rev. Banks Shepherd, E & R, of Hickory and Rev. Henry V. Harman, Congregational Christian of Haw River. We were graciously lodged with the Robert Dickens' of our Durham Church.

The purpose and significance of this counseling process was discussed from the angle of the minister by Emory Trainham of Myer's Park Baptist Church and from the standpoint of the psychiatrist by Dr. Harley Shands, Department of Psychiatry at Chapel Hill, and Dr. Charles E. Lleyewelyn, psychiatrist at Duke Hospital. We early learned that a key word in the counseling process is "acceptance." Dr. Shands said that for the psychiatrist this meant not caring what the counselee did, but accepting every thing about him, hostility towards the counselor, hatred toward wife and children, immoral behaviour no matter how terrible.

This was a little shocking for a moment until we realized that the psychiatrists are speaking of "accepting," not of "condoning" (and Dr. Llewelyn spent some time explaining the difference). And is this not what we claim God through Christ has done for all of us. He has accepted us, miserable sinners that we are; and it is this acceptance that shows us how much He loves us.

The minister-counselor, therefore, must first of all demonstrate his acceptance of the counselee. Having been accepted, a creative relationship is then established; in which the counselee then gradually comes to see his own situation, free from the fear, guilt, anxiety or other emotions that have previously falsified it; and thus the counselee, perhaps together with the husband or wife, solves his own problem without criticism or judgment from the counselor.

The "how" of demonstrating this acceptance and working towards a creative counseling relationship was dealt with more specifically by Mrs. Ethel Nash, well-known marriage counselor and by Paul W. Aitken, chaplain at Duke Hospital. The absolute refusal of the counselor to pronounce judgment, either early or late in the process, is one important factor. This is in spite of the fact that most counselees particularly expect a minister to give judgment — especially upon the other partner in the marriage. Not only must we refrain from judgment, but we must refrain from "steering" the conversations, because we might very well steer him away from revealing the deeper emotions that the counselee at first will hide from even his pastor.

Mrs. Nash tells her counselees that they must expect to come once a week (fifty minutes) for a year in order to be helped. Ministers, of course, are generally expected to solve all problems in one or two sessions; having in those few minutes solved all emotional, psychological, sexual, and even financial problems. Seriously, it is strange that people seem willing to put up with drawn-out (and expensive) sessions with professional counselors; while they are reluctant to spend as many as three consecutive periods with their minister, and even then generally choose the time to suit themselves rather than the pastor. This impatience is due in part to the minister, however. Mrs. Nash had previously cited a case of a minister who did well for two counseling sessions. He allowed the counselee to do most of the talking; did not criticize, judge, or "steer." The third session he asked her to come to church and immediately the relation was broken; she felt he was trying to press her into something, and she could no longer confide in him. God is very patient; but we — we must increase the church attendance; we must keep our "record" for being able to guide into the "right" paths. (And, of course, we ministers would not dare admit that we may be victims of anxiety also).

If time could permit, we should also dwell on the three discussion groups that pursued these ideas into three areas. Mr. Shepherd joined the group on Personality Problems with Mr. Aitken; I met with Dr. Lucy Lessner of Memorial Hospital on Parent-Child relations (having also our four children in mind). We evidently did not think sex was a sufficient factor in the United Church of Christ to be in the third group, "Counselling on Sexual Problems", with Mrs. Nash.

Within even the limited scope of a day and a half we were able to perceive the depth necessary for good counseling. This article can only suggest that depth. This very depth is, of course, also a reason why a minister must be cautious in counseling. He must know what he can **not** do as well as what he can. Even though a minister may now have seven years of higher education in college and seminary a psychiatrist must have ten or twelve and that more concentrated in this field. We felt, therefore, that while our own counseling will be helped by such sessions; we shall also know better when to ask for more expert help. It might be well to conclude on this note: that while we are continually confounded by the depths to which the human soul becomes warped and perverted, we are continually astounded by the way in which the love of God penetrates even into these depths.

Faith And Power

Elizabeth F. Caviness

Who has not seen or heard of a great
Faith that could move a mountain?
Or a power, properly directed, that
Could produce a desert fountain?
But whether it's man's inventions
That change water's course or land's lay
Or the mighty hand of God; faith and
Power work together in every way.
And it matters not if man's stature
Be that of king or lowly peasant;
If he has no faith in the future,
Then he has no power in the present.

God's People Tested

Background Scripture: Numbers 13:17-14:45.

Devotional Reading: Hebrews 3:5-19.

Memory Selection: **Today, if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness.**
Hebrews 3:7, 8.

"OPERATION SPYING OUT THE LAND"

When the children of Israel drew near the land of promise they sent men to "spy out the land" — to see what kind of land it was, fat or lean; what kind of people did inhabit it, few or many, strong or weak, camp-dwellers or city-dwellers; to get any and all information that would help them in making their plans for conquering the land which Jehovah had promised. It was all in keeping with what we call in modern language "Intelligence" or "Espionage" Department. The wise commander wants to know the lay of the land, the number and disposition of forces, the spirit of the opposition. The Church may well be as wise as the children of this generation. A survey of a community will reveal the unchurched, the areas of need, the nature of programs necessary and so forth. Too much church work is aimless and futile because the people do not know "the lay of the land."

THE REPORT

The twelve men were gone forty days. They made a thorough survey of the land. They brought back evidences of its fruitfulness — bunches of grapes were so large and luscious that they had to be carried between two men on a heavy stick! ! They were agreed on several of the main items of the report: It was a good land, flowing with milk and honey, fertile and fruitful; the people were numerous and strong, some of them were giants; the cities were fortified and well-defended; it was a land greatly to be desired — they all agreed on these items in the report. But there was a marked difference in their recommendations! **The majority** of the men, ten in number said "we are not able to go up against the people, the land eateth up the inhabitants thereof, all the men we saw were of great stature, there were giants, and we were in our own sight as grasshoppers, and so we were in their sight." "Mr. Chairman, we move that we do not attempt to possess the land."

But there was a **minority report.** Before the vote was taken, two of the men, Caleb and Joshua, had something to say. "Mr. Chairman, a great deal of what these men say is true. But in spite of all these facts, we believe we ought to go up at once to possess the land, for we are well able to overcome it. We offer a minority report and a substitute motion: "We move that we proceed at once to go in to possess the land." But the substitue motion was defeated and the majority report was adopted. And that was that.

EYESIGHT OR INSIGHT

These reports show so clearly the fact that genuine seeing is more a matter of insight than eyesight. The facts were the same, the reaction was different. One group of men, saw only what they could see with their eyes; the other two men saw with the inner eye of faith. They saw the difficulties to be sure. But they had eyes to see, minds to understand, and souls to sense the power of the unseen. They knew some facts that did not appear on the surface. They believed that there was a profound moral purpose which ran thru history, that God was their Unseen Ally, that He would help them in the fight and eventually give them the victory. It was no dare-devil Jesse James spirit which prompted them to say what they did — it was a simple, sincere profound faith in the living God who they believed was their help for the future as He had been their help in the past. But the fickle Israelites were depressed by the voice of the majority! As Dean Brown writes, "thus does numbers make cowards of us all."

Giants and grasshoppers! When I read this story, and these words, I recall to mind an experience of nearly fifty years ago. The Junior College or Preparatory School which I attended was playing Washington College in what was for the College, a "tune-up game." When they ran on the field, wrapped in huge blue blankets, they looked like a herd of elephants to some of our players. And one fellow, scared to death moaned, "My gosh, ain't they big! !" Our quarterback, a little pint-sized fellow with the heart of a lion, slapping on his breast said "Big, h - - -, they ain't no bigger in here than I am! !" He wasn't a giant in size, but he wasn't a grasshopper — he was a giant in heart and spirit, and what he did in that game is still an epic among the Alumni of the institution! God be praised for men and women who believe in something. But more, for men and women, who acutely conscious of their own limitations, still stand resolutely against great odds, and battle bravely for great causes, because they believe in God and His increasing purpose in human life. Furthermore, let no man be afraid to take a stand with the minority against the majority, for the minority of today is often the majority of tomorrow, and the majority of today is often the minority of tomorrow. And that is true of the burning issue that confronts our nation today! "If the Lord delights in the purposes we cherish and in the courses we take, He will give us the land even though the vote be ten to two against the project." That is the verdict of history.

SUNDAY SCHOOL LESSON

May 18, 1958

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland Congregational Christian Churches, Chuckatuck, Va.

THE PENALTY OF UNBELIEF

"Because all those men which have seen my glory and my miracles which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice, surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it." It was not the outbreak of hurt feelings, or wounded vanity that prompted Jehovah to say this; it was simply an announcement of the penalty which the unbelief of the people would inevitably and inexorably bring upon themselves. Lacking faith in themselves, and worse still lacking faith in the God who had showed His power and His care on so many occasions, unwilling to pay the price of discipline and work and struggle and sacrifice, they had shut themselves out of the great inheritance which was their's not for the asking, but for the taking. How often this happens to individuals, to churches, even to nations. There were occa-

(Continued on Page 15)

Our Churches And The College Campus

By Richard K. Morton

The churches have one of their most important mission fields on college campuses. One of the most important tasks in linking religion with modern life is done on the campus.

In the life of a non-dormitory university, in particular, both administrative officials and local churches have a great responsibility to promote religious thought and life.

Many words have been written on this subject, but I prefer to devote these few paragraphs to some practical projects.

1. Plan specific projects and programs with the university administration and chaplain, so that something is available for students every week — and every day, if possible. Various plans can be put into effect. Local clergy may rotate in going out to the campus and being available for certain hours of the days of a given week. They may bring out some laymen, lay women, and/or young people. A local denominational official may be made available for this service. Programs in near-by churches may be centered regularly on college work.

2. Arrangements may be made with the university chaplain to have a series of speakers, luncheons, dinners, etc., with the express purpose of getting students and local religious groups to know one another. These may serve the cause of local evangelism, recruiting for Christian service, promoting summer conferences and camps, setting up study groups, making available students for recreational programs, etc.

3. Special emphasis should be laid upon meetings with the faculty and staff, inviting them to speak at church groups, etc.

4. Through the local ministerial agency there should be worked out a series of varied programs covering the principles of Christian doctrine and life, the advantages of a life in Christian service, local Christian needs, and much more. Men should be made available to speak at chapel services, general assemblies, and special meetings. Deputations of students should be welcomed from the university — including groups of singers as well as those who would give their testimony.

5. Local churches should make as many contacts as possible with the chaplain and director of placement, so as to help students find jobs at camps and conferences and in temporary summer church work.

6. Brochures of various types should be prepared for meeting specific needs of students whose time is now largely occupied with university student life. This should also include the peculiar problems of the evening college student who works during the day.

7. Small gifts of equipment and materials (such as Bibles, hymnals, religious literature of various kinds, a simple lectern or table, pictures for the chapel room, etc.) may be made to the university.

8. Prizes may be offered for the best essay or project in this field during an academic year.

9. Churches may hold College Sunday each year, stressing special sermons and some phase of the religious life of the college student.

10. Churches can also be instrumental in forming Prayer Leagues and Bible study groups on campus as well as in encouraging and counselling pre-ministerial students.

In such ways campus and church can draw closer together and serve better their common cause. The opportunities are great, and our churches should not remain aloof from the opportunities and responsibilities associated with campus life.

DEAN OF
COLLEGE
ADMISSIONS

Too early?

Well, perhaps.

And yet, when she reaches college age, will she be too late? Too late to get the kind of higher education so vital to her future and the future of her country?

It all depends.

By 1967 the number of students seeking college entrance will *double*. Even now, classrooms are overcrowded. Faculty salaries are so low that many qualified people must leave college teaching. All this adds up to a serious threat to the ability of our higher educational system to produce thinking, well-informed graduates.

In a very real sense, our personal and national progress depends on our colleges. They must have help in keeping pace with their increasing importance to society. Help the colleges or universities of your choice.

* * * *

If you want to know what the college crisis means to you, write for a free booklet to: HIGHER EDUCATION, Box 36, Times Square Station, New York 36, New York.

AT OUR CHURCH HOME FOR CHILDREN

Even Buttons Help

John G. Truitt, Superintendent

Dear Friends:

Thank you very much for the good report this week. We are beginning to wonder whether when our year ends Sept. 30 we shall have our very necessary goal of $80,000.00. We have only 21 weeks more, and those are the weeks in which we often have low tide in giving to the Home for Children. The total of this report stands at $50,071.29 which may be misleading if you do not take into account that three months of 1957 are included in that figure — October, November and December. Our fiscal year begins October 1.

To reach our $80,000.00 goal we shall need an average of $1,428 each week left for us in this year. We have been so accustomed to counting the Thanksgiving Offering as being yet ahead of us at this time I thought it might be well for us to remember that we have already had that offering and that it is included in the above figures.

Our sewing matron asked me to let "some of the ladies know" that we need buttons — not that we have lost our buttons. She thought that some of the women might have kept collecting buttons across the years and would have some of all sorts and sizes and that they might like to donate them to the Home — coat buttons, suit buttons, shirt buttons, buttons — just box them up and carefully wrap them and send them to us.

Also we have inquiries as to whether we are still collecting coupons. The answer to that is yes. We do not use coupons which mean so much off of some product — "this coupon and 10 cents," no! Within the last ten days we have mailed 77,000 coupons. So you can see we are still collecting them. We thank you everyone.

Let me call your attention to the memorials being received quite frequently. Many of the Children's Homes do better along this line than we do, although so many of our friends are remembering to memorialize loved ones, neighbors, or friends in this way. An appropriate acknowledgement card is sent both to the donor and to the bereft family. The double thoughtfulness of such remembrances is much appreciated by the persons concerned.

Perhaps her work on class looks better to her teacher because she is prompt, kind, and appreciative. She does her work well. That must have a great deal to do with her grades. Whatever it is this young lady makes "A's" on her reports — yes, all "A's". She was here in my office just now, and as modest and quite as she could be when a small favor was made for her excellent report.

But there were three "bad" boys

REPORT FOR MAY 5, 1958

MONTHLY OFFERINGS

Amount brought forward			$16,279.78
Eastern North Carolina Conference			
Ebenezer	$ 50.00		
Hope Mills	3.00		
Mt. Auburn, S.S.	7.35		
Mt. Gilead	4.00		
Southern Pines	187.60	$251.91	
Eastern Virginia Conference			
Bethlehem (Nans.), S.S.	76.94		
Burton's Grove	14.00		
Mt. Zion	21.00		
Christian Temple, S.S.	90.70		
Rosemont	60.00		
Suffolk	30.00	292.64	
North Carolina and Virginia Conference			
Danville	10.00		
Happy Home	41.00		
Mebane	5.00		
Mt. Zion	59.24		
Tryon	58.00		
Union (N.C.)	195.00		
Union (Va.), S.S.	5.00	373.24	
Western North Carolina Conference			
Pleasant Union	19.28		
Zion	30.00	49.28	
Virginia Valley Conference			
Winchester, S.S.	10.00	10.00	
Total			$ 977.11
Grand Total			$17,256.89

SPECIAL OFFERINGS

Amount brought forward		$32,118.39
Mrs. Esther E. Jinkens, St. Paris, Ohio	$ 2.03	
New Hope Christian Church, Roanoke, Ala.	5.00	
Senior High S.S. Class, Union (Va.) Church	4.00	
Women's Fellowship, Pinedale Comm. Church, Pinedale, Wyoming (Friendly Service Gift)	11.50	
Woman's Fellowship, First Cong. Church, Geneva, Ill. (Friendly Service Gift)	20.00	
Carolina Power & Light Co., Raleigh, N. C. (dividend)	1.65	
Peshastin Women's Service Guild, Peshastin, Wash. (Friendly Service Gift)	10.00	
Young People's Miss. Soc., Burton's Grove Church	14.00	
Young Mothers' Group, Women's Asso., Grosse Pointe Cong. Ch., Grosse Pointe Woods, Mich. (Frdly. Ser.)	5.00	
Mr. & Mrs. D. M. McLelland, Elon College, N. C.	10.00	
In Memory of D. R. Fonville	10.00	
In Memory of James F. Porter	5.00	
In Memory of R. J. Kernodle	10.00	
In Memory of R. J. Kernodle	5.00	
In Memory of E. G. Norwood	12.00	
Special Gifts	570.83	
Total		$ 696.01
Grand Total		$32,814.40
Total for the Week		$ 1,673.12
Total for the Year		$50,071.29

just ahead of her — no, I do not mean they are really bad, for they are three good boys. I was just about as proud of their grades as the one who had done so excellently. They were good passing grades and showed an upward trend. All of us could make better grades. But the fellow who may get my handshake is the one who has the grit to work hard and study well when he knows his best will be but poor. Out yonder in the business of living a life a lot of those fellows are at the top. And when you put ability and willingness to work or study, or both, together, you have a combination which is hard to beat.

MIRACLES I SEE AND CAN'T EXPLAIN

(Continued from Page 6)

the agony of being divorced by the man she loved, and left alone in her great need. To do that reveals a power at work greater than that of the hurricane or the earthquake that rends the rocks asunder or sets the earth to quaking.

SUNDAY SCHOOL LESSON

(Continued from Page 12)

sions and places when Jesus could perform no mighty works because of the unbelief of the people!

THE HEARTACHES OF A GREAT SPIRITUAL LEADER

When God pronounced His judgment upon His people, it broke the heart of Moses. Here was no demagogue, appealing to the passions and aspirations of the people to further his own purposes, but a man genuinely devoted to the highest welfare of the people, unworthy it would seem of his interest, yet retained within his love. His prayer at first seemed as if he was standing between the wrath of God and the fickle people, or even between the Lord and the possible loss of His reputation. As a matter of fact, he was standing between the people and themselves — their real selves as bound up with the eternal purpose of God, and their worst self which came to light in such flagrant distrust. Here was consecrated leadership at its best.

The first Sunday school in the world was started in Christ Church, Savannah, Georgia, by John Wesley, either 1736 or 1737.

In Memoriam

"Blessed are the dead who die in the Lord."

DAWSON

On Sunday evening, March 23, 1958, the Death Angel came and took away one of our most beloved and faithful members of Turner's Chapel Congregational Christian Church, Miss Blennie Dawson, having joined this church early in life.

Therefore be it resolved:

First, that while our hearts are sad and we feel keenly the passing of this loved one, we bow in humble submission to God's will. We shall long remember her sincerity and tireless devotion to the work of her God and Church which she loved. She gave generously of her time to the sick, always giving a helping hand to someone or some project. Our lives are much richer for having known and worked with her.

Second, we extend to her family and other loved ones our sincere sympathy and commend them to the love of God whom she served so devoutly.

Third, that a copy of these resolutions be sent to the family, a copy to THE CHRISTIAN SUN for publication, a copy to the Woman's Fellowship of which she was a charter member, and a copy to Turner's Chapel Congregational Christian Church of Sanford, North Carolina, Route 5, to be placed on record.

Respectfully submitted,
Mrs. Harold Sauls
Mrs. Leonard Lassiter
Mrs. Clifton Spivey

MORRIS

It will be remembered that Mr. L. E. Morris passed from this life on Christmas Day 1957 at the age of 84. Since that time Mrs. Morris had been very lonely and it seemed that she could not adjust to the fact that the chair he had occupied, alone with her a great part of the time in the last year or so, was left vacant. Neither Mr. nor Mrs. Morris had enjoyed good health in the last couple of years although neither of them had been confined to bed.

Sunday, March 30, Mrs. Morris ate dinner with the family, went back in the living room, and quietly passed away at the age of 80. She had been a faithful member of Mt. Olivet (G) church since early in life. In fact she was a charter member of *Old* Mt. Olivet Church. In her passing, the church, the woman's fellowship, and the Sunday school have lost a faith member.

She was a teacher in the primary grades for a number of years. Mr. Morris was a faithful member of the Sunday school as long as his health would permit him to attend. His support and contribution to the church will be greatly missed.

They are survived by three daughters and one son — Mrs. Elsie Knight of Dyke, Miss Thelma Morris of Arlington, Miss Winona Morris of the home at Dyke, and Norman Morris of Princess Ann, Virginia.

Although they are being greatly missed by the family, the church and the community, we must bow in humble submission to our heavenly Father's will. We extend to each of their children and loved ones our deepest sympathy, and hold up to them the Christ who doeth all things well.

The Woman's Fellowship of Mt. Olivet Church.

Mrs. B. G. Snow, Sr.
Mrs. B. G. Snow, Jr.
Mrs. Elphis Z. Morris
Committee

PARKER

We, the members of the Women's Fellowship of the First Congregational Christian Church of Portsmouth, Virginia, wish to pay tribute to one of our beloved members, Mrs. Elizabeth Darden Parker, widow of the late C. W. Parker, who passed away on February 12, 1958.

Mrs. Parker had been a loyal and devoted member of First Church for many years, a member of the Women's Fellowship and the Ellen Grimes Bible Class, where she served faithfully until her death.

Her passing has left a feeling of sadness in her church and among her friends and loved ones that only time and God's grace can lessen.

In expressing our sympathy, we do hereby offer the following resolutions:

First, that we bow in humble submission to God's will.

Second, that we extend to Mrs. Parker's family our sincere sympathy and commend them to the love of our Heavenly Father.

Third, that a copy of these resolutions be sent the family a copy to THE CHRISTIAN SUN, and that a copy be entered upon the records of our church.

Mrs. H. W. Lee
Mrs. R. F. Edwards
Committee

PARKER

The members of Eure's Congregational Christian Church, wish to pay this tribute of love and respect to the memory of Mrs. Jehiza Parker, our departed member and loved one, who passed away on March 26, 1958.

To know Mrs. Parker was to love her, to be in her presence was a benediction. Her complete surrender of her life to God's service, her devotion to her family, and to her friends, and her gentle sympathetic spirit revealed Christian womanhood at its best.

Although illness confined her to her bed in later years, she bore it all with great patience and fortitude. She was kind and considerate of others, which combined with love, made her a favorite among all who knew her.

We offer through love, the following resolutions: First, that we extend to her loved ones our sympathy; Second, that we keep in our hearts the memories of her beautiful life; Third, that a copy of this memoriam be sent to her family, a copy be sent to THE CHRISTIAN SUN for publication, and a copy to be kept in our church records.

Mrs. Cleetise Briscoe
Mrs. W. N. Alexander
Mrs. Luther Eure
Committee

Pentecost — May 25, 1958

A MESSAGE FROM THE PRESIDENTS OF THE WORLD COUNCIL OF CHURCHES

As representing the World Council of Churches we take occasion of this solemn festival of Pentecost to send a Christian greeting to our member Churches throughout all five continents and in the islands of the seas. Grace be to you all and peace, from God the Father and from our Lord Jesus Christ.

We celebrate today the first Christian Pentecost, when the Spirit was poured out upon all flesh—"Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians." (Acts 2:9-11).

The Spirit is a Spirit of **unity.** "They were all together in one place" and the Spirit "rested upon each" (Acts 2:1-3). Let us then always pray that the spirit of unity in faith may prevail amongst us, in accordance with the last prayer on earth of our Lord Jesus Christ.

The Spirit is a Spirit of **power.** "You shall receive power when the Holy Spirit has come upon you" (Acts 1:8). Weak-willed as we are and lacking in resolve, the Gospel would be of little avail to us, if it merely instructed us how best to order our lives and our societies, but did not provide the enablement to act accordingly. At the first Pentecost men and women were lifted far above their ordinary selves, and in their weakness were made strong to do and to endure many things for which the Church still daily praises God.

The Spirit is a Spirit of **witness.** He both bears witness Himself and inspires us to Christian witness. Part of the promise of the first Pentecost was, "You shall be my witnesses. . . to the ends of the earth" (Acts 1:8). It was on this day that the world mission of the Church began. Concern for the work of Evangelism is a necessary condition of its enjoying such blessings. Moreover, our witness must be "to all the world" and "to every creature." We must not stop short of "the ends of the earth."

Today, then, let us not only commemorate that marvelous outpouring of the Spirit on the first Pentecost long ago, but let us seek by God's grace to recover the unity that was then so manifest, the power that was enjoyed, and the zeal for world-wide evangelism that then filled every heart. "And above all these" let us "put on love which binds everything together in perfect harmony" (Col. 3:14). As we join in prayer to this end, may God's richest and most enabling blessing fall upon us.

The Presidents of the World Council of Churches

The Very Rev. John Baillie,
Edinburgh, Scotland

Bishop Sante Uberto Barbieri,
Buenos Aires, Argentina

Bishop G. K. A. Bell,
Canterbury, England

Bishop Otto Dibelius,
Berlin-Brandenburg, Germany

Metropolitan Mar Thoma Juhanon,
Tiruvella, India

Archbishop Michael,
New York, New York

Bishop Henry Knox Sherrill,
New York, New York

The Christian Sun

Miss Beatrice George
1207 Seaboard Ave.
12-1-58

VOLUME 110 MAY 20, 1958 NUMBER 20

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

THOUGHT FOR THE WEEK

Evil flourishes when good people do nothing."

IS THIS THE TIME?

Is this the time, O Church of Christ! to sound retreat?
To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of earth's fierce strife, and nobly held their ground?
Is this the time to halt, when all around
Horizons lift, new destinies confront,
Stern duties wait the nations, never wont
To play the laggard, when God's will was found?

No! rather, strengthen stakes and lengthen cords,
Enlarge Thy plans and gifts, O Thou elect,
And to Thy Kingdom come for such a time!
The earth with all its fullness is the Lord's.
Great things attempt for Him, great things expect,
Whose **love** imperial is, whose **power** sublime
Fills all the earth, if we, who follow Him —
Build in this world, **His Church,** Unconquerable!

—Sumner Hoyt

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Here And There Among The Churches

Wake Chapel had 218 for Sunday school and church May 4, with an offering of $233.54 for local expenses and $113.15 for missions.

At Mt. Auburn four new members were received into membership on Sunday, May 11, by the pastor, Rev. T. Fred Wright.

Rev. John Permar, pastor at Hopedale, assisted Rev. W. W. Hall in a revival at Danville last week. Sunday was Home Coming Day with dinner on the grounds.

Last Saturday was **Work Day for Christ** for Newport News Senior Pilgrim Fellowship, who plan to send money earned to **Louis Wilkins** who leaves in August to become missionary teacher in Turkey.

Rev. K. D. Register has declined the invitation of the Southern Convention to become Associate Superintendent with major responsibilities in Eastern Virginia. He is remaining as minister at Union Ridge.

Rev. Everett C. Parker of White Plains, New York, will be given the honorary degree of Doctor of Divinity at the June 2 commencement exercises of Catawba College. Mr. Parker is director of the department of publicity for Congregational Christian Churches.

Apple's Chapel had a record-breaking crowd of 322 at Sunday school on Mother's Day, and a church full of people are reported to have enjoyed hearing Dean Marjorie Herford tell about mothers at the morning service. Rev. Bland Lebrick is the pastor of this growing church.

Dedication of the parsonage and burning the mortgage was a big event at Apple's Chapel April 27. The moderator of the General Council, the superintendent of the Southern Convention, the president of the local conference, and other prominent leaders shared in the service.

Congratulations to Pleasant Grove church, Paces, Virginia, for having an average attendance in Sunday school during April of 109, when the goal was 100. This goal is also in effect for May and June. New choir chairs are from the women of the church.

The Rowland Bible Class of our First Church, Greensboro is giving a scholarship fund of $250.00 for the fourth consecutive year to Ahmednagar College in India. It provides for two students in the college which was established only a few years ago by Dr. B. P. Hivale, who arose from the outcastes to become a college professor and then founder of a college that now enrolls more than 1,000 students annually.

Our Church in Richmond, Virginia, has been getting out a wonderfully attractive and instructive COURIER for many months, but is discontinuing it because of the resignation of the minister, Rev. Rufus Ansley, Mrs. Marion Dexter who has carried much of the church work during the long illness of the minister, and for financial reasons. **The Sun** will miss the weekly visits of this excellent mimeographed local church publication, and is inclined to believe that the Richmond church people will also be saddened by its demise.

A new Baldwin piano has been given to Forest Hills, Greensboro, by Mr. and Mrs. Bernard Heath. A fine gift for a newly organized church!

Rev. Russel Shaffer, pastor of First Christian Church of Portsmouth, Virginia, has accepted a call to serve Summitt Congregational Church, Dubuque, Iowa, effective in July.

Roll call of all church members will be part of the program at Asheboro next Sunday, Pentecost, when the organization of the church is observed.

Mrs. A. R. Keppel, wife of the president of Catawba College, was elected president of the Southern Synodical Women's Guild at the ninth biennial meeting of the Guild in Lexington, North Carolina, April 10. Delegates attending the meeting numbered 308.

Report of the Riggs in pictures and recordings was given May 11 at Hunterdale church. The minister, Rev. Joe A. French, says that it makes a good program. That same day three children were consecrated at the morning Mother's Day service.

Sixty-six had perfect attendance in Sunday school at Seagrove during April. Seven families with perfect attendance: Mr. and Mrs. J. R. Barker (he is principal of the Seagrove school), Mr. and Mrs. Raeford Bunting; Mr. and Mrs. Amos Farlow, Tony and Patsy; Mr. and Mrs. A. E. Garner; Mr. and Mrs. Birchel Hancock, Larry and Janice; Mr. and Mrs. Earnest Spencer, Alice and Nancy; Mr. and Mrs. Bill Thomas, Rebecca and Jane. Birchel Hancock is the superintendent, and Rev. L. M. Presnell the new pastor.

Volume 110 Number 20

THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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History Of Johnson's Grove Church

By Mrs. Margaret R. Pulley
Richmond, Virginia

Johnson's Grove church was organized in 1868 by Rev. Thomas W. Joyner of Union church in Southampton County, Virginia, following a bush arbor meeting (wheat straw floor) conducted by him and a Methodist preacher, "Kitchen," a relative of Rev. John T. Kitchen, soon after the closing of the War between the States. Rev. Thomas W. Joyner was its first pastor, and Rev. Robert H. Holland of Holland, Virginia, second pastor. The third pastor was Rev. J. Pressley Barrett, who began his first year of preaching at this church — this is part of the finding of Johnson's Grove records — and as far back as I can remember. He came back better known as Dr. J. Pressley Barrett, Isle of Wight County, Va. I cannot give the rest of the names in order as they came. My memory is not so good, but will proceed thus: Rev. John T. Kitchen, Southampton County; Rev. Mills B. Barrett, Southampton County; Rev. C. C. Peele, Rev. R. H. Peele, Rev. Robert E. Barrett, Southampton County; Rev. Henry C. Moore, Southampton County; Rev. J. William Barrett, Isle of Wight County; Rev. J. Wallace Rawls, Nansemond County; Rev. J. M. Roberts, Windsor, Va.; Rev. Elisha Bradshaw, Isle of Wight County; Rev. C. E. Newman, Rev. J. W. Fix, Rev. Robert Kimball, Dr. Elwood W. Jones, Dr. Wm. T. Scott, Rev. William A. Grissom, Rev. Harvey L. Carnes.

Below are some of the charter members who lived long enough for me to remember: Deacon James Butler, the father of Rev. Murdock Wellons Butler, who also was a life time member of Johnson's Grove, sent out by said church as a ministerial student; Rev. Henry C. Moore, a member of Johnson's Grove as long as he remained in that section. I have been told the Rev. Murdock W. Butler organized Waverly Christian Church. I am not sure, but I believe he organized Ivor Christian Church; anyway, he had a guiding hand. That's where he met his first wife and his home was there for several years. Other members were Deacon Pattaway Johnson and his wife "Margaret," for whom the writer of this article was named. Deacon James P. Davis, Deacon John Wellons, a cousin of Rev. Wm. Brock Wellons, D. D., of Sussex County, Va., was a charter member. The information came to me that the Wellons family belonged to the Church of England. Some of this information the writer gathered from a little book published by Dr. James Wellons, brother of Dr. Wm. Brock Wellons. Other members were Deacon Alexander Bradshaw, Deacon Elvin Doyle, Deacon Jeptha W. Johnson (it was his father who gave the first plot of ground for the first original building (1868), while the second addition to the building was made in 1874). At last an entirely new church was built in 1907, dedicated to the founder, Wm. H. Joyner, a charter member (his wife's father "Wills" built the church in September of the same year).

Our members are few and so far God has led us safely through, but we are no longer able to hold our own, and I never expect to be able to attend services at Johnson's Grove anymore. I will not say that Johnson's Grove has met a dead end, for her influence and works will live on in the lives of others, and like an extinct volcano, may spring up. Sometime, somewhere in memory also of the neighboring churches who have stood by us amidst the thick and thin through the years of joy and sorrow will she live. We will never forget Dr. Wm. T. Scott, who worked so hard to help give her one white dress, and Brother Harvey L. Carnes, who was able to help see her out of debt and go over the top with her finances. This is as the praises have come to me by letter from Mrs. Hugh P. Beale. Dr. Scott, I will never forget that sermon you preached: "And they with one accord for the same purpose in the same place" will find the answer. I am also sending you a picture of Johnson's Grove sent to me by Miss Marcia Vick which I prize very much.

Johnson's Grove Church

Note: The members of Johnson's Grove have voted to disband, and the Eastern Virginia Conference is taking proper steps to liquidate the property.

W. T. S.

Denominations Need To Unite

Auburn, Maine, May 6 — Christians must make greater efforts to heal the breaches within Christendom if they expect the rest of the world to listen to the church's message of reconciliation, a church leader said here today.

Rev. Dr. Sheldon Mackey, Philadelphia, Pennsylvania, secretary of both the Evangelical and Reformed Church and of the United Church of Christ told the annual meeting of the Maine Congregational Christiaan Conference here tonight that "There is division" in the mission of the church and "this division weakens and undermines the witness of Christ to the world."

Often, Dr. Mackey said "one gets the impression that the major portion of the energies, talents, time and possessions which are to be found within the several branches of the Church Universal is aimed at perpetuating what those branches have become — the ecclesiastical status quo — rather than striving toward the one mission which is the primary purpose of the Church which is truly Christ's.

Dr. Mackey termed the progress made by the United Church thus far as "the first infant steps" but added "they are steps nonetheless."

He added, "In the first motions of our unity of spirit and purpose in Christ we have taken steps together which give us good cause for rejoicing and hope for the morrows to come."

The church leader particularly cited progress which the united group had made in work with students on college and university campuses, united activities in Christian social action, and a strengthened program of Christian education. The Christian education divisions of the two denominations are at work on an entirely new curriculum of both student's books and teacher's aids for Sunday Schools of the two churches. The two groups are also sponsoring a nationwide conference and training session for Sunday School teachers and workers at Purdue University in August of this year.

The Ascension

He had also, after his passion, shown himself alive unto them with many sure proofs, appearing unto them at intervals during forty days, and speaking of the kingdom of God. And while in their company he charged them not to leave Jerusalem, but to wait for the Father's promised gift.

"This you have heard of," he said, "from me. For John indeed baptized with water, but before many days have passed you shall be baptized with the Holy Spirit."

Now when they were with him, they asked him: "Is this the time for you to restore the Kingdom to Israel?"

"It is not for you," he replied, "to know times or occasions which the Father has reserved within his own authority; but you shall receive power when the Holy Spirit has come upon you, and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the remotest parts of the earth."

When he had said this, and while they were looking at him, he was carried up, and a cloud closing beneath him hid him from their sight.

Acts 1:3-9. Weymouth

What more needs to be said? There is the simple story as recorded by the historian Luke. Notice a few phrases. "It is not for you to know" everything. "Wait for the Father's gift." "Witnesses . . . to remotest parts of earth." "Hid him from their sight." Then they stood gazing up.

We must remember that there is work to do, that we must be prepared for that work, that the world is our garden. Clouds may blind us, but the Presence is available for those who look up. The Ascension of the Master is part of our faith. His home is not in Joseph's tomb; neither is he wandering about the earth appearing now and again to those who love him. His home is in Heaven, and his Presence is with those who will do his will.

Pentecost

In the course of the day of Pentecost, they had all met in one place; when suddenly there came from the sky a sound as of a strong rushing blast of wind, filling the whole house where they were sitting. And there appeared to them tongues of what looked like fire, distributing themselves over the assembly; and on the head of each person a tongue alighted. They were all filled with the Holy Spirit, and began to speak in other tongues according as the Spirit gave them words to utter. Acts 2:1-4. Weymouth.

Fifty days after the resurrection came Pentecost; and it was on Pentecost that the Holy Spirit came to the disciples, and the Church was born. Writers of that time had difficulty in explaining exactly what happened. There was a sound like a wind, flames like fire, and a Spirit that transformed fearful followers into determined leaders. God's power and presence were adequate for the needs of the moment. Strangers from far places heard the word of God in their own language. Three thousand people united with the church that day.

It is still difficult for us to explain just what happened at the first Pentecost after the death of Jesus. And it is equally difficult for us to explain why so little happens at Pentecost now when we are the people who assemble in the name of the Lord. We do know that people united with the Church then, and deep in our hearts we wish that they would now. The people and the Spirit are still here; the difference must be that we are not like the disciples. Here is a field for meditation.

The Ministers Retreat

This does not mean that they have halted their progress, that they have faced an enemy and retired from the battlefield, that they have been defeated in some high purpose or planned program. The Oxford dictionary says that since 1756 the word retreat has this meaning: "A period of seclusion or retirement from one's ordinary occupation devoted to religious exercises."

For a part of three days last week about fifty of our convention ministers met at Moonelon for their annual retreat. Dr. William F. Frazier, treasurer of the General Council and of the Board of Home Missions who handles millions of dollars for the denomination and whose mind is filled with financial facts and figures, gave a wonderful series of lectures on the Gospel of St. John. When his day's work is ended in the late evening, his Greek New Testament, commentaries on the Scriptures, and classic literature constitute his relaxation; and when he tells of the root meaning of the words used in the Gospels, ministers sit up and listen. Another feature of the religious part of the program was a series of lectures by Dr. John Carlton of the Duke University faculty on preaching. His interpretation of that art was so skillfully done that it made even an old timer want to construct and preach some fascinating sermons.

But not all of the retreat program was directly religious. Fishing, baseball volleyball, table tennis, and other forms of recreation made the hours fly by and many muscles report that they had not been used recently. Then there were the conversations; some serious, but more of them an exchange of jokes; and all of them a delightful renewal of friendship that warms the heart and makes life beautiful.

Some of the men could not attend. To them go the warm greetings of their brothers who basked in the fellowship of each other for a few brief days. Through the retreat there will come to the ministry of our churches a new sense of direction, unity, and enthusiasm.

Too Close For Comfort

The unhappy welcome of Vice President and Mrs. Nixon in some of the countries of our near neighbors to the south last week brings to all thoughtful Americans a shock and bewilderment. What had the Nixons, or the people they represent, done to cause the stoning and other indignities heaped upon them? The answer to that must await further thought and space. However, it is certain that this outburst of hatred is much too close home for comfort.

United Youth Rally In Valley

Kenneth E. Bishop

Pilgrim Fellowships and Youth Fellowships of the Shenandoah Valley Area joined together for a united Picnic and Rally on Sunday, May 11, in St. Paul's Church, Woodstock, Virginia. Planned cooperatively by the officers of the two groups only the weatherman did not catch the spirit of cooperation. The picnic became an indoor affair. The day was a successful one however for 175 persons who were in attendance.

Registration and singing began the afternoon's activities followed by an hour of recreation under the leadership of the Rev. Robert C. Meissner of Mt. Crawford. A combined meeting of the two groups heard briefly from Rev. Kenneth E. Bishop, host pastor and one of the E & R Youth Counselors, on the hope of continued work together. Separate brief business meetings preceeded the supper.

After a leisurely meal and a period of informal fellowship the ringing of the church bell called the young people to worship. Rev. Edward Taylor of Harrisonburg was the speaker for the evening. He spoke of the meaning of the union of the two churches and challenged the young people to become builders of the United Church of Christ. Miss Mary Comer, vice president of the Pilgrim Fellowship and Miss Alice Runion, president of the Youth Fellowship were in charge of the worship service. So successful was the affair that the officers of the two groups are to plan a second united rally in the fall.

MEMORIAL SERVICE AT UNION GROVE

Memorial services were held at Union Grove Christian church on Sunday May 4, 1958. There were approximately 300 persons present for this service. The Rev. James M. Newell, Ramseur, delivered the morning message, and a short service was also held in the cemetery. Music was furnished by the youth choir of the church.

Beautiful flowers were donated and placed in the church by the Ladies Missionary Society. After the service, dinner was placed on picnic tables and enjoyed by all.

The afternoon was devoted to visiting and talking to old friends and relatives.

Pilgrim Fellowship Projects

FAITH

Study of basic Christian Beliefs

Study of our Congregational Christian Heritage

Worship Workshop

Stewardship study

Symbolism

ACTION

Hear story of Our Christian World Mission

Service Project for special mission study — (next year — Middle East North American Neighbors)

Trick or Treat — UNICEF or other worthy project

Study Community problems

Study U.S. government, voting, etc.

FELLOWSHIP

Mission Festival (in connection with Action group)

Study of other denominations

Study of other faiths

Recreation Workshop

Participate in UCYM in your state

SPECIAL PROJECTS

Youth Week — last Sunday in January to first Sunday in February

Work Day for Christ — last Saturday in October

Use Lenten Devotions for Young People

Africa — Bill & Nancy Tolley — money for their work — S. C. sponsoring Money gifts for Bibles, records, books, sewing materials, and dishes

Good used clothing

Pictures

Turkey — Louis Wilkins

Money for his work

Money gifts for soccer uniforms and sweat suits

Games, books, and magazines

Money gifts for furniture, recreation equipment, and movie projector

(Please do not send articles to mission fields until you check with The American Board, 14 Beacon St., Boston 8, Mass. or the Convention Office. Articles sometimes are more expensive for the missionary than sending the money for articles to be bought over there.)

About * * *

THE HOLY CITY OF ASSISI

Assisi, an Italian city in the Perugia province, is one of the most spiritual strongholds in the world. It is called the Holy City — the town of saints. It is an ancient little city of some 20,000 inhabitants, and it was one of the town's native sons — St. Francis — who gave the place a religious atmosphere which has lasted through the centuries.

There is hardly a more medieval city in Italy in aspect than Assisi, and this quaint idea is intensified by the burrows that run in a perfect labyrinth beneath the level of the twisty, narrow, shut-in streets — hiding places into which, before the city was fortified, the frightened citizens could enter at the first sign of an approaching enemy.

The origin of Assisi is traced back to the first days of Rome, but unfortunately there are very few remains of the monuments of that period. The most important is the Temple of Minerva with a magnificent hexastyle facade in a perfect state of preservation.

Assisi stands on the spur of Subasio Mountain and dominates the fertile nearby plains. The monastery, churches and ancient Rocca combine to confer on this ancient town the appearance of an impregnable fortress.

St. Francis, the town's most widely known native son, was born in 1182. Son of a wealthy silk and wool merchant, he led a gay and wild life until he was 19 years of age. But in 1201, when fighting in a campaign against Perugia, he was taken prisoner, and while in captivity fell seriously ill. During this illness he became seized with remorse for the wildness of his youth, and from that time until his death in 1226, his life was completely dedicated to his spiritual mission.

Almost all the monuments of Assisi are imbued with memories of the saint. His spirit, as though it were living, dominates the town's religious life. Possibly no place in the world has been so completely influenced by one man.

C. B. Riddle

Women in the Massachusetts colony were allowed to vote from 1691 to 1780, but when the Massachusetts Constitution was adopted the privilege was withdrawn.

Welcome To The Southern Convention

Rev. Frank C. Hamilton

It is a distinct pleasure for all of us in the Temple church family, to have you as our gusts for what we are confident will be a historic and spiritually rewarding session. We welcome you to our sanctuary for worship, to our homes for hospitality, and to our hearts for that distinctive fellowship that has always characterized our denomination. We are here to serve you, to make you feel at home, and to intensify the ties that bind us together in Christian love.

Yet, a welcome just to this host church would be entirely inadequate for this, the first gathering of our Convention in the second century of its service. We welcome you to the sharing of a great spiritual heritage—to the faith of our fathers, who have pioneered the Gospel in our land — to the unique and distinct way of our fellowship, in the seeking of truth and the expressing of that truth in sacrificial service. Ours is a fellowship whose manner of belief and manner of expressing that belief in life is tailored to measure for the needs and trends of our age and time. In these momentous days, there is real opportunity for a great group of believers who stress the essentials — Christ the only Head of the church, Christian an all-sufficient name for disciples, and Christ-like character the only requisite for church membership. With our emphasis on the autonomy of the individual, the individual church, and the friendly fellowship of all the churches, we can make a real and unique appeal to our time. What people need religiously, need basically, we stress and offer. It is a goodly heritage, rich in its spiritual treasures; we welcome you to its wealth of blessings and opportunities.

To whom much is given, much is rightly expected. A welcome to the sharing of a heritage is as well an initiation to its challenge. Since our last meeting, we have witnessed an intensifying of tensions in our individual and social living, an intensifying of the tensions that mark the cold war, with much of the world in two armed camps, the forces of autocracy versus the forces of democracy. Since our 100th anniversary gathering, man has successfully ventured into outer space, raising a great new frontier for man's ingenuity and pioneering spirit, and deepening the possibilities of misunderstandings and continued conflict. A third matter of historic significance has been the merger of our fellowship with the Evangelical and Reformed Church in the United States, a new and different manner of union, setting a precedent for Protestantism.

Each of these factors makes one great need apparent, a need that is evident in the life of the world, economically, politically, and spiritually. That need is oneness, a union of man with God and man with man. Increasingly, we see that the alternative to such union is chaos and confusion. The answer is in the oneness of God, and the oneness of our witness, the oneness of Christian believers in their endeavors to promote and propogate the Gospel. The merger is a promising and progressive step in the right direction, but its results wait upon us. Paul's words are precisely pertinent for our day. In our communities, in our country, and in our world, the whole creation is waiting, on tiptoe, for the progressive consummation of the Gospel, for a united witness for Christ, that stresses **oneness with God**, and **oneness with man**. To that challenge, mighty and momentous, we welcome you. If we truly appreciate and interpret our heritage, if we gladly and conscientiously face this challenge, we can do much to further His Kingdom. It is our hope and prayer, those of us in the family of this church, that our Convention sessions will greatly advance this, the goal of our Lord's gospel!

The Voice of Tangier is a missionary broadcasting station in Morocco. The Rev. Paul E. Freed, a baptist minister formerly of Greensboro, North Carolina is the president of The Voice of Tangier and International Evangelism, Inc. Broadcasts are directed by American missionaries over three powerful transmitters. The Voice of Tangier is the broadcasting outlet for Protestant Christianity in Europe, North Africa, the Middle East, and the countries behind the Iron Curtain.

Constituting Prayer At The Southern Convention

By Dr. L. E. Smith

Our Father in Heaven, the maker of heaven and earth, the giver of light and of life, the author and finisher of our faith. We love thee, we adore thee, we worship thee. Grant unto us the continuation of thy love and favors and sustain us by thine unfailing grace.

We thank thee, O God, for the blessings that thou hast bestowed upon our people so abundantly. Thou hast blessed them with health strength and abilities. Thou hast prospered them in the affairs of this world, giving to them comfortable homes in which to live, adequate sanctuaries in which to worship and from which to go out and serve thee.

Wilt thou, O God, bless and prosper them in the affairs of the Spirit to the end that all fears and doubts, envy and strife, hatred and malice may be removed from their minds and hearts; and wilt thou, O God, baptize us all with thy spirit, fill our hearts with thy love and may thy grace cover all of our sins.

And now, O God our Father, we come from our homes, our churches our parishes up to this house, thy house, our place of worship. In these pews thy servants, through years, have waited wistfully. Penitents have crowded in this altar to lay down their burdens and have arisen in the freedom of the Spirit to go out and give their witness. Thy servants, the ministers of this great church have proclaimed from the sacred desk, the everlasting gospel, have lifted up Christ to this community, to this city and to the world.

O God, as we come from the several churches of this convention to give an account of our stewardship and to plan for the days that lie ahead, bless our reports and lend us thy wisdom.

Bless O Lord our fellowship together. As we shall meet from time to time in counsel concerning our church, our plans and our program for the future, wilt thou grant unto us not only thy presence but thy wisdom and the leadership of thy Spirit. Bless all who have formulated this program and those who have the responsibility for its conduct and implementation. Amen.

Response To Welcome

President Martin T. Garren

It is good to be in this church for the 43rd Biennial Session of the Southern Convention. We are grateful for the warm reception and for the gracious and thoughtful hospitality of the pastors and members of the Congregational Christian Temple. We appreciate the efforts of the friends of this area who are cooperating with the people of the Temple in providing meeting places and entertainment for this session of the Convention.

I believe that our meeting in this church is profoundly significant. We who come from other areas and from other churches are inspired by the influential positions in our denomination and in the Convention achieved by the churches of this area through many years of high dedication and outstanding Christian service. We are heartened by the fine history of the Christian Temple, by its glorious tradition of sincere devotion to the cause of Christ and by its current determination to extend the Kingdom of God.

We are delighted to be here and we are deeply grateful to you for the kind welcome you have extended.

I should like briefly to call to your attention, by way of emphasis, the theme of this session as printed on the cover page of your program and on the front of the Blue Book.

"The whole creation is on tiptoe to see the wonderful sight of the Sons of God coming into their own."

"The things that are fallen are being raised up;
That which is growing old is being made new.
All things are coming to their fulfillment
Through Jesus Christ, Our Lord."

May we above all be on tiptoe, here in this place and at this time, to see the wonderful sight of the Sons of God coming into their own.

It would be presumptious of me to belabor the point that today in our confused and perplexed time it is necessary that the Sons of God come into their own if we are to have a world at all. I should like, however, to urge that each of us in our discussions and deliberations keep uppermost in our mind our desire, even our determination to do all within our power to insure that the Sons of God shall come into their own.

I hope that all of us here will resolve in our hearts that we will do all of which we are capable to make certain that our local churches, our conferences, our Convention, and our denomination all serve zealously to bring to reality the universal church which will be the kind of church described by the Apostle Paul as a "glorious church." I hope that each of us here will resolve that he will do his utmost to make the church actually "the Body of Christ in our midst by the power of the Holy Spirit." To do this we must above all keep ever in mind the fact that through the church we would teach, preach, heal, and worship, thereby manifesting the concern of a gracious Heavenly Father for all his children. To bring to life "the glorious church" we must be faithful disciples, devoted witnesses, obeying the commands of Christ.

At a meeting of another great Protestant denomination recently there were listed five characteristics of a "glorious church." With no intention of plagiarism, may we give brief, but sincere attention to these characteristics.

1. A "glorious church" is one which makes available a warm-hearted and inclusive fellowship. Christ's desire is to gather into his fellowship all who wish to be members of his body — the living church. We must in the church make available a fellowship which provides the one great tie to draw and hold people together — faith in and loyalty to Jesus Christ. Our churches must provide a fellowship of brotherhood where the bond of union is not nationality, nor class, nor position, nor material wealth, nor identical social, economic or political views. The bond of union instead must be a common devotion to Christian beliefs and the cause of Christ.

2. The "glorious church" is one which confronts people, men and women, young people, boys and girls, with the redeeming God revealed in Jesus Christ. It leads people to great faith in the doctrines of God, and into constant communion with him. Above all, the church must confront people with God and persuade them to yield everything to him. It must be a God-centered fellowship. Our churches must not be man-centered, or program-centered, or activity-centered. They must be God-centered.

3. A "glorious church" keeps people dissatisfied — not complacent or smug. It creates in people a wholesome discontent with themselves as individuals and as a society. In this church we have our consciences disturbed. Our moral insights are sharpened, and our spiritual minds see the light of redemptive love. In this church men and women are led and inspired to try to live Christ-like lives.

4. The church to be a "glorious church" must have an Ecumenical spirit. Perhaps we have misused that term. Be that as it may, the members of the church should join hands with other Christian people everywhere. This "glorious church" will strive to transcend the barriers of denomination and sect. The church must be a universal brotherhood of believers before it can stand on tiptoe to see the wonderful sight of the Sons of God coming into their own.

5. Finally, to be a "glorious church" the church, must have a fervent evangelistic, missionary passion. It must yearn to share its Savior and its spiritual heritage with all peoples everywhere. Our churches must be redeeming agencies, life-changing institutions.

Dr. William N. Elliott, Jr., retiring moderator of the General Assembly of the Southern Presbyterian Church, last week made this statement, with which I believe we will agree: "The happiest and the most harmonious and the most vibrant churches I know are those which have forgotten themselves in sacrificial service to people and causes clean outside themselves. Believe me, the church which allows its missionary outreach to sag is threatened with suffocation and dry rot."

God has called us through Christ to fields white unto the harvest where laborers are few. May we here and now heed that call and gird ourselves for service. May we through the church make known our love by bearing one another's burdens and so fulfill the law of Christ even unto those we have not seen and because of distance shall never see. May we here and now draw close to all in need, especially to those who yearn for love and understanding.

Then we can be a part of the "glorious church" which will see "All things coming to their fulfillment through Jesus Christ our Lord."

Family Night At Wake Chapel

Mrs. B. B. Johnson

Annual Family Night was observed at the Wake Chapel Congregational Christian Church on Thursday night, May 8, sponsored by the circles of the woman's missionary fellowship. The opening prayer and blessing for the picnic supper was led by the pastor, Earl T. Farrell.

Mr. and Mrs. Cary Powell, Jr. were in charge of the program for the evening. The hymn "Take Time To Be Holy" was sung by the group. Family devotions was presented by the Powell family with two borrowed teenagers to help their two children complete a six member family circle at the table. The skit "Deadly Dinner" with servings of radio tube, comic book, baseball, mirror and beads, and money, provided a timely lesson in "spiritual famine" in the midst of physical plenty. The mother came to the rescue with a serving of the "true Bread of Life", concealed in a loaf of bread, from which the father read Matthew 6:25-34, followed by prayer.

Special guest for the evening was Mrs. S. L. Lane, who showed colored slides of the Holy Land, with many personal observations and interesting comments on her trip there during the past summer.

An offering for the American Bible Society to help in its missionary task of translating, publishing and distributing the Bible in the language of all people was received. During a brief business meeting the following report of the Nominating Committee with officers for the year 1958-59 was presented:

President, Mrs. Rex. G. Powell; 1st Vice President & Program Chairman, Mrs. Dwight Stephenson, 2nd Vice President & Devotional Chairman, Mrs. Sam A. Yancey, Sr.; Recording Secretary, Mrs. Sam Amos; Corresponding Secretary, Mrs. Ray Powell; Treasurer, Mrs. Jesse Reaves; Key Woman, Mrs. W. Garland Ransdell; Committee Chairman — Flower, Mrs. Pearl Curl; Hospitality, Mrs. B. B. Johnson; Friendly Service, Mrs. R. M. Dickens; House, Mrs. Johnnie McKinney; Membership, Mrs. Perry Howard; Cradle Roll, Mrs. Jarvis Stephenson; Finance & Stewardship, Mrs. Sam Snead.

The closing prayer and benediction was led by Mr. Rex G. Powell, chairman of the board of deacons. There were seventy-five present for the meeting. Serving as hostesses and furnishing coffee and drinks were: Mrs. C. A. Ballentine, Mrs. Perry Howard, Mrs. Johnnie McKinney and Mrs. Earl T. Farrell.

BURLINGTON DISTRICT RALLY

The Burlington District Rally of the North Carolina Fellowship of Congregational Christian women was held on April 10 at the Beverly Hills Church in Burlington, North Carolina.

Mrs. John Robert Kernodle led the worship service. The theme for the rally was "For the Living of these Days." Miss Isabel Hemingway, R. N. medical missionary to Turkey for the American Board was the key speaker. Mrs. W. E. Wisseman, of Greensboro, North Carolina, national chairman of Friendly Service, spoke on "The United Church."

The offering went for Miss Hemingway's work in Turkey.

Mrs. Kenneth Register conducted the business session after lunch. There were 107 women and 7 ministers present. There were 19 churches represented.

Officers re-elected to serve another year were as follows: Mrs. Kenneth Register, Superintendent, Mrs. W. D. Rippy, Assistant Superintendent, Mrs. Banks Garrison, Secretary, and Mrs. Cloy Murray, Assistant Secretary.

The District Rally in 1959 will be held at the Bethlehem Church.

The meeting was closed with prayer by Mrs. W. D. Rippy.

Mrs. P. N. Thompson, Jr.
Publicity Chairman

A Family Dinner, sponsored by the women's fellowship, Sunday evening, May 4, began the observance of Family Week at Berea (Nansemond). Approximately 125 people, sitting together in families in the lovely pine paneled hall, enjoyed the meal, dessert, and visiting with neighbors. It was an hour of fellowship, fun, and good food.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Africa

Angola

May

25—**Rev. Richard Webb** is in charge of evangelistic work at Bunjei station. His wife has organized Laubach adult literacy classes to aid in reaching people of another language group than the Ovimbundu whom our mission serves. They have been in Africa since 1929.

26—**Rev. and Mrs. Maxwell Welch** are dormitory parents to the School for Missionary Children in Dondi. He specializes in audio-visual aids as a means of teaching everything from agriculture to Bible study. She is in charge of language study of new students. Both are from Maine.

27—**Rev. Dr. (M.D.) and Mrs. B. H. Woodman** are in their first term of service at the Chilesso Hospital, which has been without a doctor since Mary Cushman's retirement some years ago. He has his B.D. from St. Lawrence Theological School and is also a medical doctor. She has specialized in music and expects to work with choirs.

Rhodesia

28—Sixty-five years after its founding (the same year Cecil Rhodes and first Europeans arrived) our Rhodesia Mission is a well-rooted church, self-supporting on the local level, a Christian community that is growing, and has medical, agricultural and education work.

29—**The Congregational Churches of the American Board in Southern Rhodesia** — Thirteen churches including about 50 preaching points served by six ordained African ministers and three evangelists and about 200 lay preachers. Women's work is strong and a layman's fellowship and a youth movement are growing.

30—**Schools — Chikore** — Central Primary, 374 pupils; Primary Out-Schools, 5,212 pupils; Girls' Boarding Hostel; Boys' Boarding Hostel; Gazaland Secondary School; **Mt. Silinda**, primary, teachers training, 3-year building construction and carpentry courses, 509 students.

31—**Hospitals and Dispensaries — Chikore** — Cottage Hospital and Dispensary, 1 893 patients; **Mt. Silinda** — Willis F. Pierce Memorial Hospital, 4,340 patients; Nurses Training School, 27 students; **Zamchiya** — Masters Memorial Clinic.

Annual School Of Missions At Elon College June 17-20

THOSE WHO HAVE ATTENDED ARE ENTHUSIASTIC. PLAN TO ATTEND.

Mrs. Roy A. Richardson
Past President
Women's Fellowship, Suffolk

I've been asked to write telling you what School of Missions meant to me and why I hope to go again. I've never dreamed of writing anything for publication, but I am so enthusiastic about School of Missions that I wouldn't dare miss the opportunity to shout about it.

About fifteen years ago, I joined the missionary society in our church. The women would begin to talk about School of Missions every spring and each year someone would say, "Page, why don't you go?" Well, the truth is the word school scared me to death. I had visions of class rooms, quizzes, etc. Having two small children in school, I was so glad to see June come that I wasn't about to go to school of any kind.

Four years ago, when I was incoming vice president of our Fellowship, I felt that it was my **duty** to go. So go I did, but not without some scepticism as to what it would mean to me or the Fellowship. After a few short hours I realized what a wonderful experience I had been missing. It has always been my contention that there are a lot of good people outside the church as well as in the church, but that the very best people are in the church; because the best in the church are just that much better than the best. outside. The women in the Fellowship are no exception. They **are the best.**

My first year at School of Missions was most gratifying. Oh! how much I learned, not from quizzes and class rooms, but from lectures and informal workshops, not to mention what I learned just listening to the well informed women. It you happen to think there will be a lot of smart women there who know ever so much more than you, you are right. But, let me put you at ease. These grand people make you feel so completely at home and at ease that you will immediately feel that you have a vital place among them, and you're off to a great start.

School of Missions should be a must for incoming vice presidents, presidents, and program chairmen! It will mean not only a great deal to the individual but even more so to her fellowship. By attending you get an overall picture of what is being done throughout the convention, the United States, and the world. All of your program material can be secured and you have the opportunity to discuss it with the program committee. I can't stress enough the importance of your program chairman's attendance. She will get, first hand, all the help she will need for her coming year's work. It was invaluable to me.

Picnic at Moonelon

I attended the School the following two years. Each year was more rewarding than the year before. Having finished my term as president of our Fellowship, I don't know when I shall go again; but I hope to be there again soon.

Roy, my husband, says, "Tell them it's a good way to get a little vacation from the family — and a cheap one, too." I hadn't mentioned that, but truly it is a vacation.

School of Missions has meant more to me than I can put on paper. It made me feel a part of a very large movement. The spirit of the thing just picks you up and carries you along. I feel that I am a better and more understanding person for having been. I met such fine people, friends I hope to keep for many years.

This comes from the heart. Plan to go this year! You'll be so glad you did.

Mrs. George D. Underwood, Jr.
Holland Christian Church

The rewards of my visit to Elon for the School of Missions last summer can hardly be translated into lines of print. Although my motive was identical with that of others who attended, my background was quite different.

Having married into a family of Congregational Christians, I joined this faith only three years ago (I had been Baptist). A year later I very unwisely accepted the office of President of the Women's Fellowship of the Holland Christian Church. I was a novice in the ways of this denomination. Consequently it has been necessary for me to study and read a great deal to be able to give the leadership required.

At the halfway point in my term of office I found that a reorganization plan was taking shape in the Women's Fellowship. The School of Missions seemed to offer the only possible solution to my dilemma. Since childhood I have been a church camp enthusiast and I motored to Elon with great expectations. Imagine my delight at finding there the answers to so many of my questions concerning the women's work and the denominational beliefs. I cannot tell the reader of the ease with which our local Fellowship's year of work was planned, faciliated by my familiarity with the program materials available and with the reorganization into the six areas.

However, there was more; it was a very welcome vacation. The everyday routine of a mother of two pre-school cherubs can become rather "complicated" and a bit wearing on the nervous system. Without the daily cares and chores and with a somewhat light schedule, I was revived and refreshed.

But I still have not mentioned the item of most lasting value. Discussions in the Spiritual Life classes led eventually to a small interdenominational prayer group in our town, and the worth of that cannot be measured, only multiplied.

All advance advertisement for School of Missions should include these words for together they create a word picture of the event: INFORMATION — INSPIRATION — RE-CREATION.

Laymen Organize Crash Program For Moonelon

The Laymen's Convention in Session in Norfolk, Virginia on April 29 passed the following resolution:

"Resolved, that we, the Laymen's Fellowship of the Southern Convention, conduct a **Crash Campaign** to liquidate the indebtedness on Moonelon; that we adopt as our goal the enlistment of the laymen in every church, in raising an amount of money equal to one dollar for **each and every member of their local church**, and that we launch this Crash Campaign on May 1, 1958, and complete it not later than December 1, 1959."

It was agreed by those present that the membership figures in the 1957 Annual would be used in determining the amount for each local church.

The Executive Committee of the Convention Laymen's Fellowship was assigned the responsibility for organizing and conducting the campaign.

Those churches which have cash to report should send it immediately to Mr. John Foster, Treasurer, P. O. Box O, Greensboro, N. C. Further word regarding the campaign will be coming from the Convention Laymen's Fellowship Executive Committee. It was pointed out that this amount of money will completely liquidate the indebtedness on Moonelon and signal the completion of the project begun by the Laymen in 1952.

Convention Changed Fiscal Year

At the recent session of the Southern Convention the fiscal year for financial reports was changed to the calendar year. That means that reports will be made to the Convention Office at the end of December rather than at Conference time. Virginia conferences will need to figure for fifteen rather than fourteen months.

APPORTIONMENT FOR FOURTEEN MONTHS

Beginning November 1, 1958, and Continuing Through December 31, 1959
(This will enable us to pay apportionments on a calendar year basis hereafter)

	Annual Apportionment	Two Months Additional Apportionment	Total for Fourteen Months
Convention Home Missions & Church Extension	$ 23,000	$ 3,333	$ 26,333
C. C. Home for Children	20,000	3,333	23,333
Elon College	35 000	5,833	40,833
Christian Education	11,000	1,333	12,333
Convention Fund	36,000	5,167	41,167
Ministerial Scholarship	3,000	500	3,500
The Christian Sun	7,500	1 000	8,500
Per Capita Dues	9,000	1,167	10,167
National Home Missions & Ministerial Relief	11,000	1,833	12,833
Foreign Missions	17,500	2,917	20,417
TOTALS	$173,000	$26,416	$199,416

Apportionments for a Fourteen Month Fiscal Year for Conferences

	V. Va.	E. Va.	E.N.C.	W.N.C.	N.C. & Va.	Total
Conv. H.M. & Ch. Ext.	$ 1,780	$ 9,216	$ 3,873	$ 2,401	$ 9 061	$ 26,331
C. C. Home for Children	1,577	8,167	3,432	2,127	8,029	23 332
Elon College	2,760	14,292	6,007	3,724	14 051	40,834
Christian Education	834	4,317	1,814	1,125	4,244	12,334
Convention Fund	2 783	14,408	6,056	3,754	14,166	41,167
Ministerial Scholarship	237	1,225	515	319	1,204	3,500
Christian Sun	575	2,975	1,250	775	2,925	8,500
Per Capita Dues	687	3,558	1,496	927	3 498	10,166
Nat'l. H.M. & Min. Relief	868	4,492	1,888	1,170	4,416	12,834
Foreign Missions	1,380	7,146	3 003	1,862	7,025	20,416
TOTALS	$13,481	$69,796	$29,334	$18,184	$68,619	$199,414

On Mother's Day and Family Life Sunday Mr. and Mrs. Charles Koch and their sons, Harold and Wade, shared in leading the service of worship at Haw River. This church has voted to erect a picnic shelter on their new church lot.

Layman's Seminar At Moonelon

Distinguished educators and Christian leaders of India, Japan, Southern Rhodesia and the United States took part in an international seminar which was held May 16-18 at Moonelon Center, Elon College, North Carolina.

The three-day program, planned to present major phases of the overseas service of the Congregational Christian Churches, is sponsored by the denomination's American Board of Commissioners for Foreign Missions. More than 35 lay leaders of North Carolina and Virginia attended.

Theme of the conference, and subject of the keynote address by the Rev. Dr. Daniel Bliss of Boston, Massachusetts, American Board executive, were, "We Have A Gospel to Match Our World." Dr. Bliss was dean of the seminar and A. D. Cobb, Jr., of Burlington, North Carolina, was associate dean.

Other important addresses were given by Dr. Raymond Oshimo, president of Doshisha College, Kyoto. Japan; Professor Joseph Barnabas of Ahmednagar College, India; Rev. Ndabaningi Sithole, Southern Rhodesia; Professor Junichi Nakamura, Kobe, Japan; and Carl H. Holdridge, treasurer of the American Board.

Each address was followed by a discussion designed not only to inform the laymen about the work of the American Board but also to reveal what the layman is thinking about the overseas work of his denomination.

Group singing was one of the interesting features of the daily sessions.

Among those contributing to the seminar program were Rev. Henry E. Robinson, chairman of the International Seminar Committee of the American Board's Prudential Committee, Burlington, N. C.; Dr. Richard A. King, United Church, Raleigh; Rev. Fred P. Register, secretary of Christian Stewardship and Evangelism, Southern Convention, Elon College; Rex. G. Powell, Fuquay Springs; D. Marsh McLelland, Elon College; Jack P. Shoffner, Liberty; and Martin T. Garren, Greensboro.

Living By God's Laws

Background Scripture: Deuteronomy 6, and 11.

Devotional Reading: Deuteronomy 30:15-20.

Memory Selection: **Hear, O Israel The Lord thy God is one Lord; And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.** Deuteronomy 6:4, 5.

REINTERPRETING LAW

Laws need to be reformulated or reinterpreted to meet changing times and circumstances. Our courts are constantly doing just this, and always will have to do it. It is no stinging indictment against law to say this; it is simply stating a fact. The same principle is true concerning divine commandments. New occasions teach new duties. Laws must be reformulated, reinterpreted, reapplied. The lesson for today is a striking case in point. "Now these are the commandments, and the statutes, and the judgments which the Lord your God commanded to teach you. . ." What laws? The Ten Commandments. The basic principles of the Ten Commandments did not need to be changed, nor will they ever be rescinded or repealed. But they have to be reinterpreted and reformulated. . . And this book of Deuteronomy is simply an elaboration or reformulation of the laws which God gave Moses on the mount.

This truth is illustrated in a striking and convincing way in the teachings of Jesus. For instance, the law said "Thou shalt not kill." It meant that one must not take life by an act of physical violence. But at the end of a long period of development and application thru the years, Jesus said that if a man harbored hate in his heart, he stood under judgment for murder. Or again "Thou shalt not commit adultery." Originally it meant that one was not to have unlawful relations with another man's wife or husband. But Jesus said that if a man looked with lustful eyes or desires on a woman, he was guilty of adultery already! Or the commandment against doing **any work** on the Sabbath Day. It was one thing to obey that law in a primitive society (although it is questionable whether it could ever be obeyed literally) and another thing to obey it in our modern world. A Sunday without any work done by anybody — absurd! ! Even modern laws recognize works of charity and necessity as immune from the ancient and divine law. So much space in these brief Notes has been devoted to this problem, because it has no much pertinence for some of the problems which perplex us today. Just as the laws of Moses had to be reformulated to meet changing times and needs and circumstances, so must our man-made laws be reinterpreted to meet changing situations.

FOR OUR OWN GOOD

"And the Lord God commanded us to do all these statutes. . . **for our own good always. . ."** Get this straight — God's laws are for our good, our highest good. **"That it may go well with you"** is a recurring theme in this second book of the law. God's laws are benevolent. Whatever discipline is involved is based on love. And as was pointed out last week, obedience to law is to be based on gratitude. "I am the Lord your God who brought thee out of the land of Egypt." He who obeys from fear or hope of reward deserves but little if any credit for his obedience. We ought to obey because we love.

RELIGION IN THE HEART

"Therefore thou shalt lay up these my words in your heart and in your soul." Religion at its best is not a matter of external law but of inner motive and spirit. True religion is the outward expression of an inner spirit. Religion must get into a man's heart and soul and not simply into his head. A man may know the Bible by heart, and still not be religious at all. Jesus was constantly warning men against the danger of making outward acts or formal beliefs a substitute for the right spirit and motive. Out of the heart are the issues of religion as well as of life.

SUNDAY SCHOOL LESSON

May 25, 1958

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

RELIGION IN THE HOME

"Thou shalt teach them diligently to your children, speaking of them when thou sittest in thine house. . ." Mothers and fathers too for that matter ought to teach religion to their children. There is a place, and there is time if the importance of religious training is recognized, for teaching children religion, in the home. Grace at meals, some form of family devotions, teaching children to pray — and not confining this simply to have them repeat meaninglessly, "Now I lay me down to sleep" but in an ever-growing way, to pray, reading Bible stories to them at night before going to bed, and in other formal and informal ways. But more: by making religion so normal and natural and genuine that children will feel the contagion of it. There are many excellent books of children's prayers, many fine Bible story books, much splendid religious material in books and magazines to be had at small cost. If the importance of the thing is recognized, time can be found, or made, for it.

RELIGION IN THE STREET

"Thou shalt teach them. . . when thou walkest in the way, when thou liest down, and when thou risest up." Religion is not a matter of one day in seven, of something for the temple but not the marketplace, of something for Sunday but not for Monday and every other day in the week. "As thou walkest" — as we go about our daily tasks, at home and outside the home, we are to express our religious faith, and to exercise our religious influence. It is not to be used when we have on our Sunday-go-to-meeting-clothes, but when we have on our work clothes. Religion in life — that is the only place that religion really counts. One major weakness in the religious life of so many people is the fact that it is compartmentalized — their religious faith is not related to their religious practice.

A BLESSING AND A CURSE

"Behold, I set before you this day, a blessing and a curse, a blessing if ye obey. . . a curse if ye do not obey." This does not mean that the good man will always prosper in material things, or that the bad man will not prosper in material things. It does mean that righteousness does bring a blessing, disobedience eventually brings a curse. And every man chooses between the two.

New Student Officers To Be Installed For Elon College Student Government

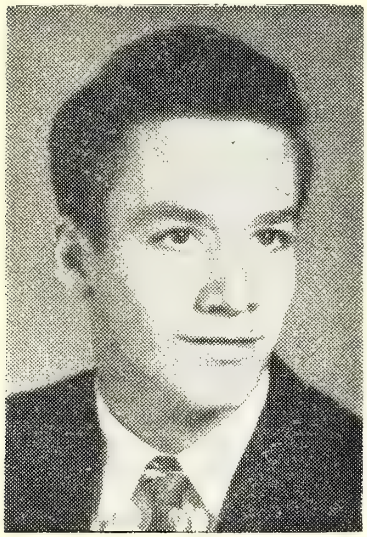
ELON COLLEGE, MAY 8, — New officers for the Elon College Student Government, chosen in the annual campus election, will be installed for the coming year at the weekly student chapel convocation to be held Monday morning.

The major officers of the student government are Ronnie Bergman, of Uncasville, Conn., president; Linwood Hurd, of New Britain, Conn., vice-president; and Kay Hughes, of Elon College, secretary-treasurer.

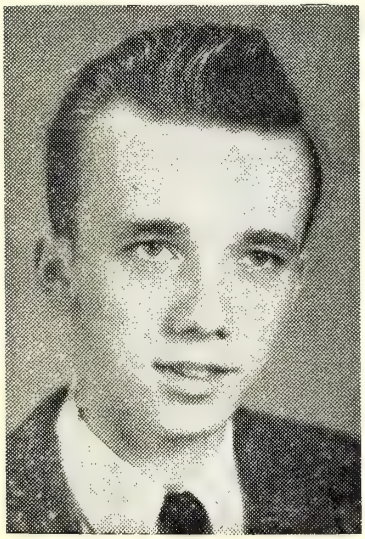
Members of the new Student Council are Dick Lashley, of Leaksville; Steve Mauldin, of Winston-Salem; Maurice DeMatteo, of Pottsville, Pa.; Ann Bass, of South Boston, Va.; and Linda Simpson, of Elon College.

Named to the new Honor Council are Wayland Medley, of Greensboro; Maurice Brosky, of Punxsutawney, Pa.; Tommie Boland, of Elon College; Faye Gordon, of Suffolk, Va.; and Jean Loy, of Elon College.

Kay Hughes, Secretary-Treasurer



Ronnie Bergman, President



Linwood Hurd, Vice President

Count no one little and insignificant who serves and worships a great God.

Elon College Reports Apportionment Giving

February 7 through April 30, 1958

Eastern North Carolina Conference

Antioch	11.00
Auburn	95.00
Damascus	54.00
Fayetteville	24.00
Hope Mills	14.25
Liberty (Vance)	75.00
Moore Union	55.00
Morrisville	20.00
Mt. Auburn	60.45
Mt. Gilead	5.00
New Elam	20.00
Oak Level	17.00
Piney Plain	81.00
Raleigh	130.00
Sanford	76.00
Wake Chapel	24.89
	$ 763.09

Eastern Virginia Conference

Antioch	44.00
Berea (Norfolk)	105.00
Bethlehem (Disp)	102.00
Bethlehem (Nans)	52.72
Burton's Grove	33.00
Dendron	2.40
Eure	10.00
Holland	104.50
Holy Neck	81.00
Liberty Spring	131.00
Mt. Carmel	22.28
Mt Zion	50.00
Newport News	264.36
Norfolk:	
Christian Temple	325.00
First	246.00
Rosemont	100.00
Oakland	116.00
Portsmouth:	
First	87.50
Shelton Mem.	32.00
Suffolk	286.60
Windsor	29.87
Warwick	30.00
	$2,396.20

North Carolina and Virginia Conference

Asheville	104.00
Bethel	7.12
Burlington, First	252.42
Burlington, Bev. Hills	51.00
Danville	20.00
Durham	26.44
Elon College	518.00
Greensboro, First	110.88
Greensboro, Palm St.	304.00
Happy Home	71.75
Hines Chapel	16.83
Mt. Zion	15.67
New Lebanon	20.60
Reidsville	160.00
Salem Chapel	20.00
Shallow Ford	31.00
Tryon	198.00
Union (N. C.)	42.00
Union (Va.)	18.00
Hendersonville	24.00
Lynchburg	7.00
	$2,118.71

—Continued on Page 13

Register Leaving June 1
To Become Superintendent Of Nebraska

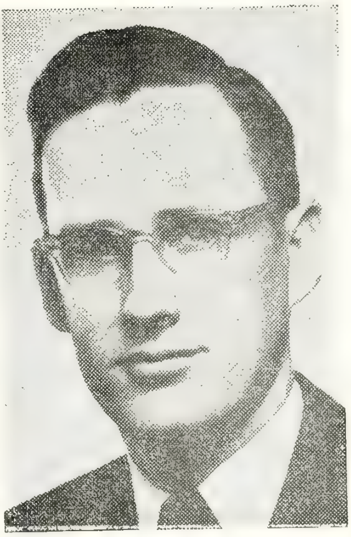
Wm. T. Scott, Superintendent

The Reverend Fred Page Register, Secretary of Stewardship and Evangelism of the Southern Convention of Congregational Christian Churches, Elon College, North Carolina, has resigned his post to become Superintendent of the Nebraska Congregational Conference. Mr. Register takes up his new post June 1st, with offices and residence in Lincoln, Nebraska.

Coming to the work of the Southern Convention in December 1954, Mr. Register has directed the Stewardship and Evangelism interests of the Congregational Christian Convention, Conferences, and local churches in the states of North Carolina and Virginia.

A native of Lee County, North Carolina, Mr. Register is a graduate of Elon College and Duke Divinity School. Prior to coming to the Southern Convention work, Mr. Register was for 8 years the minister of Wake Chapel Church, Fuquay Springs, North Carolina.

Mrs. Register, the former Miss Elizabeth Jernigan, from Godwin, North Carolina, is also a graduate of Elon College. She has taken an active place in the work of the Church, particularly in the Women's Fellowship. Mr. and Mrs. Register have two sons and one daughter.



Rev. Fred P. Register

Fred Register has endeared himself to the entire Convention by his consecration, leadership ability, and pastoral ministry. We reluctantly see him leave the Convention. We congratulate the Nebraska Conference on their choice of him to be their Superintendent. We predict for Mr. Register effective, devoted, and successful leadership. Our prayers and best wishes go with the Registers. We hope that before many years have passed that they will come "back home" to the Southern Convention to serve again, where they will always have a warm place in the hearts of us all.

THANK YOU

Fred P. Register

It is impossible for me to acknowledge personally the many expressions of appreciation and best wishes I have received. So I take this opportunity to try to express through THE CHRISTIAN SUN my great appreciation for every kindness shown.

I suppose nothing is more appreciated than the sincere kindness of friends or more enriching. I have never felt so rich in my life nor so wholly surprised and undeserving.

Surely God is a gracious God to have given me so rich an association with so many of you.

The thoughtful and practical gift of luggage (all 5 pieces!) will be treasured by our family for years.

May I request an interest in your prayers, that the gracious outpouring of both God's love and yours on my life, might not just be enjoyed by me, but that I might be a faithful steward using both to glorify God and to serve all mankind.

APPORTIONMENT GIVING

(Continued from Page 12)

Western North Carolina Conference

Big Oak	1.00
Mt. Pleasant	24.00
Needham's Grove	22.00
Pleasant Ridge	140.00
Pleasant Union	10.00
Randleman	13.00
Seagrove	30.00
Smithwood	12.25
	$ 252.25

Virginia Valley Conference

Antioch	30.00
Bethel	30.54
Bethlehem	40.00
Beulah	12.00
Dry Run	15.00
Leaksville	75.00
Linville	43.32
Mt. Lebanon	5.00
Mt. Olivet (R)	50.00
New Hope	6.00
Newport	30.90
Timber Ridge	76.50
Winchester	30.00
Wissler's Chapel	56.00
	$ 500.26
Total	$6,030.50
Previously Reported	$2,317.51
Feb. 7 — April 30	6,030.50
Total	$8,348.01

An agency for higher education in the United Church of Christ which is now in the making was asked by college and seminary presidents, campus ministers, state committees on higher education, student representatives and denominational executives of Congregational Christian Churches and the Evangelical and Reformed Church when they met for a four day session in Chicago near the middle of April. This request went to the committee drafting a Constitution for the new Church.

"Take Those Children" Means "Help Those Children"

John G. Truitt, Superintendent

Dear Friends:

Thank you very much for your generous help this week and every week. Seventeen churches have sent us funds through the Southern Convention office this week in the total amount of $541.79. Your loyalty to the work of the church as it relates to the care of the homeless children from several of our church communities is very commendable. It would be easy to overlook this Home for Children. It is, for most of you, far away and something that could be put off. But your sense of loyalty, as well as your knowledge of the need, has caused you not to forget.

The same conditions which leave two or three little children on the mercy of the public, bring also willingness of adults to be parasites on the people who show mercy and kindness. Thus the acquiring of funds to help the needy, homeless, innocent little children becomes even harder. Hence the greater appreciation for your help.

When two or three children are left homeless in a community, it is easy enough to find good, responsible people who will urge them upon a Home such as this. Yes, sir, by all means you should take those children. They need just the sort of home you have to offer. And in most such communities the people who know the circumstances are grateful and show their appreciation of the work being done by the Home for Children by their support.

On the other hand if from your community no poor children have been orphaned, or others have been left without friends, family or food, it is easy to say "Let the children's folks. . . let the public welfare. . . let somebody else. . ." But when it strikes right at your own community and everybody in the community gets upset about it the situation is quite different.

It is good to be a part of the Church and feel that your Church would like to do its share for such unfortunate and needy children. It is good to feel that the hands of the merciful Christ may be outreached to them. It is good to have a regular, definite program in each local church to provide a portion for just such circumstances.

The Church follows One who thought of others, who gave His life for others, it should therefore be easy for the followers of the Christ to remember the needy children of the Church. "Charity begins at home," but how about the child that has no home! The hand that gives a little child a home, or joins with others in so doing, knows where "charity began" but only eternity can tell where it may end. Help us do as good a job here as is possible, and then we shall trust the results to the years ahead.

United Nations expects that by 2000 A. D. the world population will have increased by from three to seven billion people. In the undeveloped countries of Asia and Africa the increase may be as much as 168 per cent, while in the more enlightened areas the increase may reach 65 per cent. Food will be a real problem, for the world may not be able to produce enough.

Life's gold mine is a pure heart, a clear conscience and Christ enthroned within.

Canada, Newfoundland and British Honduras, skirting the Yucatan Peninsula, are the three British territories on the North American continent.

REPORT FOR MAY 12, 1958

MONTHLY OFFERINGS

Amount brought forward			$17,256.89
Eastern North Carolina Conference			
Liberty (Vance), S.S.	$ 30.00		
New Elam	17.00	$ 47.00	
Eastern Virginia Conference			
Liberty Spring, S.S.	2.50		
Newport News, S.S.	14.04		
Christian Temple	10.00		
Windsor, S.S.	10.00	36.54	
North Carolina and Virginia Conference			
Durham	160.00		
Haw River	148.00		
Pleasant Grove	20.00		
Union (Va.)	50.50		
Hendersonville	5.00	383.50	
Western North Carolina Conference			
Big Oak	1.00		
Ether	7.00		
Grace's Chapel	9.75		
Pleasant Cross	22.00		
Ramseur	18.00	57.75	
Virginia Valley Conference			
Antioch	17.00	17.00	
Total			$ 541.79
Grand Total			$17,798.68

SPECIAL OFFERINGS

Amount brought forward		$32,814.40
Mr. & Mrs. J. I. Goodman, Concord, N. C.	$ 10.00	
Woman's Fellowship, Shallow Ford Christian Church	25.00	
Miss Lura Kennedy, Worthville, N. C.	25.00	
Vanceville Christian Church S.S., Tifton, Ga.	4.00	
Mary Sue Brittle S.S. Class, Bethlehem (Nans.) Ch.	5.00	
Ladies' Aid, Cong. Church, South Wallingford, Vt. (Friendly Service Gift)	5.00	
Center Cong. Church, Northbridge, Mass.	50.00	
In Memory of Mrs. J. T. Hamm, Sr.	5.00	
In Memory of R. J. Kernodle	10.00	
Special Gifts	157.04	
Total		$ 296.04
Grand Total		$33,110.44
Total for the Week		$ 837.83
Total for the Year		$50,909.12

Hunterdale Women's Fellowship made a selection and on Mother's Day Mrs. Joe A. French, the minister's wife, read the following citation

The Woman Of The Year

So quiet and unassuming that sometimes you hardly know she is around, and yet so ready with a helping hand that she is always doing something to help a worthy cause.

So unobtrusive and modest that one could easily overlook her, and yet so faithful to duties and obligations that one never has to bother or worry about any responsibility given her.

With a house full of children and all the duties that a mother of small children has on her hands she could, in self pity, stay home on Sunday mornings. Yet neither snow, rain, Sunday dinner, nor company keeps her away from her post of duty in Sunday school and church every Sunday morning.

Moving into the community as a stranger among strangers, she soon became a neighbor and friend of all people in the community.

With the skill and thoughtfulness of a Martha, she yet finds and makes time to be a Mary at the feet of Jesus in her devotion to her church and in her service to Christ.

We are privileged to recognize and honor the MOTHER OF THE YEAR of Hunterdale Church, Mrs. Chester W. Burgess, Junior.

In Memoriam

"Blessed are the dead who die in the Lord."

W. R. BROWN

In memory of a friend and neighbor—
Willie has gone to rest,
To a place called heaven,
A home of the blest.

His life on earth is over,
His pains will be no more,
He's gone to be with Jesus,
On that blessed shore.

He'll walk the streets of glory,
Those that are paved with gold,
He'll be with Jesus in heaven,
Where no one will ever grow old.

He's won a crown of glory,
By trusting God's precious son,
He'll be with him in heaven,
His work on earth is done.

He'll be missed by his friends and loved ones,
A voice they loved is still,
He's now asleep in Jesus
In the cemetery on the hill.

He loved to serve his Maker,
I've often heard him pray,
That God would guard and direct him,
In his precious way.

He was called away to heaven,
It was God's holy will,
How we'll miss his presence,
In the brick church on the hill.

He's gone to be with Jesus,
On that blessed shore,
He'll live throughout eternity,
Where death will be no more.

P. G. Wilson
Union Grove Church

FELTON

We, the members of Eure's Congregational Christian Church, wish to pay this tribute of love and respect to the memory of one of our beloved members, Mrs. Eva Harrell Felton, who left us March 30, 1958.

Mrs. Felton had been confined to her home by illness for quite some time. Throughout her illness she was sustained by a deep and abiding faith, which enabled her to endure suffering with such courage and patience that it served to strengthen the Christian faith of all who knew her.

God placed her in earth's garden for a while,
He endowed her with beauty and a tender smile.
God said to her, "Now bloom that all the world may see
My great love for all mankind manifested in thee."
She took God's command and bloomed faithful and true,
And showed Christ to others, her life's journey through.
Her loyalty and devotion to Him did not fail,
Though the storm of ill health her life did assail.
God then looked down with a smile on his face, and said
"You've proved yourself worthy of a nobler place."
We'll miss her and her Christ-like love,
But we know that she's blooming in God's garden above.

Therefore, be it resolved that a copy of these expressions be sent to the family, a copy to THE CHRISTIAN SUN for publication, and a copy to be kept in our church records.

Mrs. Cleetise Briscoe
Mrs. Luther Eure
Committee

APPRECIATED PARAGRAPHS

A recent letter to Supt. Scott from Mrs. Lois Dollar Harry, daughter of the late Rev. John Dollar, niece of Rev. J. H. Dollar, and cousin of Rev. Melvin Dollar, has in it these paragraphs which are appreciated:

"I commend the Southern Convention for such an inspiring and informative publication. **The Christian Sun** has come to our home as far back as I can remember. I often remark that the coverage on the Women's Fellowship is so thorough a group would have no trouble keeping projects and programs with **The Christian Sun** alone.

"We have been most fortunate to have a number of your fine men and women in our Southeast meetings recently. President J. Earl Danieley certainly impressed us at Southern Union College with his splendid address at the inauguration of President Walter Graham. We were happy to have him worship with us on Sunday morning at Lanett, too. Mrs. W. B. Williams really impressed our people (as always), and made such a wonderful contribution by her participation in our annual Convention meetings. Last night, I went to hear Rev. Clyde Fields, who is helping Rev. Carroll Lewis in Langdale this week (April 23)."

A FATHER'S DECALOGUE

1. Your sense of Brotherhood instills in your child respect for his fellow man.
2. Your fairness teaches him good sportsmanship in work and play.
3. Your example instills in him an appreciation of the family spirit — the true backbone of society.
4. Your companionship creates a basis for mutual understanding. Makes a pal of him.
5. Your teaching imparts a burning desire to love, honor and obey his country's laws.
6. Your encouragement helps him to apply himself to difficult tasks.
7. Your leadership in community affairs teaches the importance of local participation in government.
8. Your self-reliance helps develop an independent spirit. Encourages do-it-yourself activities.
9. Your foresight in preparing for future security develops responsibility in him.
10. Your guidance prepares him for the duties and responsibilities of citizenship in a free society.

Guides To Fruitful Living

By Richard K. Morton

1. If you have not yet sincerely repented of the wrongs in your life, and if you have not both sought and given forgiveness, attend to this today!

2. If you have kept something within yourself that would better be brought out into the light, don't keep it within for another day. Share with someone you trust — and seek good counsel.

3. If there is some task you ought to have done but you have long delayed, don't put it off any longer. Banish worry by getting busy.

4. If a link between you and someone or some group has been unfortunately broken, re-establish it today.

5. If you have never taken the time to ascertain what your attitude toward life is or what your philosophy is, determine it today.

6. If you are still keeping in use something dirty — either in thought or action or some possession — cleanse it today. Cleanliness of mind and heart is a leading path to godliness.

7. If you have not been doing much that you do not have to do or more than what you are paid for, know the joy of pouring yourself out without measure and without selfish calculations.

8. If you still have not found deep joy in living and in contributing to the life around you, know the deep satisfactions of seeking to bring joy to someone else.

9. If you have had no memorable experiences through offering tenderness, consideration, and love to others, offer them today.

10. If you have as yet made no great struggle against some enemy — without you or inside — take the field today. Get into the fight against all that would despoil, narrow, and distort life.

11. If you have not opened up the treasures of some great book or work of art, and if you have not known the thrill of discovering some new depth of the spirit, submit yourself today with new earnestness to everything that might bring this about.

12. If you have given shelter to many types of idea and attitude, and if you have followed many a guide as you have sought to find abundance of life, cultivate the spirit of Christ and let that spirit dwell within you.

The Christian Sun

Miss Beatrice George
1207 Seaboard Ave.
12-1-58

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MAY 27, 1958

SPEAKERS AT THE SIXTY-EIGHTH COMMENCEMENT OF ELON COLLEGE

(See page 13)

Here And There Among The Churches

Martin T. Garren, was the guest speaker at Forest Hills Mission in Greensboro May 18. His topic was "A United Church."

Mrs. R. W. Morton, Jr. is dean of Vacation Bible School for First, Burlington, which will be held June 9-13 for Beginners through Juniors.

Mrs. Carl H. Dawson, a member of our Elon College Community Church, has been chosen Alamance County Mother of the Year. Congratulations, Mrs. Dawson!

Here's an idea — The Women's Fellowship of Warwick church is suggesting that newspaper or magazine clippings giving evidence of Christian principles put to work in every-day life be posted on the bulletin board.

Vacation Bible School at Moonelon for Elon community children 4th through 9th grades, June 2-6; similar school at Parish House June 9-13 for children four years through third grade.

Registrations are coming in now for Moonelon camps this summer, reports Miss Ruth Dunn. If young people have a preference as to time, it will be well if they get their registrations in soon. The cost is $15.00 for each camping period.

Dr. Junichi Nakamura, graduate student at Duke, dean and teacher at Kobe College, Japan, will speak in our Asheboro church Sunday morning, June 1, in the Mission Day service. High School Seniors will be recognized.

"Great Day in the Morning!" was the intruiguing title of the Pentecost sermon at Shelton Memorial, Portsmouth, by the pastor, Rev. Thomas H. Britton. Sunday, May 18, marked the exact anniversary of his first sermon as pastor of this church six years ago.

Fourth Birthday for Warwick church will be observed May 30. A special offering will be made on that day for **other new churches.** Average attendance for April was 137 and offerings totalled $1,691.06.

Mr. Roger Gibbs, director of music for our Church of Wide Fellowship, Southern Pines, N. C., has resigned effective June 1, because he is accepting work away from that city. The church bulletin says, "This is a most regrettable loss to our church but I am sure our appreciation for past service moves us to pray God's richest blessings for Roger and Betty in their new work."

Homecoming at Union Ridge Christian Church, Route 2, Burlington, N.C. was held May 11. The sermon by the pastor, Rev. K. D. Register was entitled "Love — God's Foundation Stone." Special music was rendered by the male chorus. May 16 the Women's Fellowship had a Japanese meal in the fellowship hall, followed by a study of Japan led by Sonny Oliver.

REV. CHARLES F. PEGRAM

Mr. Pegram has accepted a call to the Bay View church, effective in June, succeeding the Rev. J. Everette Neese, who is now serving the Hallandale Congregational Christian Church, Hallandale, Florida.

SUNDAY SCHOOL CONVENTION SCHEDULE

Valley — June 13 — Mt. Olivet (G), Dyke, Virginia

Eastern Virginia — July 22 — Rosemont, South Norfolk, Virginia

Eastern North Carolina — July 23 — Wentworth, near Raleigh, N. C.

Western North Carolina — July 24 — Pleasant Grove, near Bennett, N. C.

North Carolina and Virginia — July 25 — Ingram, Vernon Hill, Va.

REV. JAMES E. WALTERS

Mr. Walters has resigned as minister of the Bethlehem (Disputanta) church, effective June 1.

REV. H. E. CRUTCHFIELD

Rev. H. E. Crutchfield has accepted a call to Damascus church, Sunbury, effective September 1.

FAMILY WEEK AT UNION

Mrs. Ralph O. Murray, Reporter

"The Precept and Example of the Home" was the subject of the sermon Dr. David W. Shepherd delivered at the morning service, May 4, to begin Family Life Week. During this time special emphasis was placed upon the importance of high ideals and standards in our homes.

It culminated in the observance of Mother's Day and a Family Night of Fellowship Sunday, May 11. At the eleven o'clock service Dr. Shepherd's sermon "A Mother's Part" was most impressive. An anthem "A Tribute to Mother" was rendered by the choir.

At six o'clock the church families enjoyed a picnic. Following the supper hour the filmstrip, "Is Your Home Fun?" was shown. A short service was presented by the Senior Pilgrim Fellowship. After joining in a Friendship Circle, the benediction was given in unison.

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Eastern Virginia News

William T. Scott

LIBERTY SPRING

Liberty Spring, Rev. H. Raymond Phelts, minister, observed its annual Memorial Day Service on Sunday, May 18, with a large crowd in attendance. Those coming "back home" saw a beautiful new Educational Building to be formally opened on May 25. Liberty Spring, as one of our old and effective churches, has had significant ministerial leadership from the day of its founding by Dr. W. B. Wellons, including the long ministry of Dr. I. W. Johnson, Dr. Jesse H. Dollar, and its present minister. It was our privilege to be present for the Sunday school on May 18, and I shared the pride of this great church in the completion of their Educational Building.

CYPRESS CHAPEL

It was our privilege to attend the morning worship service of Cypress Chapel church on May 18, and to share in the service with the popular minister, Rev. Ellis N. Clark. Cypress Chapel was the site of the first regular session of the Southern Convention in 1858 and for many years prior to that time, it had been a strong and good church. It was the meeting place of Bishop Francis Asbury and Rev. James O'Kelly prior to 1794, and was the scene of the organization of the Eastern Virginia Conference in 1818. Like Liberty Spring, Cypress Chapel has completed a specious Educational Building and is finding it most useful in providing necessary equipment and space for its growing Sunday school and youth activities. The pastor and people are to be commended on the continued progress of this great church.

BAYSIDE

Our new Bayside church, under the able leadership of Rev. G. Julius Rice, continues to have capacity attendance at both Sunday school and church. They are now contemplating an additional building to take care of the growing population, and plans are underway for construction of a more adequate parsonage. The kindergarten and nursery school are to begin operation in the church on September 8, thus providing additional community service.

NORFOLK, FIRST CHURCH

The Children's Building is under construction at First Church in its new and growing area. Rev. Olin B. Pendleton, the minister, and his congregation are eagerly looking forward to the completion of this badly needed facility for the growing Sunday school.

GREAT BRIDGE

Dr. L. E. Smith is ably serving our Great Bridge church, and under his devoted and consecrated leadership the work is moving along well. Many of the congregation have expressed the hope that Dr. Smith will continue to serve this church for an indefinite time.

Twenty-Ninth Annual Ministers' Summer School, V.P.I., Blacksburg, Virginia, July 7-11, 1958

The Rural Ministers' School is sponsored by the Virginia Council of Churches, the Ruritan Clubs of Virginia, Southern States Cooperative, and the Virginia Agricultural Extension Service.

A number of our Virginia and North Carolina ministers have annually attended this significent Ministers' School and it is hoped that there will be a goodly number of Congregational Christian men there for the coming session. The fees are $16.50. It is possible that scholarships of $15.00 each may be available to ministers or ministers' wives, and these may be obtained by writing Superintendent William T. Scott. First come, first served!

The program includes Dr. Alfred Fernbach, Woodrow Wilson Dept. of Foreign Affairs, University of Virginia, who will speak on "Responsibility and Security in International Affairs"; Rev. Richard W. McKay, Chaplain, Southwestern State Hospital, Marion, Virginia, whose subject will be, "Religion and Mental Health"; Dr. James M. Carr, Board of Church Extension, Presbyterian Church in the U. S., who will lead a discussion on, "The Relevance of Church Finance To An Effective Church Program"; and Dr. A. J. Walton, Duke Divinity School, whose subject will be, "The Church Faces The Modern Day". Dr. Donald R. Fessler is Director of the School and inquiries and reservations should be addressed to him in care of Extension Service, V.P.I., Blacksburg, Virginia.

EASTERN VIRGINIA LAYMEN'S FELLOWSHIP

South Norfolk Christian church was the scene of the spring rally of the Eastern Virginia Laymen's Fellowship on Sunday afternoon, May 18. Approximately 150 laymen were in attendance, and the sessions were presided over by President Harry H. Harcum. Invocation was given by J. Letcher Eley of Franklin, followed by a welcome by Pete Chappell of the South Norfolk, and devotions were led by the laymen of Hunterdale. A quartet from Bethlehem, consisting of Paul Parker, Mills Luter, Harvey Harrell, and Jesse Mizelle inspired the group.

At the business session, the Eastern Virginia Laymen officially approved the "Crash Campaign" to liquidate the indebtedness on Moonelon, which provides a quota for each church of one dollar per member for each and every member of each local church, as reported in the 1957 Annual. The campaign was launched officially May 1 and is to be completed December 31, 1959.

A Panel Discussion on the Congregational Christian Churches was participated in by Dr. H. S. Hardcastle, Superintendent William T. Scott, Dr. George D. Alley, Dr. L. E. Smith, and W. B. Williams.

W. H. Baker of Newport News led the group in a number of hymns.

At the banquet at six o'clock, Dr. Darden W. Jones, of Franklin, presided. Grace was said by James Ellsworth Savage, and a special program of music was presented by Rev. O. D. Poythress, host minister, and young people of the South Norfolk church. Mr. Poythress was given an appreciative ovation for his wonderful messages in song, and special note was taken of the fact that he had spent 43 years as the minister of the South Norfolk church. Mr. Poythress has announced his intention to retire January 1, 1959.

The guest speaker, the Hon. William B. Spong, Virginia State Senator of Portsmouth, was presented by Woodrow W. Piland of the Portsmouth, First, church. The Benediction was given by Jack P. Byrd.

* * *

REV. G. C. CRUTCHFIELD

It was our privilege to visit Rev. G. C. Crutchfield at his home at Walters, and we were delighted to find him much improved in health and eagerly looking forward to the resumption of his active work soon.

Remember

Friday of this week is Memorial Day in the United States. Citizens are reminded that the things we so richly enjoy are ours because others lived, and multitudes sacrificed. Without them we would be poor indeed. They wrote the Declaration of Independence, and sealed it with the blood of soldiers walking bare-foot in the snow and dying on the battlefields. They settled the matter of human slavery in America and with their gift of manhood on the battlefields gave meaning to the word courage and made possible the progress in the Southland that we love. They built schools and churches and educated those who want to learn and taught the Christian religion to children's children through the centuries. They planted farms, built factories, established courts, crisscrossed the nation with highways, and taught us how to fly. They, the people who lived before us, have given us so much that it is difficult to see just what we have added to the heritage.

Churches hereabouts have formed the habit of holding memorial services. Members and friends of other days are invited back for a day. Memories do their perfect work of recalling those who have passed from labor to reward. It is good to remember, and to remember the good. Most of us have built no churches, started no Sunday schools and laid out no cemeteries. We go, when it is convenient, to the institutions others prepared for us. Once each year we take time to remember, and remembering we are grateful.

American Honor

Vice President Nixon has taught us a new lesson in American Honor. We may not like the lesson, but it is there for us, and the world, to study.

A goodwill tour of South America by the Vice President of the United States spotlighted a man and his wife being stoned and spat upon by those they visited. A flag of the United States was destroyed. An eye witness reports that on at least one occasion the local police did nothing to stop the insults. And insults they were to the honor of the United States.

Not many years ago such conduct would have been met with immediate retaliation, or even war. Now we are a bit confused in judgment about the President sending reinforcements into our own territory not far removed from these neighbors. It appears that we are learning that retaliation is not the best method for settling disputes.

The thing that must give us greatest concern is Why Did People Want to Disgrace and Insult the United States? What have we done to deserve that? Answers are a bit illusive. Here are some that have been offered. We have not given South America a fair share of our international gifts. We have a recession that is making their living standards fall. Tariffs need adjusting so they can sell more products to us. We have not visited enough in South America. The Communists are organizing wherever possible to destroy the United States. People are jealous of our wealth and culture. The list is long, and debatable.

Why did Little Rock get mentioned in the melee? That is not the biggest town in the U.S.A. In many respects it is just another city. But when the dark skinned people of another country were trying to bring disgrace on the Vice President they mentioned Little Rock. They were thinking of soldiers, school, colored children in the midst of whites; and they didn't like what they thought.

If the honor of the United States is to be held in question by our neighbors, wouldn't it give us a much more comfortable feeling if the cause were something else?

If We Could Wish It Away

Wishing is a wonderful thing. There are times when, if we could, we would wish things clear out of existence. But it takes more than wishing.

Right now there are words that one would wish out of the vocabulary, if that would solve the problems. Take words like segregation, integration. For some even Supreme Court could be spared. Surely certain rulings would be obliterated. But wishing does not remove them. Pilate tried washing his hands of the blood of Jesus, but nobody believes that he succeeded.

Since the ideas will not leave by wishing, the only alternative is to try to understand, to solve problems connected with them, to find a way to live happily in our world.

The good citizens of Virginia are going through an agony this year that may mean a turning point in their history and that will influence nations far and wide. Court orders, backed by the Supreme Court of the United States, decree that Negroes must enter white schools. State law says that financial support will be withdrawn from any integrated school. When September comes the irresistible force is scheduled to hit the immovable object. Closed schools will leave the children of grand old Virginia without the training that is their rightful heritage. It is hardly conceivable that parents will agree for their children to grow up without education, or that private schools can instantly come into existence and give to the present generation the training now given by public schools.

What are the alternatives? One is civil war. The U. S. Government has already demonstrated that the orders of the federal courts must be enforced. If a state government undertakes to defy the federal government, we are in a condition that is hopelessly confused, and exceedingly dangerous. The other alternative is to yield to such integration as may be necessary to comply with the law of the nation as interpreted by its highest hourt. Where ths has been tried in good faith there have been no serious difficulties. It is sincerely to be hoped that the good people of Virginia, and the other states where the issue is the same, will yield willingly to the inevitable. Virginians remember the transfer of swords at Yorktown and Appomattox. The first brought freedom to a new nation, and the second restored the unity of the nation. No one has ever had to be ashamed of General Robert E. Lee. He fought valiantly, and he surrendered with dignity. The welfare of the South demanded both. It may be that inheritors of his valor can follow his example, and by so doing end another serious conflict without the destruction of life and property, and the education of the boys and girls of this generation.

And how we wish that the billions of eyes centered on us could be turned in some other direction while we privately work out our problems related to integration! It is uncomfortable to know that two thirds of those human eyes are of colored people, and that half of them are in countries with people who persistently hope for

—Continued on Page 15

About * * *

A RAILROAD FOR PILGRIMS

The oddest railroad in the world begins in a desert, runs through a desert, ends in a desert, carries no freight and no potential passengers except pilgrims. The line runs from Damascus in Syria to Medina in Saudi Arabia, and is 820 miles long.

Mecca is the holiest city of Islam, located not far from the Red Sea, and 200 miles from Medina. To this holiest of cities, the birthplace of Mohammed, thousands of Moslems go each year on their pilgrimage to pay homage to the memory of the saint who founded their religion. Time was when these pilgrims from Syria, Transjordan, Iraq, and northern Saudi Arabia traveled by camel caravans or on foot to reach Mecca. The number of worshippers increased to such extent, and the distance was so great, that this railroad was constructed for their special use.

The Sultan of the old Ottoman Empire ordered the line built, and once it was started faithful Moslems from all over the world sent contributions to help foot the bill. The Sultan supplemented these gifts from the proceeds of a special stamp tax. In the end, however, the road was completed by gifts received from united efforts of Christendom.

After the line was completed the problem of its protection arose, for often fierce bands of Bedouins, acknowledging no law above their own needs and desires, attempted to destroy portions of the road. The Ottoman government paid each tribe an annual subsidy to protect an assigned portion of the railroad. But their connection with pilgrim traffic became less respectable than protection would imply, for they robbed caravans, killed stragglers, and extorted money at every opportunity. On several occasions they even destroyed sections of the railroad which they had been paid to protect, so they could stop trains and plunder travelers.

But the railroad continued to transport Moslems on their annual pilgrimage to Mecca, the birthplace of their prophet, and to his tomb in Medina. Planning to reach their destination during the first ten days of the last month of the Moslem lunar calendar, nearly half a million pour into the area, by boat to Mecca's port, Jidda, by camel caravan, and by rail as far as Medina, 200 miles from Mecca.

Soon after World War I this unusual railroad came near being destroyed, and largely under the direction of the late Col. T. E. Lawrence, known in history as Lawrence of Arabia. He led his insurgent Arabs in a protest against the Ottoman government, and many portions of the line were dynamited.

Since then the King Ibn Saud of Saudi Arabia united the lawless desert tribe into the first strong, centrally controlled government the peninsula has known for centuries. This king rules over a region containing 800,000 square miles and a population of more than 3,000,000 people. The main portion of perhaps the world's oldest railroad runs through this territory.

C. B. Riddle

A pecularity of one tribe of African natives is the asking of questions when two members meet. When one is asked all the questions on the subject he can think of, the other proceeds to ask him the same questions.

WHY GO TO CHURCH

G. G. Givens, Newport News

My earliest recollection of a church built near my home by members of the family, relatives and friends in the neighborhood and became a part of our lives.

The gathering of religious groups is conducted on a high plane, and with the reverence for God is restrained to a commendable association.

The Church is specific in representing the religious beliefs of its congregation and stands as a monument to the faith of its people.

The atmosphere surrounding church attendance should be such as to inspire a greater effort in attaining spiritual ideals.

The Church as a building must be maintained as a symbol of high ideals and with a congregation dedicated to the promotion of Christian principles.

These things compel my attendance at Church.

Notice To The Southern Convention

I want to express to the officers and delegates of the Southern Convention, who were in session at the Christian Temple in Norfolk, Va., on April 29th - May 1st, my deepest appreciation for the call extended to me to serve my Convention in the capacity of Associate Superintendent. I feel that this call was an expression of trust and confidence in me on your part. I can assure you that this call has not been taken lightly. I have spent many hours in prayer trying to reach a decision on this matter.

After considering this call from every possible angle and after weighing carefully every known aspect of it, I feel that God has led me to reject the call. I feel that in the best interest of all concerned that it would not be wise for me to accept the call at this time.

Let me assure you that I have the best interests of the Convention on my heart. I believe in my church and in its organization, and I wish to serve it in the very best ways that I possibly can. At the present time and under present conditions, I feel that I can serve my church and my Lord best by remaining in the parish ministry.

I am indeed grateful to the members of the Personnel Committee, the Executive Committee of the Convention, my Superintendent, the many ministers and lay people who have counseled and prayed with me in trying to reach a decision on this call. I feel that God has answered our prayers and that I am doing what he would have me do. Please continue to pray for me that I may be able to serve our Master and to serve him well!

Kenneth D. Register, Minister of
Union Ridge Congregational
Christian Church.

I Look Death In The Face

S. L. Morgan, Sr., Wake Forest, N. C.

As the present year came in, I lay long one morning praying, thinking, planning at 86 for four years more of joyous life and creative work. I think the past several years have been the most creative and fruitful of my life through my numerous articles on vital subjects reaching an aggregate circulation I dare to say of some millions. Warm appreciation coming especially by mail stirs me to more eager effort for the time that remains to me. With so much yet struggling in me for utterance I long for four more years to give it expression.

I FACE DEATH SERENELY

But whether death is to come before or after 90, I face it serenely. I deeply wish to give that testimony. My life extends back through the most kaleidoscopic changes in all history. I testify that of all the changes I've witnessed, hardly any is greater than that in my own view of death and my attitude to it. Through the first half of my life I thought of death as a fearful thing. A funeral was always to me a sad event. I even preached about death as a sad and dreadful thing. I even quoted with some approval the remark of a certain great man who, seeing how death cuts across everything, said, "I could do this and this, but there is that damned death." I now see that as both silly and sacrilegious.

In the quiet of that new year meditation, I deliberately looked death in the face, and lo, it was good to look at, whether it come soon or late. For I saw that man's life on earth runs a natural cycle from birth to death, one as natural as the other, each a step upward in the career of an immortal being. As the foetus in the womb might look forward to birth as the beginning of a fuller, richer life, so the Christian dares to look forward to death as the beginning of a fuller, freer life of the spirit.

I see death therefore as no cause for either fear or sorrow. I have but one prayer concerning it, that it may please God to let me work creatively as nearly to the end as possible, and that I may be spared from prolonged suffering and helplessness, and from being a burden to others. I'm sure that is a proper prayer for me or anyone.

WHY DEATH LOOKS GOOD TO ME

1. Because It is Purely a Natural Event. Death is precisely as natural as birth, or as the passing of the caterpillar into a torpid state resembling death, to emerge a butterfly. If the ugly worm could but understand what lay ahead, would it not rejoice to enter its torpid state, to sprout wings and fly off a butterfly? Likewise a vivid certainty of immortality will take away all horror of dying, making it seem just a step upward.

2. Death Is Peaceful and Painless. Records of many hundreds of deaths make this certain. There are at most only a few doubtful exceptions. Pain and suffering are apart from death itself; they belong to the life process. Those who have watched hundreds die declare that only very rarely does one show signs of either fear or pain when death actually arrives. As death actually begins, all signs of fear and pain cease and dying itself is peaceful without either fear or pain. Almost invariably one slips into a coma, and death provides its own anesthetic Johnson: (The Years After 50, page 143).

3. Often Death Is Heaven Begun. To saints without number death has been an actual foretaste of heaven. Many in death experience the "beautific Vision"; with minds unmistakably clear, they speak of seeing dear ones, or even talk to them; they speak of hearing lovely music, calling it all "beautiful." Such instances indeed are so numerous and authentic that science has had to take notice of it, and to refer to it with respect. It is almost scientific proof, though not quite, that death is the portal opening into a blessed life beyond.

4. To Millions Death Is God's Angel of Mercy. Every countryside, every city block, has its sufferers to whom death would be a merciful release. Such stand out painfully before the mind of each of us: the cancer victim, day after day a hopeless battle with pain; the paralytic, year after year a helpless, hopeless weight for dear ones to carry; the aged saint, sure the life work is done, and often secretly praying, "Lord, if only you'd let me go home."

Who doesn't recall such? My dear neighbor, paralyzed and almost helpless for 21 years, yet nursed day and night by his frail wife. At his funeral the young pastor prayed, "Lord, we thank thee for life — **and for death.**" My heart echoed, "Yes, Lord, death was kind!"

My own mother, sometimes in terrible agony for hours, and pleading piteously, "Lord, please ease my pain, or do let me die!"

My noble deacon and leader, now for a year or two in a coma, his mind a blank, the care and despair of his dear ones.

God in "his eternal purpose of good" saw death as a necessity in the total life process, and assigned to it a function both necessary and merciful. I accept it as such, and without fear, and with a steadfast assurance that death will prove to be but the portal into a higher stage of being than I have known here, when the spirit will be released from the encumbrance of the flesh, to enjoy a freedom it has never known before.

That being my faith, I look forward to death as a rather pleasing adventure. I pray that all may approach it with a vivid faith in personal immortality and a certainty that death will prove but the beginning of life on a higher plane.

Sufficient Unto The Day

Elizabeth F. Caviness

When the outsized burden seems too heavy,
And the heart has crumpled with despair;
When the arms are too weak to lift the cross,
And the soul is too numb to care:

God broadens the back that bears the burden;
Comforts the heart that knows the pain;
Gives the needed strength for lifting;
And refreshes the soul with spiritual rain.

But man needs ask if he would be given;
Needs to seek if he would find
The always available gifts of God
For His straying, erring imagekind.

Dr. Hardcastle Expresses Appreciation

As I sit down to write, what I know will be an all-too-inadequate note of appreciation of the many, many letters which I received, and the many, many gifts of money which accompanied them, in connection with the "Recognition Service" given me for writing the Notes on the Sunday School Lessons in **The Christian Sun**, for lo these many years, I know what the poet felt when he wrote:

> "Words are such vain and empty things,
> Like mists that fly away;
> And so my heart is filled today,
> With things I cannot say."

If nothing else had been done in connection with the Service, but a word of appreciation fitly spoken at one of the sessions of the Convention, that in itself would have made my heart glad. Or if the Service had involved nothing more than the many letters which I received, filled with words of appreciation and gratitude and good wishes, that would have been a generous reward for such service as I have rendered thru the years. But when, in addition to these forms of recognition, there were gifts totaling more than six hundred dollars, almost six hundred and fifty dollars, the effect was overwhelming! My heart has been strangely warmed, and even yet it all seems too good to be true. I shall record this Service in my "Golden Book of Memories," an imaginary book in my mind in which I have stored memories of outstanding and heart-warming experiences and events and occasions. And again and again I shall turn to it with gratitude and for inspiration. And I shall try to show my gratitude and appreciation by trying to make the Notes better and better as long as I may have the privilege of writing them. More than once I have been tempted to stop writing the Notes, not because of any lack of appreciation, but because I felt that somebody else ought to do it. But I cannot stop now — it just wouldn't be cricket, as the English say.

Let me say this: I deeply appreciated the many letters which were sent to me. I have read every one several times. And I deeply appreciated the gifts that accompanied the letters, regardless of the size of the gift. There were no small gifts, even though there was nothing in the letter, or only a small amount of money in the letter. To me all were large gifts, and I thank both the givers and God for the gifts. I am taking the liberty of including a list of the individuals and the Sunday Schools and Churches represented in the Portfolio and its contents. My heartfelt thanks to every one. And as Tiny Tim said "God bless you every one."

Those Who Gave

The list of individuals and Sunday Schools and Churches represented by letters and gifts in the "Recognition Fund." (In several instances, members of Sunday School Classes signed a resolution of appreciation.)

Senior Adult Class, Beverly Hills Church; L. W. Vaughan; "A friend"; Dr. and Mrs. W. T. Scott; Lakeview Church; First Congregational Christian Church, Newport News, Va.; Hunterdale Church; Dr. and Mrs. F. C. Lester; High Point Sunday School; Walter C. Rawls; Dr. and Mrs. M. J. W. White; Mt. Lebanon Sunday School; Miss Beatrice George; Mt. Olivet Church; Dr. and Mrs. H. Shelton Smith; Newport Christian Church; Leakesville Church; Oakland Christian Church; I. W. Johnson Bible Class of Oakland; Mrs. Minnie C. England; Mrs. G. W. Pollard for Virgilina Sunday School Class; H. L. Bondurant; Mr. and Mrs. Jack T. Akin; Popes Chapel; Rev. Elmore M. Powell; Rev. Emory Carter; Bethlehem (Altamahaw) Christian Church; First Church, Henderson; and First Church Sunday School at Henderson; Mt. Zion Christian Church, Mebane; Youngsville Sunday School; Newman Bible Class, Oakland; G. Chapman White; Liberty Spring Sunday School; Pleasant Grove Christian Church; Hines' Chapel Women's Class; Suffolk Christian Church Sunday School; Amelia Church; Congregational Christian Church, Asheboro; Long's Chapel Sunday School; Wakefield Congregational Christian Church; Windsor Sunday School; Cypress Chapel Church; Timber Ridge Sunday School; Shallow Ford Christian Church; Salem Chapel Congregational Christian Church; Mrs. Annie Staley Calhoun; Mt. Zion Christian Church; Antioch United Church of Christ; Haw River Congregational Christian Church; Pearl Baker Class (Newport News Church); Mrs. Emily Miller Henley; Mt. Auburn Sunday School; Berea Christian Church; Burlington Christian Church; Pfafftown Congregational Christian Church; Hanks Chapel Sunday School; Monticello Young People's Sunday School Class; Rev. Tucker Humphries; Mr. Cyrus Shoffner; First Congregational Christian Church, Portsmouth, Va.; Bethlehem (Nansemond County) Sunday School; Adult Bible Class, Monticello Sunday School; Ladies' Bible Class, Hines Chapel; Antioch Sunday School (Eastern Va.); Bethlehem Congregational Christian Church (Disputanta) Sunday School; Holy Neck Sunday School; Rev. H. E. Robinson; Loyal Men's Bible Class, Burlington; Women's Bible Class, Burlington; Lila B. Sellars Bible Class, Burlington; A Class in the Burlington Sunday School, unnamed; and a letter signed by many members of the Burlington Church; H. R. (Ham) Morrison; Teachers and Officers of First Congregational Christian Church, Newport News; The following classes of the First Portsmouth Church: Men's Bible Class; Ellen Grimes Bible Class; Reliable Bible Class; Fidelity Bible Class; Mrs. Marion Lawrence Betterton, and Rev. Russ Shaffer; A letter from the Hanks Chapel Christian Church with 114 names on it! ! !; Shallow Well Congregational Christian Church; Mr. and Mrs. Edna Bresko; Rev. Joseph E. McCauley; Rev. W. J. Andes; Rev. Carl Wallace; Newman Bible Class (Oakland); Rev. and Mrs. G. C. Crutchfield; Rev. R. E. Brittle; Mrs. Lelia B. Joyner; Hon. Mills E. Godwin Jr.; Mr. Harvey F. Saunders Sr., Supt. Oakland Sunday School; Mrs. B. F. Frank; Mrs. Clyde R. Miller; Rev. and Mrs. W. E. Wisseman; Dr. and Mrs. James H. Lightbourne, Mr. George D. Colclough; Mr. Martin T. Garren; Mrs. Lois M. Rabey; A reader; an Unknown Friend, Rosemont Christian Church;

If I have omitted the name of any individual or Sunday School or Church I would like to know about it so that recognition can be given.

H. S. Hardcastle

The first man nominated for the Presidency who was a Catholic was Charles O'Conor, Governor of New York, named in 1872. He was also the first man to decline a Presidential nomination, but in spite of this action he received thousands of votes at the polls.

Homecoming At Mt. Zion

Lillian Sharpe, Secretary

"Homecoming" was held at Mt. Zion church, near Mebane, North Carolina May 11, with a large crowd of people present. The graves of loved ones were the prettiest they've ever been. Almost every grave had flowers on it. The picture shows how some of the graves looked.

Rev. Glen Garrett, our pastor-to-be, was the speaker. His scripture came from Matthew 26:1-21, about a woman having an alabaster box of very precious ointment. His sermon topic was **Virtues of Motherhood,** with the text taken from Luke 1:46-48. Some of the virtues of Mary as a mother were **thankfulness, humbleness,** and **faithfulness.** He suggested we could acquire these virtues by recognizing the need, offering the family, family devotions.

The Missionary Society of the church sponsored a Mother's Day bulletin in honor and in memory of our mothers. From these bulletins we made $51.25. This makes $200 the women have paid on our Parsonage Building Fund. On April 13, $1,055 was pledged on our parsonage by our church members, and we now have $905 in the fund.

Mt. Zion Cemetery

Mr. Garrett also preached for us May 18. We are looking forward to the time when he will be in our midst for good. We hope that each member will stand back of him with prayer, means, and support in every way. May God's richest blessings ever abide with Mr. Garrett and his family.

CHURCH NIGHT AT MT. LEBANON

Mrs. Vista Manuel

Our regular Church Night was held on May 9. Officers, teachers and other members met with our pastor, the Rev. Rosser Lee Clapp, to study our Sunday school lesson and discuss, "What Is Teaching."

During our business it was decided the secretary check the roll every three months and make the change in the number on the Sunday school roll. A program is to be held for the promotion of our Sunday school classes in June. Delegates and alternate delegates were elected to the Sunday School Convention to be held at Mt. Olivet (R). They were as follows:

Delegates — Mrs. Allie Andrews and Mrs. Edna Supple.

Alternate delegates — Mrs. Madelene Comer and Mrs. Betty Supple.

At our next meeting a secretary is to be elected to keep the minutes of the meetings. After the benediction by our pastor we adjourned.

TRIBUTES TO MOTHERS AT HAYES CHAPEL

Mrs. Margie Partin, Reporter

The mothers at Hayes Chapel, Garner, North Carolina, were impressed with the program paying tribute to them on Mother's Day.

At the Sunday school hour the superintendent recognized all the mothers and made an impressive talk on the big part they play today in the home and in the church.

Sunday evening the Intermediate Class of the Training Union gave an interesting program with several young boys and girls expressing their thoughts of "Why Mother is So Special to Me." The choir rendered special music.

As we went into the church service Sunday evening the men filled the choir and paid tribute with a song. Following this our pastor, Mr. Sessom, delivered a very impressive sermon on "Mothers."

To make the day more complete the people of our congregation took part in "pounding" a needy family in Garner, which we trust made Mother's Day much brighter for them.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Africa

Rhodesia

June

1—**Rev. and Mrs. Donald Abbott** went out in 1950 and he has served as "grantee" of the 40 American Board schools in Chikore, which meant he was responsible to the government for their operation. Both attended Drew University and he got his B.D. from Union. On furlough, he is working for Ed.M. degree at Boston University.

2—**Abbie Andrew** taught 30 years in U.S. before going to Africa in 1953. She has been teaching home ec. and family life at Mt. Silinda Institute and prepares material and instructions for sewing for 25 schools in a radius of 50 miles.

3—**Mr. and Mrs. Maurice Belair** went to Rhodesia last year and are still officially studying language, although he is already acting as mission treasurer and business agent at Mt. Silinda. She will teach in Institute there. For 17 years they had lived in Bradford, Vermont, where he was insurance man and she taught.

4—**Rev. and Mrs. Charles Blakney** are in first term of service and he is superintending churches of mission while John Heinrich is on furlough. Mr. Blakney's father is president of Pierce College in Athens. Mrs. Blakney plans to work with women and specialize in music.

5—**Theresa Buck** is a nurse who served 1938-44, had to return home, and then returned to Rhodesia in 1948. She is in charge of nurses' training at Pierce Hospital, Mt. Silinda. Educated at Rollins, Bates, Peter Bent Brigham Hospital, Boston, Kennedy School of Missions.

6—**Dr. Alma Cooke, M.D.,** recently returned to Africa, offering her services after 6 years of retirement. She spent 31 years in North China; since 1949 has been college doctor at Univ. of Michigan.

7—**Helen Dizney, R.N.,** served in China from 1920-42 and went back in 1947; 1951 she transferred to Rhodesia where she did health education, ran a 20-bed cottage hospital; organized Masters Memorial Clinic. Now on pre-retirement furlough.

Annual School Of Missions At Elon College June 17 - 20

THOSE WHO HAVE ATTENDED ARE ENTHUSIASTIC. PLAN TO ATTEND.

The School of Missions is a three fold MUST for me. First, as a minister's wife to receive information to better help the Fellowship in my local church. Second, as a District Superintendent to be able to help the Fellowship in the District. Third, as a member of the Women's Fellowship to gain inspiration and knowledge to help me be a better member of the Fellowship.

Mrs. Kenneth Register,
Supt. Burlington District

I have been privileged to attend a number of sessions of the School of Missions. To me each session seems to get better and I find myself more anxious each year to attend again and again and feel I can't afford to miss it. The rich fellowship with the other women of kindred minds and interests is an inspiration to me. The vseper, communion and closing services have been high-lights of the School.

Mrs. Guy Veazey
Lakeview Church, Elon

The three years that I attended the School of Missions have been high lights in my life, that I cannot possibly put into words. The fellowship with the women of the convention, the lasting friendships that I have made, the knowledge I have received has been an inspiration to me. It has been so much a challenge that I could hardly wait to get home and put into action the wonderful things gathered from the School.

Mrs. Austin Kipps,
Supt. Western District,
Valley of Virginia

At the School of Missions I especially enjoyed the opportunity of fellowship — seeing old friends, making new ones, sharing problems and achievements in our women's work of the church, learning who's who in our convention by personal contacts. It is always a period of inspiration afforded by the excellent quality of leadership. Then, too, one is able to see and to learn more about our overall program, to examine the literature, with preparation for and understanding of our coming year's work.

Mrs. J. R. Kernodle,
President, Women's Fellowship
First Church, Burlington

Supper by the Lake

I like to attend the School of Missions for the inspiration communicated to us by the various courses, the fellowship with the people of the same interest, and to learn about the next year's work.

Mrs. Dewey Dofflemeyer,
Supt. Eastern District,
Valley of Virginia

Words cannot express how inspirational and educational the School was to me. The programs and classes were planned with outstanding speakers and teachers who gave us so much to help us in our work as well as everyday living. We enjoyed the fellowship when we assembled in the dining hall for the delicious meals. I would like to urge all the ladies to attend and see that it is even better than I have been able to tell you.

Mrs. W. L. Haskett
Waverly

I've been attending (part time) for several years, and I am hoping I can go one year for full time. I enjoy so very much the fellowship and the study groups have been very helpful to me. I love to learn about other churches and their meetings. I enjoy seeing all the ladies I have not seen for a long time. I enjoy the Bookshop, and enjoy seeing the materials we buy. The study on the themes have been helpful to me as it is my privilege to be asked to teach some of the books.

Mrs. Otis Carey,
Hopedale Church

It was my privilege to attend the School of Missions. There I met many of our church leaders and had my eyes opened to the good work our Women's Fellowship is doing. The Bible Lessons were an inspiration to help us in our year's work. If it were possible I would like to attend each year.

Mrs. B. F. Frank,
Valley of Virginia

First, the sessions of the School of Missions provide valuable "tools" for officers and departmental chairmen in local societies as they plan their year's work. Here they are given information on departmental work, as they attend the workshops offered, the missionary story is ably told by capable leaders, and the Bible Study presented in an inspirational manner. Second, sharing ideas informally with other women during the periods of day and at meal times is of great worth. Third, at the School of Missions we become acquainted with our conference and convention officers and the work they do. Fourth, we also become better acquainted with Elon College, the conference center at Moonelon and the work at the Children's Home.

Mrs. William W. Tuck
Virgilina

To me, the School of Missions is a MUST to every woman who wants to be a good member of her local Fellowship and if she is an officer in her local group. I just know she cannot do a good job unless she attends the School. She learns the program for the next year's work and how to carry it on. She meets and talks with other women from the other churches who are interested in the same thing, therefore gets inspiration and ideas. The rest we get from the regular routine at home is good for us. I know the School this year will be just the medicine we need, the fellowship, the food and everything is just wonderful. Where else could we get such a good vacation and learn so much at the same time for $12.50? To me the School of Missions is a MUST and I challenge the Greensboro District to have every woman there who can possibly go.

Mrs. W. E. John Briggs,
Supt. Greensboro District

Franklin Observes 75th Anniversary

The Congregational Christian Church of Franklin, Virginia, observed its 75th birthday on Sunday, April 27th.

There were many activities which began with golf at the country club Saturday afternoon for the visiting former pastors. At four o'clock Saturday afternoon, Rev. and Mrs. Humphries entertained at tea at the personage in honor of the wives of the returning former pastors. All officers of the Women's Fellowship and circles were invited guests. About 50 called during tea time.

Saturday evening Mr. and Mrs. Rupert Tart entertained at dinner for the returning pastors, the pastor and their wives.

Sunday morning at the Sunday school hour the Rev. Harvey Carnes taught the combined adult classes of the Sunday school. At the 11 o'clock worship service the Rev. Robert M. Kimball delivered the morning sermon and the pastor officiated at the communion service.

Dr. and Mrs. Darden W. Jones were hosts for Sunday dinner for the visiting pastors, the pastor and their wives.

At 3:30 P. M. an informal service was held. Mr. N. T. Barron, senior deacon of the church, read greetings from Dr. Elwood Jones, Dr. F. C. Lester, Dr. William T. Scott and Rev. Herbert G. Councill. Mr. Barron then presented those visiting former pastors who were present, including Rev. Harvey Carnes, Rev. Robert Kimball, Rev. William Grissom and the present pastor, Rev. Tucker G. Humphries. Each in turn spoke briefly as they reminisced and brought greetings.

Dr. George Alley, president of the Eastern Virginia Conference brought greetings.

Another feature of the afternoon service was a review of the 75 years of the life of the church presented by the church historian, Mrs. B. V. Hargrave as the congregation wandered "down memory lane."

Following this service a reception was held in the fellowship hall.

Rev. Humphries in commenting upon the activities of the occasion said, "there were a goodly number in attendence, a wonderful spirit, a fine reunion of many who had long since moved from Franklin and I am sure all who came left saying 'it was good to have come back home'."

The activities ended as Rev. and Mrs. Humphries were hosts at the parsonage for Sunday night supper.

Amelia Laymen

Amelia Church is very proud of her laymen's fellowship. As we look back through history of yesterday we can see some reasons for this pride. Here are some of the things the laymen's fellowship has done within the last twelve months. Each month the laymen meet at the church. There they always have an interesting and inspirational program. Not long ago they had a Bible quiz as their program. Such programs serve several good purposes for the laymen. Some months missions are emphasized ,other programs emphasize evangelism and stewardship. About a month ago a program was given on "The Duties of Deacons."

Besides very informative and educational programs during the last year, the laymen of Amelia have been instrumental in all the Southern Convention Laymen's Fellowship programs. They have kept up their payment on their Moonelon quota, which they regard as one of their primary obligations. The laymen of Amelia have also given liberally to the ENC Laymen's Fellowship Scholarship Fund, a fund set up to help ENC boys and girls training for a church vocation.

This past March the laymen's fellowship led the lay visitation program "A week of Christian Witness" in the Amelia Community. Much result is visible from such a program. It is also interesting to note that the laymen's fellowship has bought a mimeograph machine for the church, also they have purchased enough Manuals of the Congregational Christian Churches of the Southern Convention to go into all the homes of members.

Like all other laymen's fellowships Amelia laymen enjoy and look forward to the annual family night. These are some reasons why Amelia is proud of her laymen's fellowship. They are active, consecrated, and have an objective. . . to serve God through the Church and their fellow man.

Rev. L. M. Presnell Installed At Seagrove

Sunday evening, May 18, the Rev. L. M. Presnell was installed as pastor of Seagrove Congregational Christian Church. The sermon was preached by Rev. Clyde Fields of Asheboro. Others sharing in the service were Reverends Bill Simmons of Pittsboro, Collie Seymour of Albemarle, Max Vestal of Sanford, F. C. Lester of Asheboro, Winfred Bray of Randleman, and Mr. J. R. Barker representing the deacons of the local church. The robed choir gave special music.

THE PRAYER

By Max Vestal

Almighty God, gracious heavenly Father, who hath called men into the ministry and who hath established the Church as the Body of Christ, grant that on this occasion a special measure of thy blessings may be upon this minister and upon this church.

We thank thee, our Father, for this minister. For his years of service, his dedication to his calling, and his consecration in the performance of his sacred tasks we thank thee.

We pray thee, our Father, that thy Spirit may be a constant companion and guide to this servant. In the hours of doubt, give to him the assurance of faith in thee. In times of trouble, give him the peace that passeth understanding. When hope grows dim, give him the light of hope eternal. In the midst of unlovely things, grant unto him the love that never faileth. Bless this one as he preaches the word of truth, as he counsels righteousness, as he administers the Sacraments, as he visits those in need, as he directs the work of the church in cooperation with the larger fellowship of the churches. Bless his wife, who daily shares his joys and sorrows, his hopes, his desires, and his frustrations. May she find strength for her role in thy service.

And now, our Father, we pray that thy Spirit may be with this church. As the fellowship of the church embraces this new minister, may the bonds of love so encompass them that they may work together as one body of Christ. Bless each member of this church. Protect them from harm and danger. Lead them into adventurous paths of righteousness. May they accept, with thy help, opportunities for service. May they witness for thee daily. May thy will be done in the community through this church, in thy name. Amen.

A New Leader Is Commissioned

Background Scripture: Numbers 27:12-23; Deuteronomy 34:9-12; Joshua 1.

Devotional Reading: Psalm 1.

Memory Selection: **Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest.** Joshua 1:9.

UNFULFILLED DREAMS

In his "Honor Roll Of Faith" the writer of Hebrews says that there were those who, although they "obtained a good report through faith, received not the promise." (Hebrews 11:39.) And Moses is one of those whose name appears on that Roll. In the lesson for today we see how literally, and in a sense tragically, that statement was fulfilled. Here he stands, an old man one hundred and twenty years old, but still with "his eye not dim, nor his natural force abated" (Deut. 34:7) on Mount Nebo, taking a last, long, lingering look at the "Promised Land." For forty years he had been leading his people toward it, patiently, persistently, hopefully. And as he stood there on Mount Nebo he could see almost all of this little country which was so profoundly to influence human history and civilization — its green fields and waving palms, the mountains round about Jerusalem, the fertile valleys and vineyards of Samaria, perhaps even the fertile fields of Galilee. But alas, there came the divine voice saying "Thou shalt not go over thither, but I have caused thee to see it with thine eyes."

What a parable of life! How often do men and women dream dreams and see visions of better things for themselves and their fellowmen, work diligently and faithfully and sacrifically for them, and all too often never see the fruition of their dreams or the fulfilment of their visions, except afar off! But they know that they are not empty dreams. They know that it has not been a will-o'-the-wisp they have been following. They know that there has been reality in the ideal that possessed them, and that in God's good time their dreams would come true. And that vision has been the secret of their enduring strength. When men and women are living for Christ they can last longer than they think they can.

STEPPING ASIDE GRACEFULLY

It took a lot of grace for Moses to step aside gracefully. As has been said above, "his eye was not dim, nor his natural force abated." But here he was being asked to step aside for a younger man! Some men would have screamed in protest or sulked in secret. But not this magnanamious, great-hearted, old man. He appoints his successor and gracefully slips from the stage, passing on the torch to Joshua, content that he has done his work well, and willing to leave the future in the hands of God. How hard it is for any of us to take second place gracefully! How difficult it is for those of us who are older — and the writer of these Notes is in that class — to realize that there comes a time when we must step aside, content to let others with fresh strength and new ideas carry on the work which is so dear to us. One of the marks of Dr. Staley's greatness in my mind was the fine spirit in which he laid aside his duties as pastor of the Suffolk Christian Church, into which he had put so much of his life and love, and which was so dear to his heart, and graciously and generously passed on the leadership to me, a young fellow just a year out of Seminary! My heart is warmed upon every remembrance of his fine spirit. May a double portion of his spirit fall upon me and upon all others who sooner or later face this difficult step, even if in a different way.

THE WORKER CHANGES — THE WORK GOES ON

God's work goes on in shifts — the workers come and go, but the work must, and does go on. New occasions teach new duties. New times demand new leadership. When God called Moses, he needed a man who could lead his people out of Egypt, weld them into a nation, give them the foundations of an enduring civilization, teach them to worship, discipline them and teach them to enjoy the fruits as well as to assume the responsibilities of freedom. Joshua could not possibly have done that. But now that the people were about to enter the Promised Land, a new type of leadership was needed, a military leader, able to lead the people in the conquest of the land. Moses could not have done that — it wasn't in his line. So God called Joshua, a man who had already demonstrated his ability as a military man. Different situations demand different leadership. Different churches demand different kinds of pastors. Even the same church at times demands a different kind of pastor. Furthermore, the point of this story is that every man can be a servant of the eternal purpose. God can use all kinds of talents and every talent in his service, each man doing his particular bit of work as best he can, and then entering into the rest which remains for the people of God, knowing that God will call others to do his unfinished work.

SUNDAY SCHOOL LESSON

June 1, 1958

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

ABILITY AND SPIRIT

Joshua had native ability. He had been endowed with qualities of leadership, and he had developed them in practical action. He was a brave and competent general, and he was as wise as he was strong. The record also states that he had the "spirit" — he was "a man in whom is the spirit" (Numbers 27:18). He was a practical man of affairs who had a deep religious faith and spirit of consecration. The fact that he was a soldier did not prevent him from being religious. After all, it is the spirit that counts. This is not to discount ability. But the ultimate test of men is not mere ability; it is the spirit of dedication which they bring to their tasks. It is the spirit that quickeneth, said Jesus.

POSSESSING THE LAND

They were to have the land — but only on condition that they possessed it. It was not theirs for the asking, but for the taking. Here again there is a parable of life. God has set before us many fair lands which are ours, not for the asking, but for the taking. A single instance will suffice. Here is the whole field of the world's best literature, a goodly land, greatly to be desired and made one's own. One can have it, if he will pay the price of possessing it. He must buy, beg, or borrow books, he must apportion his time, he must deny himself and discipline himself and rigidly hold himself to a schedule of reading — even spare hours will do more than

— Continued on Page 15

Spiritual Emphasis Week

W. W. Sloan

Among Elon College's many recent forward steps is an improvement in what has been known for many years as spiritual emphasis week. The needs of new students coming to college for the first time are much different from those of more mature students. These needs should be met as soon as the student reaches the campus. Therefore, this year, for the first time, a religious emphasis week for Freshmen was held the first full week of the school year last September. Dr. George Alley was the speaker and counsellor.

A program for upperclassmen was conducted the week of May 4. Dr. Curtis Beach, pastor of the Neighborhood Congregational Christian Church of Pasadena, California, was the chief speaker. He was assisted in counseling by Dr. H. S. Hardcastle and Rev. Melvin Dollar of our own Southern Convention.

Dr. Beach took part in all the activities of the campus. Immediately upon arriving at the college he attended the May Day program. He preached at the Community Church Sunday morning, was the guest of the faculty and their wives and husbands at a tea Sunday afternoon, and the speaker at a special dinner held by the Student Christian Association Sunday evening. The three visitors were guests of the student ministerial association Monday evening. Dr. Beach addressed the Burlington ministerial association Monday, and the members of the English and Religion staffs of the college at a meeting held in the Sloan home Tuesday afternoon. He lived on the campus and had meals in several faculty homes.

Each day, Monday through Friday, Dr. Beach was the speaker at the 10:00 A. M. worship service. At 7:45 each evening he again spoke in the chapel. These evening services were attended by all the students of the evening school, as well as by other students, faculty and townspeople. His theme for the morning chapel services was the development of answers to the great religious questions of mankind. In the evening he discussed the religion of the founders of our nation.

Perhaps more important than the formal services were the informal group meetings and personal conferences held by Dr. Beach, Dr. Hardcastle and Mr. Dollar. Each evening after supper question and answer periods were conducted in the girls' dormitory. Similar get-togethers took place in both Carolina Hall and Smith Hall at 10:00 each night. Through the day numerous students talked privately or in small groups with the three counsellors.

New voices and new approaches to Christianity enhance the program of the Elon teachers of religion and the college pastor. They encourage the activities of the religious organizations on the campus, the Student Christian Association, the Sunday school, and the ministerial association. They give interest to our daily chapel programs. They enable students to recognize that the emphasis made upon religion at Elon is the emphasis of the church, especially of our denomination. Students and staff alike are grateful for the service rendered by Beach, Hardcastle and Dollar.

MODERATOR HASTINGS VISITS ELON COLLEGE CAMPUS

On Monday, April 28, it was our pleasure to serve as guest to Moderator of the General Council, the Honorable George B. Hastings and Mrs. Hastings. Moderator Hastings spoke at 10:00 a.m. at the freshmen's chapel, at 12:45 p.m. he and Mrs. Hastings were honored guests at a luncheon given for Congregational Christian and Evangelical Reform students and faculty members. During the afternoon they were taken on a visit to the Moonelon Conference Center and to the Congregational Christian Home for Children. They also drove out to see some of the local churches in this vicinity. Mrs. Hastings had dinner with a group of faculty members while Mr. Hastings accompanied other faculty members to the Rotary Club in Burlington, N.C. After his attendance at Rotary, Mr. Hastings spoke to the Ministerial Association and he and Mrs. Hastings attended a Band Concert at Whitley Auditorium. It was a rare privilege to have the Hastings on the campus. We were delighted to have had the privilege of serving as their host.

The worst company that many people have to keep and live with is themselves.

Received In 1957

J. E. Danieley, President

In the report of Elon College to the 43rd Biennial Session of the Southern Convention it was reported that Elon College received $30,154.15 in apportionment giving from the churches in 1957. It was also reported that Elon College received $10,380.03 from the North Carolina Foundation of Church-Related Colleges. In addition to that, the College received from the churches on the Carolina and Virginia Halls a total of $16,794.28 and other contributions totalling $31,387-.94. We are appreciative of this generous support on the part of our churches, alumni and interested friends and pledge ourselves to use it to the very best possible advantage in the education of the young men and women who come to Elon College campus.

All citizens of Elon College were invited to a dinner at the McEwen Dining Hall on the college campus May 15, in honor of the town officials, who were recently returned to office. Accomplishments of the last two years, as listed in **The Torch** of our community church, include: Paving 4 miles of town streets; installation of Mercury-Vapor lights around the college; 25 per cent reduction in fire insurance rates; extending sewerage lines; establishing a Planning and Zoning Board; installing traffic light at public school; purchasing pick-up truck and police car; installing telephone answering service; assisting in retaining the railroad station.

At Church of Wide Fellowship Southern Pines, the choir is presenting at church service parts of the Cantata, The Holy City. Morning services in June will be broadcast. Vacation Bible School will be June 18-27.

Southern Union College will graduate 28 students at its commencement Sunday June 1. Dr. William Clyde Burton of First Congregational Church, Ft. Worth, Texas, will deliver the baccaulaureate sermon at eleven o'clock; and Dr. Luther Allen Weigle, dean emeritus of the Divinity School of Yale University, will speak at the graduation program in the afternoon. These announcements are made by President Walter A. Graham.

Four Elon Students Get Fellowships

Four members of the Elon College graduating class of 1958 have been awarded graduate fellowships for the coming year, two of them in the field of business administration and two in physical education.

Robert Kopko of Monessen, Pa., who has been an outstanding tackle on the Elon College football squad for four years, will go to Penn State on a fellowship in business administration. He will be an assistant in the accounting labs with remuneration and fees that total $2,050 for the year. Kopko was named to "Who's Who in American College and Universities" this year.

Jack Henderson of Towanda, Pa., who has played end on the Elon football squad for four years and has been a pitcher for the Elon Baseball team, also will go to Penn State on a fellowship in physical education and athletics. He will be an assistant in the physical education program there, with remuneration and fees that total $1,950 for the year.

William V. Carter, III, now residing at Elon College but formerly of Aberdeen, will go to the University of Florida on a fellowship in business administration. He will serve as an assistant in that field, with remuneration of $1,400 plus fees that will run his total for the year considerably higher. Carter was another who was named to "Who's Who in American Colleges and Universities" this year.

Lynn Newcomb of Richmond, Virginia, who played four years at center for the Elon College football squad, winning All-Conference honors last fall, will go the the University of North Carolina on a fellowship in health and physical education. He will serve as an assistant in the field of physical education there, but value of his fellowship has not been definitly announced, since it will depend upon the extent of his assistantship duties.

A program of the **Arts and Crafts Festival of Alamance County** includes among the winners: Mrs. D. R. Fonville, Sr., first and second awards for professional watercolors; Mrs. W. W. Sellers, first and second in drawing, second in pastel; Mrs. W. W. Sloan, second in essay; C. Baxter Twiddy, first and second in sculpture, third in drawing. Perhaps others in our churches are not recognizable by your editor, being listed by first names.

Elon Commencement Speakers

(See Picture Front Cover)

The key figures participating in the sixty-eighth annual commencement program at Elon College are pictured on page one against the beautiful background of the Elon Colonnades, the arched and covered walkways which connect Elon's main buildings and which have long been a center of student life. The commencement speakers pictured in the insets are Dr. Robert V. Moss, upper left, president of the Lancaster Theological Seminary of the Evangelical and Reformed Church, who delivered the commencement address at the graduation exercises on Monday morning, May 26; Dr. Fred Hoskins, upper right, of New York City, eminent minister and secretary of the General Council of Congregational Christian Churches, who preached the baccalaureate sermon on Sunday morning, May 25; Rev. J. Clyde Auman, lower left, of Winston-Salem, associate minister of the Centenary Methodist Church in that city, who delivered the alumni address at the annual Alumni Banquet on Saturday night, May 24; and Dr. J. Earl Danieley, lower right, Elon's president, who directed activities of Elon's 1958 commencement program. This was President Danieley's first commencement since his inauguration as the sixth president of the college.

WESTERN ELECTRIC SCHOLARSHIP — The award by Western Electric of an Elon College scholarship to Hugh M. Gravitt, Jr., of Virgilina, Va., was announced recently at a luncheon meeting. Pictured left to right are J. G. Gardiner, superintendent of engineering at the Burlington Western Electric plant; Dr. J. E. Danieley, Elon's president; Hugh M. Gravitt, Jr., the student scholarship winner; and H. W. Sharp, superintendent of the Burlington shops of Western Electric. Gravitt, who is a rising sophomore and a chemistry major, is the son of Mr. and Mrs. H. M. Gravitt, Sr., of Virgilina.

AT OUR CHURCH HOME FOR CHILDREN

Commencement And Other Activities

John G. Truitt, Superintendent

Dear Friends;

The news around here includes a trip to New York to see John, Jr., get his degree at Union Theological Seminary, and to have a share in the ordination service which will make him a minister in the Congregational Christian Churches. Mrs. Truitt and I are planning to go up to Brookside, N. J., Saturday, May 24, where he is pastor of a Congregational Christian church, attend special Lord's Supper services with him at the Seminary Sunday afternoon, and return to his church where he is to be ordained at an evening service by the Middle Atlantic Conference of Congregational Christian Churches. We plan to attend the graduating exercises Tuesday, May 27, at 10:30 A. M.

In the meantime two of our boys here at the Home will be graduating at the Elon High School — Ben Black and Bobby Daughtrey. We are always so proud to see any one of our girls or boys attain that first major milestone in their education.

The services at the Elon College Community Church were unusually significant Sunday. Lewis Wilkins, one of this year's graduating class was given a special recognition service, as he is on his way soon under the direction of the American Board of Commissioners for Foreign Missions as a teaching missionary to Turkey. The service was inspiring, the sermon was most appropriate, the participation of the President of college, Dr. J. Earl Danieley, and that of Dr. James Hess, now a professor at Elon and for many years a missionary to India, were also timely and appropriate.

At the same service nine young people of the Children's Home united with the church on profession of faith, along with Mr. and Mrs. Henry Hilliard, and Dr. and Mrs. Robert A. Watson. Dr. Watson is our new physician in the Elon community.

As our minister, Rev. W. J. Andes, preached on "Vocations" how I hoped that some day a child of the Children's Home would become a missionary, a minister, a teacher in the church, a social worker or a director of Christian education. We are sowing the seed and leaving the results with our kind heavenly Father. One day no doubt our hope and prayer will be answered. At any rate the children who are under the training and care of this Home will have a background of Christian training — they will know the meaning of worship, prayer and right conduct. And they will know that a kind and compassionate church provided them a good and happy childhood when some other sort seemed inevitable.

I thought of those things as I watched our children and young people sharing in the beautiful church service, an outstanding college choir singing most inspiring church music, the lovely altar, the beautiful flowers, an enthusiastic and spirited congregation singing, and a challenging message — what a different set of circumstances might have been theirs but for your consideration and help. God will bless a people that shows compassion on a needy homeless child.

Movie evangelism is being practiced in Thailand. The World Council of Churches reports an experiment at Sam Yek and five other places. People walked for miles to see the movies. The head man of one village invited people to bring the movies to his village, and then urged his people to give consideration to this good religion. He is a Buddhist.

REPORT FOR MAY 19, 1958

MONTHLY OFFERINGS

Amount brought forward			$17,798.68
Eastern North Carolina Conference			
Bethel	$ 15.00		
Sanford	134.00		
Wake Chapel	26.88	$175.88	
Eastern Virginia Conference			
Damascus	19.25		
Bayside	9.00	28.25	
North Carolina and Virginia Conference			
Burlington, First	175.70		
Concord	13.00		
Greensboro, First	51.56		
Salem Chapel	12.00	252.26	
Total			$ 456.39
Grand Total			$18,255.07

SPECIAL OFFERINGS

Amount brought forward		$33,110.44
Miss Ruth Madren, Elon College, N. C.	$ 1.00	
A Friend	15.00	
Cong. Church, Haworth, N. J. (Friendly Service Gift)	5.00	
Wachovia Bank & Trust Co. (dividend)	54.00	
Lawrence S. Holt Trust Fund	150.00	
Pillsbury Mills, Inc. (for coupons)	35.90	
Miss Willie Bowen, Burlington, N. C.	10.00	
Ladies' Bible Class, Henderson Church	25.00	
Cong. Ladies' Aid, Plentywood, Montana	15.00	
In Memory of Dr. William H. Stratford	5.00	
In Memory of Dr. William H. Stratford	5.00	
In Memory of Mrs. Rosa Curling	25.00	
In Memory of Mrs. Rosa Curling	15.00	
In Memory of Mrs. Rosa Curling	3.00	
In Memory of E. G. Norwood	10.00	
In Memory of Mrs. Callie Crowell	5.00	
In memory of C. L. Gilliam	5.00	
In Memory of Frank Mitchell	7.50	
In Memory of DeRoy Fonville	7.50	
In Memory of Mrs. Jim Stone	7.50	
Special Gifts	95.00	
Total		$ 501.40
Grand Total		$33,611.84
Total for the Week		$ 957.79
Total for the Year		$51,866.91

In Memoriam

"Blessed are the dead who die in the Lord."

A TRIBUTE

Among the fine spirits contributing to the spiritual foundation of The Christian Temple's earlier days was Mrs. W. L. Cooper, a quiet and unassuming woman, but one whose interest in the church, and steadfast loyalty to all its enterprises, made her influence felt by all whose lives were touched by hers.

Until confined to her home by illness she was very rarely absent from a church service, her Sunday school class, and the women's organizations, in which she held office for many years. Her interest was not confined to her local church alone, but extended to the work of the larger fellowship.

When unable to leave her home, she found pleasure with keeping in close touch with denominational affairs, and said that next to her Bible reading was THE CHRISTIAN SUN to which she had long subscribed, and read each week, often from cover to cover.

For the past forty-four years Mrs. Cooper had lived in Norfolk, coming here from Suffolk, Virginia, in 1914. The years of her life had been nobly spent. She was a devoted wife and homemaker, an ideal mother, and a sincere friend. On April eleventh of this year she laid aside all earthly duties, and entered into the richer life for which she was so well prepared. Surviving is an only son, William Loyd, whose fine character and splendid training will enable him to carry on in the traditions she cherished.

Mrs. L. W. Stagg

MILLS

On February 1, 1958, Mr. O. S. Mills was relieved of all human suffering and entered into a fuller relationship with his Heavenly Father in a building not made with hands.

Mr. Mills was one of the charter members of the Rosemont church and had served his church well for the 55 years he was a member. He remained a loyal and devoted deacon until his passing. As a dedicated teacher of the John Morrison Bible Class he was a source of strength and inspiration to all those who had the privilege of listening to him.

It can truly be said that his long and useful life was a blessing to the Rosemont church and to the community in which he lived.

Board of Senior Deacons
H. R. Morrison, Sr., Chm.

MULLEN

It is with deep sorrow that we, the members of Eure's Congregational Christian Church record the passing of a beloved member, Mrs. Sally Greene Mullen, on April 12, 1958.

Mrs. Mullen was a faithful wife, a devoted and wise mother, a dependable homemaker, a true friend, a good neighbor, a faithful member of the church, and a consistent Christian. She was loyal to all enterprises of her church as long as her health would permit.

She will be greatly missed in her home, church and community. We shall always cherish the memory of her friendship and loyalty. We offer, through love and deep appreciation, the following resolutions.

1. That we extend to her loved ones our deepest sympathy.
2. That we keep in our hearts the memory of her beautiful life.
3. That a copy of these resolutions be sent to her family, that a copy be sent to THE CHRISTIAN SUN for publication and a copy to be kept in our church records.

Mrs. Cleetise Briscoe
Mrs. W. N. Alexander
Mrs. Luther Eure

EURE

We, the members of Eure's Congregational Christian Church, wish to express our sincere love and appreciation for the lovely Christian character of our beloved member, Miss Elizabeth Eure, who was led away by an unseen host to a more beautiful life on April 15, 1958.

"Miss Libb" as she was affectionately called, gave her unselfish devotion to her church, to her community and to her many, many friends. It was never the headlines she sought, but the inner heart pleasure that came to her through her efforts for her church and community. She was always eager to help, and never in a spirit of selfishness.

Her presence will long be remembered and cherished in the lives of those who knew her best.

Therefore be it resolved:

1. That we consider her death a great loss to our church.
2. That we send to her loved ones our sympathy.
3. That a copy of these resolutions be sent to her neices and nephews, a copy to be placed in our church records and a copy to be sent to THE CHRISTIAN SUN for publication.

Committee
Mrs. Cleetise Briscoe
Mrs. W. N. Alexander
Mrs. Luther Eure

SPARKS

We, the members of the Board of Trustees of Happy Home Congregational Christian Church, Route 2, Ruffin, North Carolina, wish to express our sincere appreciation for the Christian character and faithful service of our beloved member and co-worker, Mr. William Mathews Sparks, who was called to his reward April 24, 1958.

Mr. Sparks was 63 years of age and had been a member of Happy Home church since early manhood and a member of the Board of Trustees for approximately fifteen years. His Christian character radiated throughout the community and his friendly spirit helped to make him a blessing to those whose lives he touched.

Therefore it is with grateful hearts that we express our appreciation for having known him and for having had the opportunity to work with him through the years.

We offer the following resolutions:

1. That we bow in prayerful thanks for the life of this member who gave fifteen years of active service to the Board of Trustees.
2. That while we mourn the loss of one who has meant so much to our church and community, we bow in humble submission to God's will. We shall long remember the high Christian standard and ideas of service which he exhibited in his daily life.
3. That we extend our deepest sympathy to the family, who feel his passing the keenest.
4. That a copy of these resolutions be forwarded to THE CHRISTIAN SUN for publication and that a copy be forwarded to the family.

The Board of Trustees
G. D. Ellington, Chm.
O. C. Powell
A. D. Evans
Joe Cox

SUNDAY SCHOOL LESSON

(Continued from Page 11)

he dreams. But he can possess the land if he will. The same principle applies to character. That too is a goodly land which is not ours for the asking, but for the winning.

EAGER TO KNOW — COURAGEOUS TO DO

This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night. . . be strong and of good courage. We should take time to meditate, to listen to God, to wait upon him for wisdom and strength, to understand what his will is for us. And then strong in his strength and brave in the courage which he gives, we should go forth to do his will. Then shall our ways be prosperous — not always in money — but in the things that make for true success. And we have the divine promise "As I was with Moses, so shall I be with thee." Any man and every man who undertakes to do the will of God, has the assurance that the God who helped Moses and Joshua and Paul will help him. Wherefore be strong and of good courage. . . for the Lord thy God is with thee whithersoever thou goest.

EDITORIALS

(Continued from Page 4)

the destruction of our country. If we could just get out of the gold fish bowl with the world gazing at us, that would help. But we can't do that either. We must solve our problems with the world looking at us. Recent events indicate that we are greatly in need of friends. Hence it becomes doubly important that we solve our problems in a friendly way and to the advantage of all concerned. This will mean that we shall seek the right — nothing less and nothing more.

The Beauty Of A Garden

The following is an address delivered by the late Senator W. Kerr Scott, of North Carolina, before the Senator's Breakfast Group, United States Capitol, May 9, 1956, and was reprinted in the Congressional Record.—*Editor.*

> "One is nearer God's heart in a garden
> than anywhere else on earth."

So wrote the poet enthralled by the newfound discovery that flowers, even if not possessing a soul, are a part of the spiritual values with which the Creator has surrounded us and our lives.

Edward Wm. Bok, a great American editor and public benefactor, recognized the spiritual value of flowers and man's need for their comfort and relaxing power when he built and endowed that famous beauty spot known as Mountain Lake Sanctuary, or Bok Tower, near Lake Wales, Florida.

He turned a barren, sandy wasteland into a garden of fifty-three acres of flowers and trees — and trees are only massive flowers — that has relieved the tensions and refreshed the souls of hundreds of thousands of visitors who have passed through it.

And Luther Burbank, the great naturalist who spent his life skillfully blending the colors and other characteristics of flowers into even more splendid beauty, also found inspiration in the words of the poet, words inscribed on a plaque at Bok Tower:

> "The kiss of the sun for a pardon,
> The song of a bird for mirth,
> One is nearer God's heart in a garden
> Than anywhere else on earth."

Flowers, and the love and devotion they symbolize, are an integral part of the joys and sorrows of the most moving moments of life—of courtship, marriage, birthdays, illness, and even death.

They walk with us, and we among them, finding in them pleasure and solace all the days of our lives.

A wedding without a bridal bouquet would be like food without salt.

Death of a loved one calls for banks of flowers, a tribute to the goodness of his life and to ease the sorrow we feel at his or her passing.

Flowers even have a language of their own. Lovers and sweethearts know it and speak it to each other throughout courtship and marriage.

On Mother's Day we wear a red rose if the one who gave us life is still living, a white one if she has passed on into the great beyond prepared for us by the Creator and from which no traveler returns.

In ancient days the warrior going forth to battle carried close to his heart a pressed flower, a talisman of love and devotion from his beloved, designed to bring him home safely. And when the hero returned from the wars, a garland of flowers was placed around his neck by an acclaiming populace.

After a loved one dies we return time and time again to lay an offering of flowers on his grave — a silent tribute that speaks its own message.

And who, I ask, can look upon the splendors of a rose or the delicate face of a pansy and say with certainty that flowers themselves do not possess a soul.

Joyce Kilmer, after a solitary walk in the forest — surrounded on every hand by wild flowers shyly peeping toward the sun while protected from raging winds by their brothers — the trees — became pensive and wrote:

> "I think that I shall never see
> A poem lovely as a tree.
> A tree that may in summer wear
> A nest of robins in her hair.
> Poems are made by fools like me
> But only God can make a tree."

"Consider the lilies of the field," we are told by the Master in Luke 12:27, "how they grow; they toil not, neither do they spin: And, yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."

Yes, it is true, flowers neither toil nor spin, but Solomon in all his glory was not arrayed like one tiny flower created by God to sustain man in his deeper emotional and spiritual moments.

The conclusion is inescapable that Divine approval, if not guidance, has been given for our entwining the beauty, innocence, and purity as symbolized by flowers — and the inspiration, comfort, and pleasure they give us — into the fabric of our daily lives and our acceptance of the darkness of the grave.

In the song of Solomon, which depicts the love of Christ for the church — we read: "I am the rose of Sharon, and the lily of the valleys," and "For, lo the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing birds is come."

As I reflect upon the words: "the flowers appear on the earth," I am aware of the fact that the flowers appear in this worship garden spot each time we meet here through the devotion and thoughtfulness of Mr. Bellamy, the only non-Senator member of our group who regularly attends. He has captured and faithfully nurtures the consciousness that flowers symbolize the love of man for man, the love of man for God, and the love of God for man.

Flowers truly are the currency of love, honor and adoration. What boy raised in the country has not sought out in the early spring on sunny hillsides delicate, pale, dancing forget-me-nots to shyly lay a tight little bouquet in his mother's lap? What boy raised in the country has not searched the shady forest nooks for violets — those "purple teardrops that live betwixt Heaven and Earth, but closest to earth" — to honor that selfsame mother?

Our Father in Heaven, in casting the important scenes of His Divine Plan, has chosen flower bedecked gardens as the stage for most of them.

"And the Lord God planted a garden eastward in Eden," we read in the second chapter of Genesis.

Centuries later it was in the Garden of Gethsemane that our Saviour fell upon His face, and the man-side of His nature cried out in anguish, "Oh, My Father, if it be possible, let this cup pass from Me."

But, even then, winding along the garden paths came the traitor Judas to betray Him to the multitude armed with swords and staves who demanded His crucifixion.

And when the shameful trial had ended, and He had died on the Cross, it was to a nearby garden that His sword-pierced body was taken for entombment.

It was from that spot, a garden where tiny early spring flowers were bravely lifting their heads toward the warmth of the sun, that the Saviour who died for the sins of all men arose on that first Easter Morn to take the place prepared for Him on the throne of the Lord God of Creation.

Yes, one is nearer God's heart in a garden than anywhere else on this earth.

It is only after the shouting and tumult has died, and our friends and loved ones left behind have bedecked our grave with flowers of remembrance, that we can get closer to the heart of God than we can in a garden where flowers grow.

In closing I would leave you with the Song of the Roadside Flowers:

> "We are the roadside flowers,
> Straying from garden grounds—
> Lovers of idle hours,
> Breakers of ordered bounds.
>
> "If only the earth will feed us,
> If only the wind will be kind,
> We blossom for those who need us,
> The stragglers left behind.
>
> "And, lo, the Lord of the Garden,
> He makes His sun to rise,
> And His rain to fall like pardon
> On our dusty paradise.
>
> "On us He has laid the duty—
> The task of the wandering breed—
> To better the world with beauty,
> Wherever the way may lead.
>
> "Who shall inquire of the season,
> Or question the wind where it blows?
> We blossom and ask no reason,
> The Lord of the Garden knows."

In The Orphans' Friend and Masonic Journal

The Christian Sun

Miss Beatrice George
1207 Seaboard Ave. 12-1-58

VOLUME 110 NE 3, 1958 NUMBER 22

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

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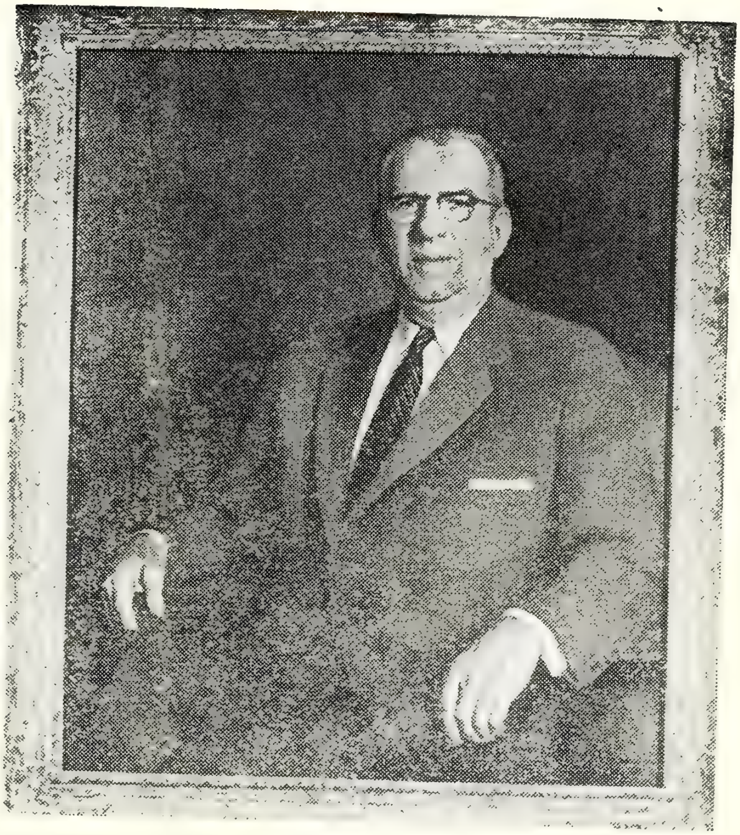

PORTRAIT OF DR. LEON EDGAR SMITH

This portrait of Dr. Leon Edgar Smith, president emeritus of Elon College, was presented at commencement exercises by J. L. Crumpton of Durham, a member of the board of trustees. The picture was unveiled by Dr. Smith's granddaughter of Danville, Virginia. It is a gift of the Board of Trustees and has been placed in Whitley Auditorium.

Here And There Among The Churches

Rev. Dwight Moore, pastor of Bethlehem Church, Altamahaw, will receive Conference Ordination on next Sunday evening.

Commencement speaker at Ramseur High School last Thursday evening was Dr. J. Earl Danieley, president of Elon College.

Union Sunday Evening Services will begin in Burlington next Sunday, with Dr. Henry E. Robinson speaking at the First Evangelical and Reformed Church.

Ecumenicity was the order of the day at Apple's Chapel May 25, when Memorial Day speakers included Rev. J. E. Cochran, Hanes Methodist Church, Winston-Salem; Rev. C. A. Brown, Brown's Pilgrim Holiness Church; and Rev. David C. Moss, First Presbyterian Church, Thomasville.

Apple's Chapel is proud of **Sara Summers,** freshman at Elon College, who won a Monroe Award of $50 for improvement during the year and **Carolyn Apple,** who is valedictorian of Gibsonville High School, and who plans to enter Elon College next fall. Both of these members of Apple's Chapel are planning teaching careers.

Liberty Pilgrim Fellowship enjoyed hearing Louis Wilkins, Elon College senior who is going to teach in Turkey, at their meeting May 11. The new pastor of the Liberty, North Carolina, church is Rev. Bill Joyner, who with his wife, the former Bouneva Farlow, has moved into the parsonage there.

Miss Ruth Williams

HAW RIVER ORGANIST HONORED

Miss Ruth Williams' service as organist of the Haw River Congregational Christian Church was honored Sunday May 25, by the members of the church as they presented her with a sterling silver place setting. Miss Williams has been pianist and organist for the church for about ten years. She began playing the piano for worship services of the Sunday school and of the church when a freshman at the Haw River High School; graduating to the organ when the church installed one about four years ago.

Miss Williams has taught the first grade at the Haw River school since her graduation from Elon College in 1955. As she leaves to teach elsewhere this fall, she will be missed by the community as well as by the church. During the summer months she will serve as assistant director of the Moonelon Conference Center where she has already endeared herself to the Congregational Christian young people of North Carolina and Virginia.

HOMECOMING AT MONTICELLO

Monticello Christian Church will celebrate its first homecoming in its new church building on Sunday, June 8. All Monticello's friends are invited to attend. Sunday school will be held at 10:00 and followed by morning worship at 11:00, at which there will be an exchange of greetings between members and visitors and a sermon by the pastor, William Lane.

Dinner will be served on the grounds at 12:15. There will be an afternoon service at 1:15 at which greetings will be read from former pastors, and communion will be served, the Rev. Dr. William R. Mueller officiating.

This will be Monticello's first chance to introduce its old friends to its new church building, completed in April, which was made possible largely through a generous bequest by the late Mrs. Tora Rudd McKinney.

All who can be with us will be most welcome.

Ministers may use either Southern or Eastern clergy permits for round-trip railroad tickets to Boston to the General Council, and need not secure the additional permit. Superintendent W. T. Scott reports a few vacancies still existing in General Council delegation from the Southern Convention. If interested, contact him at once, as June 10 is the deadline.

Volume 110 Number 22

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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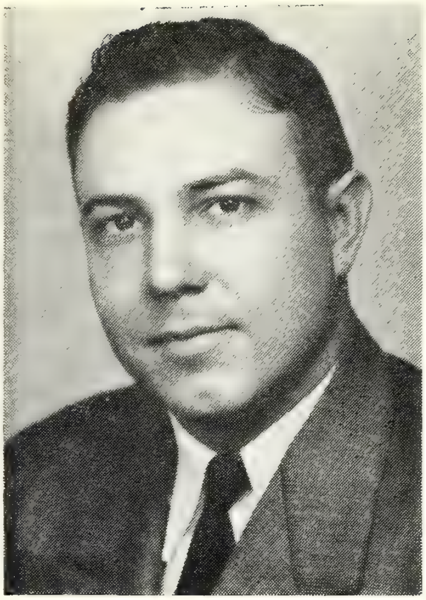


CARY POWELL, JR. HEADS CRASH CAMPAIGN

Mr. A. D. Cobb, Jr., President of the Convention's Laymen's Fellowship, has announced the appointment of the Convention Crash Campaign For Moonelon Committee. Members are: Chairman, Cary Powell, Jr., Fuquay Springs, N. C.; Tiny Daughtry, Clayton, N. C. and Richard King, Raleigh, N. C.

This committee will work closely with both Convention and Conference officers in setting up an organization to reach each church.

The Crash Campaign Committee met with the Laymen's Fellowship officers of the three N. C. Conferences on June 1 in Chapel Hill.

The Campaign will get underway in the Eastern Virginia Conference the latter part of July.

The purpose of the Crash Campaign is to completely liquidate the indebtedness on Moonelon on or before December 31, 1959.

INTER-CHURCH VACATION SCHOOL IN RALEIGH

Our United Church in Raleigh is for the fourth year co-sponsoring a vacation church school with the First Congregational Church which is a member of the Convention of the South. Inter-group experience for 120 children includes activities such as nature study, crafts, and sports at a daycamp near Raleigh, as well as a mission study unit on Japan. Older children stay thru 2 o'clock, having lunch together at 12:30. Director of the school this year is Mrs. Cyrus King. It is being held June 2-7.

Contributions To Moonelon Project

October 1, 1955 — May 15, 1958

Eastern North Carolina

Amelia	$ 212.50
Antioch	5.00
Bethlehem	5.00
Chapel Hill	200.00
Ch. Light	20.00
Damascus	45.25
Fayetteville	80.00
Fullers Chapel	80.00
Hayes Chapel	30.00
Henderson	725.00
Hope Mills	43.75
Lee's Chapel	28.00
Liberty Vance	500.00
Morrisville	30.00
Mt. Auburn	72.00
New Hope	86.10
Oak Level	45.00
Pope's Chapel	10.00
Raleigh	341.00
Sanford	25.00
Shallow Well	100.00
Southern Pines	415.00
Wake Chapel	675.00
Wentworth	60.00
Youngsville	16.00
	$3,849.60

Eastern Virginia

Antioch	$ 20.00
Berea (Nans.)	80.00
Great Bridge	50.00
Bethlehem, Disp.	24.00
Bethlehem, Nan.	100.00
Cypress Chapel	209.10
Damascus	15.00
Dendron	8.00
Eure	40.00
Franklin	175.00
Holland	260.00
Hopewell	32.00
Isle of Wight	20.00
Liberty Spring	50.00
Bay View	18.00
Rosemont	26.00
Oakland	300.00
Portsmouth, First	132.00
South Norfolk	50.00
Suffolk	430.00
Hunterdale	250.00
Waverly	35.00
Windsor	50.00
Bayside	20.00
Conf. Off.	325.18
Personals	114.00
	$2,833.28

North Carolina and Virginia

Apple's Chapel	$ 99.00
Asheville	100.00
Belew Creek	18.00
Berea	44.75
Bethel	124.00
Burlington, First	960.00
Beverly Hills	200.00
Lakeview	48.00
Carolina	40.00
Concord	120.00
Danville	150.00
Durham	414.00
Elon College	1,243.00
Graham	12.00
Greensboro, First	1,488.62
Palm Street	286.00
Haw River	260.00
Hines Chapel	250.00
Ingram	40.00
Lebanon	40.00
Liberty	20.00
Long's Chapel	150.00
Monticello	130.00
Mt. Zion	64.05
New Lebanon	10.00
Pfafftown	39.00
Pleasant Ridge	20.00
Salem Chapel	32.00
Shallow Ford	309.50
Union, N. C.	627.35
Union, Va.	210.00
Winston-Salem	72.00
Zion	22.50
Lynchburg	337.25
South Boston	89.81
Conf. Off.	291.77
Personals	1,265.70
	$9,628.30

Western North Carolina

Albemarle	$ 420.00
Asheboro	389.00
Biscoe	12.00
Flint Hill, R.	9.00
Hank's Chapel	250.00
High Point	30.00
Liberty	50.00
Mt. Pleasant	24.00
Pleasant Grove	100.00
Pleasant Ridge	183.00
Pleasant Union	75.00
Ramseur	257.00
Randleman	372.00
Seagrove	40.00
Spoon's Chapel	25.00
Union Grove	75.00
Zion	15.00
Conf. Off.	304.86
	$2,630.86

Eastern North Carolina	$3,849.60
Eastern Virginia	2,833.28
North Carolina & Virginia	9,628.30
Western North Carolina	2,630.86
GRAND TOTAL	$18,942.04

EDITORIALS

Have You Noticed?

Have you noticed any recent changes in the paper you are reading? No; there has been no change of editor or printer. They are the same people at work for you, but they are trying to do a better job. That is especially true of the printer.

The Durham Printing Company has bought a press primarily for the printing of THE CHRISTIAN SUN. They have also purchased a better grade of paper to be used in this job. Most notable in the improvement is the picture reproduction. The company is trying to give you a paper that will be attractive, easy to read, and worthy of a place in your home.

The content is still the concern of the editor. That, too, needs constant improvement. The list of readers is growing. Other papers and magazines are improving their content and format. THE CHRISTIAN SUN wants to keep pace with progress, and is eager to get into the homes of all our people. Articles and information from people across the Convention will help to make this a valuable periodical for men, women, and children. Keep the news and ideas coming this way, and we will do our best to give you a paper worthy of the Church which we represent.

Children's Day

Next Sunday is the time for Children's Day in our churches. It has been a custom for many years. Without too many facts to back the opinion, one is inclined to believe that the custom is not universal among us, perhaps not so much so as in former years. It may, therefore, be useful to reconsider the reasons for having a Children's Day in the church.

The Children's Day program guarantees that the children get remembered in the church. Church services are usually planned for adults, and sometimes for youth but seldom for children. Children are expected to sit quietly in church, if, indeed, they are there at all, while their elders enjoy a service prepared for them. Sunday school can go all year without really giving the children a chance to express publicly their ideas of religion through song, story, and drama. It is easier for teachers to keep on telling what is in the lesson than it is to train children to tell what they know. But Children's Day changes all that and lets the children have their chance. And it makes the entire church conscious that there are children in the midst.

Children's Day is a sort of examination day for the church. Teachers can discover whether their lessons on love, obedience, dependability, and devotion have really taken hold of members of the class. The church can see how effectively its responsibility for training children in the Christian religion is being accomplished. The children will perform in accordance with what they have actually been taught. They are not the ones on test. Teachers, church school workers, and church members can see just how well they are doing, or how miserably they are failing, in the task of religious education. It is important on such occasions to measure the content of the teaching — what have the pupils really learned in Bible, hymns, poetry, moral ideals, habits of conduct, etc., etc. The church needs to know what it is doing.

Another good reason for Children's Day is that it centers the mind of the church on childhood. "Of such is the kingdom of God," said our Master. It does a church good to think of its children, and to be led by them. It humbles the listeners who for the moment recall their own childhood; it gives a chance to see what sincerity and goodness really are as lived by children; it opens the heart to the love of God who gave his Son as a tiny baby; it reminds us that those we train will take our places in the work of the Church.

There are many other good reasons for annually, at least, training children to lead the worship services of the church. We want them to love the Church, to feel that they are part of it. Hence we train them to share in its services.

Religion That Is Relevant

Do you ever feel that the church services are far removed from life as we must live it daily? Is the scripture lesson unrelated to the problems you face? Is the sermon a re-hash of ancient history, with a smattering of exhortations to be good? Are the prayers an accumulation of pious wishes that God will see that all present are protected from the unpleasant? Do you feel that Church is in a different world from everything else, a place to go when you have on your Sunday best, a sort of hiding place from the turmoil of the real world?

Recently we have been studying about the remarkable Moses and the slaves he led to a land of promise. What difference would it have made if we had been studying these lessons with some Southern Negroes, or some Jews who are anxious about their modern Zion? While we refresh our minds on the ancient history of Palestine the people who live there now are wondering if we will treat them as Christians should. About the little nation of Israel is being drawn tighter and tighter the noose that may strangle life out of it. What will we as a nation do to help in our time? And on whose side will we be?

Recently many ministers retold the story of the Pentecost when the Church was born in Jerusalem, and the parishioners listened more or less intently, and all joined in a sort of vague hope that some evidences of the presence of the Holy Spirit could be seen in our time. But the chances are that more money was given that day for air-conditioning and other creature comforts for the local church than for the missionary work of the Church of Jesus Christ around the world. We leave the missionary enthusiasm to the Communists who attack our second highest official and destroy our flag in his presence without so much as a "Please don't do it again" coming from our devotion to right and righteousness.

Well, this article better stop before saying too much. Perhaps it is not the right day to write editorials anyway. If no reader's blood pressure has risen, then the effort was wasted — and religion is not enough related to life.

"Think On These Things" . . .

By Thomas H. Britton

BELIEF IN GOD

It has been discovered, as a result of a recent nationwide survey, that the overwhelming majority of the American people believe in God. This fact is evidenced by the growing fashionableness of religion and the increasing activity of religious institutions.

But wait a moment!

Church membership is at an all-time high, but so is the incidence of crime. Religious societies are busier now than previously, but so are the juvenile courts. Church sanctuaries are more crowded today than ever before, but so are our mental institutions.

Obviously something is wrong. If the elevation of morals and peace of mind are among the by-products of religious faith, then something is surely amiss!

It has been suggested that the explanation for this inconsistency is to be found in the fact that those who suffer mental and moral illnesses are in most cases not those who make a Christian confession and engage in religious activities. But at best that is only a partial explanation.

The fuller truth seems to lie in the fact that many people have simply not learned that religious faith is not genuine unless it is applied to life. That the majority of the American people believe in God as the source of goodness cannot be denied. But that does not mean that a majority has real religious faith. There is a vast difference between the assent of the mind to a principle and the commitment of one's life to a Person.

One of the problems which Jesus faced constantly was that he encountered many who were intellectually religious but actually pagan. Speaking to the multitude in ancient Palestine, he challenged them with a question: "Why call ye me, Lord, Lord, and do not the things which I say?" Surely the same question can be appropriately addressed to modern America.

It has been said that too many of us "believe that" without "believing in." That is to say, we express faith in God's goodness and yet are faithless in fulfilling our obligation to be good.

The primary matter was expressed concisely and pointedly some years ago by John J. Moment. Speaking of our habit of acknowledging the goodness of God but failing to acknowledge his sovereignty over our lives, he posed the arresting question: "To what purpose shall we affirm that God is good if we are then to deny that he is God?"

About . . .

A FATHER'S LOVE FOR HIS UNFORTUNATE BOY

Billy, that wonderful pet name for William, lost his sight in a football game — and only thirteen years of age.

The misfortune cut deep and hard into the child's heart, but it cut deeper into the heart of the father. The sight could not be restored, but Billy could have a little world of his own in which to live and be happy.

So, the father with love in his heart for his unfortunate boy, and with tools and timbers and nails, built a rustic cabin in the backyard where Billy could play, listen to the birds and the radio, and there, too, entertain the other children of the neighborhood. With all this Billy became one of the most cheerful and happy children of the community.

There are millions of such unfortunate children in the world. Some have lost their sight. Some cannot walk. Some cannot hear. The hand of fate has been laid heavily upon them.

But all their happiness need not be snatched from them. And it won't be if thoughtful parents or others will plan something to bring sunshine into their lives — something to help ease the heavy hand of time that moves so slowly and often so heavily when affliction's weight must be borne.

From a cynic's standpoint it is a selfish world, and often there is much to confirm that belief. But there is a cure for selfishness just as there is a happier existence for unfortunate children. And one of the greatest cures for selfishness is to do something to make some unfortunate child happy.

C. B. Riddle

This Interested Me

Emily C. Lester

Forty years seems a long time to many of you. And yet to the members of the Class of 1918 of Elon College it seems that forty years has gone swiftly — and to an "outsider" who shared in their reunion activities on the campus Saturday, May 24, it seemed that the years had dealt kindly with them.

It interested me that the class secretary, Lucille Johnston Cullers, had "by hook or crook" manager to hear from every living member of the class. At breakfast time in the McEwen Dining Hall she said she had heard from all but two — about that time one of them (the president of the class as freshmen) appeared, and a telegram arrived from the other! Seven have died, thirteen were present for the days' activities, and eleven sent messages. Other members of the class, who did not graduate, and an assortment of husbands and wives and two daughters swelled the breakfast number to twenty-two, while several others came for lunch and the banquet.

Clyde Auman of the Class of '18 gave the address at the alumni banquet, being introduced by his college roommate, F. C. Lester.

Mary Ann Harrell, daughter of "Doc" (Alberta) Boone Harrell, wore the latest chemise style, which made her look for all the world like mother in her long middy blouse circa 1916.

Some members of the Class of '18 seemed relieved that the school records were destroyed in the fire — one admitted that he had been allowed to fill out his own transcript of gardes when applying for a job later, and another was glad that all the "black marks" on her conduct record had disappeared forever!

Elon College will continue to live and do well when such loyalty as that exhibited by the Class of 1918 is a part of its alumni record — and here is one "in-law" who is looking forward to that 50th reunion when Lucille Cullers is aiming for 100 per cent attendance!

SERMON AT SOUTHERN CONVENTION

Going A Little Further

Dr. Arthur H. Newell
Minister E & R Church, Richmond

The text that was assigned to me for this Communion Meditation proved to be an intriguing one. It comes from Luke's account of the resurrection appearance and it is fitting for an occasion such as this when a church convention meets at a time between the resurrection and the season of Pentecost when the disciples needed the assurance of His presence as much as we do today.

You will recall that Luke tells of the two disciples taking the Sabbath day's journey from Jerusalem to Emmaus when a stranger fell into step with them. They were amazed to discover that there could be a person in Jerusalem who wasn't aware of the tragedy that had occurred, and then in chapter 24:28, we read the passage that serves as a text: "So they drew near to the village to which they were going; he made as though he would go further." Recall that the risen Christ had spent much precious time walking along that road and carefully going over the law and the prophets to point out to them that the suffering and the crucifixion of the Messiah was not an indication of the thwarting of God's will, but rather an underscoring of God's love, and now, as they turned in, having arrived at their destination, he gave an indication that his destination was further down the road. They constrained him to spend the night with them and he gladly responded to their invitation and came in to sit at meat with them. And when he had taken the bread, he thanked God, and broke it and they suddenly became aware of who it was with whom they had walked. This is the way he always is in life. He does not force his way in, but waits for the invitation. He stands at the door and knocks, but we must open the door, and once we do, he comes in gladly and the blessing we receive is the one that brings peace and confidence to life.

But the text is even more suggestive of the whole spirit of his life! He was always willing to go further if there was any hope of winning even one soul! He was willing to eat with publicans and sinners, courting the reputation that comes to a man who thwarts public opinion to this extent. He was willing to spend a whole evening with Nicodemus, though a Pharisee, in the hope that he might win him to the Kingdom when he might have spent that evening in additional instructions to his disciples. He was willing to sit at the table with Zacchaeus, a Publican, who was known to be dishonest in the hope that he could win him to a new way of life even though people of Jerico looked askant at such a man. He was willing to even let a woman known to be evil annoint his feet and wipe them with the hair of her head. But what is even more important, he was willing to give himself up to be crucified if by this means he might win some soul to a deeper dedication. He was willing to go further — always. It was to such lengths that God's love was willing to go.

Pause for a minute and consider his life. There was a restlessness about his ministry. He did have time for meditation and devotion, but it was always early in the morning before the others had gotten up that he would go out to the mountain or to the seashore to pray, but all the rest of his days, he was going. He was going to Capernaum, to Nain, to Nazareth, to Bethseda, to Jericho, to Gadara, to Tyre and Sidon, to Samaria, to Caesarea-Phillippi. There seems to be no word such as relax in his vocabulary, but the one that was over-used was "Come", let us be going. Why he even went to the gate to meet his betrayer.

Look at all that God's love has done for us in going further than we ever dared to hope. This is what we speak of when we talk of God's grace! Think of the beauty of this spring after a hard winter, the opportunities we have, the health, the love of others, the happiness, the faith, the hope that wells within our breast. All of these are gifts of God. What do you have that you did not receive, and if you received it, then why do we act as though it were ours?

If we got only what we deserved, which one of us sitting here tonight could hope to have what we have? We have what we have in spite of our not deserving it, but only because of God's love and his willingness to go further. Could anyone of us here say that we deserved the love even of our husband or our wife or our parents or our children? All of us know that this is a gift that comes undeserved and all we can do is stand in humility and say, "I am grateful." If this be true, on the human level, how much more true is it in our relationship with God? We cannot deserve his love, we can only respond to it with awe at the greatness of it all.

Look at how willing God is to go much further than we even dared hope in the confidence that he exhibits in us. After what we have done with the secret of releasing power from gasoline, he still trusts us with the secret of releasing power from the atom. After seeing what we have done with this planet on which we live, he gives us the secret of how to soar to new planets, believing that there we might find a new way of life in accordance with his plan. After what we have done across the back fences with the power of speech that he has given us, he gives us the power to amplify our voice so that it can span continents and oceans. Only a great God who can undo my mistakes after I make them could afford to go this far. Yet this is love's strategy, going beyond the call of duty or beyond the normal hope.

We call ourselves "Followers" of the Christ, so we too must reflect that kind of love and we must be willing to go further and this must be evident in our lives. How often shall I forgive? And his response was, "Not seven times, but seventy times seven times." If then we are Christian in the best sense of the word, then we are called upon to love even those who despitefully use and abuse us. When we love, we understand the reasons why people hurt us and though we may hate the sin, we love the sinner. "If a man asks you to go one mile, go with him two." Love turns the other cheek, love goes the second mile, if, in this way, it can win a soul to him. We will be willing to be a doormat for people, if it means that through this act we can redeem one and bring him into the Kingdom. This is what Jesus did because he loved so much, not people who were worthy, but unworthy people, like you and me. It was Paul who put it in such poetic language when he said, "Love suffers long and is kind, love does not insist on its own way, love is not irritable or resentful, love bears all things, believes all things, hopes all things, endures all things. Love never ends!"

The challenge that Jesus gave to us was not how much like other people are you, but "What do you do more than they?" In other words, there must be a plus element in our lives as Christians. There must be something evident here that is not evident in the non-Christian round about us. "Unless your righteousness exceeds the righteousness of the Scribes and Pharisees, you cannot enter into the Kingdom of God." It isn't good enough to be as good as others. The test of a Christian is not how like other people you are or even how unlike them you are, but how like Christ you are, or rather how closely your life is modeled after Christ. And it was the Apostle Paul who said, "Outdo one another in love!" This is the only kind of competition that Christians should enter.

And if it be true that God loves so much that he is willing to go further, and that we as individuals who have dedicated our lives will be willing to go further, then it follows that in the fellowship of the church of Christ, we must be willing to go further too, beyond any call of duty, beyond what the pagan world about us will do. In writing the constitution for the United Church of Christ, we seek not for the least common denominator, but for that venture of faith that would take us beyond any thing that has yet been done so that we might be a new instrument in the hands of God, more closely attuned to His will and more able to do his bidding.

We need, as a church, to dare to step into the dark in faith, we need to be willing to get out onto the dangerous seas, we cannot be content to stay in the safe harbor. We, as a Christian fellowship, need to be willing to "stick out our neck" in ventures of faith, or we stand still and die in our tracks. We need, as Dwight L. Moody put it, "to expect great things from God and to attempt great things for God." We Christians should specialize in doing the impossible. Anybody can do the possible, but we need to go further than Service Clubs, P.T.A.'s and Labor Unions or Business Organizations go. We need to launch out into the deep for with men it may be impossible, but "All things are possible with God."

It is good to have him as our companion along every way, for he leads us further than we would otherwise go, and the closer we are to him, the deper becomes the impact of love in our life. Remember, however, that only we can invite him in to sup with us; but when we do, he will not be our guest in our home, but we will become his guest in our home. So as we break the bread tonight and become aware of our fellow Christians all over the world, we need especially to become aware of the companion of the way, our Master, who leads us into the second mile of loving service.

Progress In Depth Being Made In Oriental Churches

Just back from a 10-week trip to mission stations in Japan, Hong Kong and the Philippines, Rev. Paul R. Gregory of Philadelphia spoke on April 8 before the Prudential Committee of the American Board.

The Far East is not new to Mr. Gregory. He has been a missionary in China and Japan under the Board of International Missions of the Evangelical and Reformed Church for the past 11 years.

"A striking feature of the Protestant outreach in the Philippines," Mr. Gregory said, "is the growing 'people's movement' into the Christian church among the hill tribes, both in southernmost Mindanao and Northern Luzon. There is a total revolution in the thought of the people and in their relationships toward one another as they make the church the center of a community life which a generation ago was built entirely on the principles of revenge and retribution in their headhunting society.

"In Japan on the other hand the thrust of the church's outreach is not significant in a geographical sense of untouched territories being reached but rather in the 'penetration in depth' as the church takes on new ministries in labor circles and in rural communities whose ethical foundations and relationship patterns have been shattered by the events of the past two decades.

"And in Hong Kong, which has been variously described as the 'jewel of the Orient' or (by Bernard Shaw) as the 'illuminated graveyard'," Mr. Gregory said, "the churches render a heroic service through roof-top schools, slum area feeding stations, subsidized housing developments and social welfare centers to one of the most staggering population problems to be found anywhere in our world today.

"Politically, economically and ideologically these three areas stand at a decisive crossroad today — and in the background are ranged the two challengers for the loyalty of east Asia's millions, Communism and Christianity. It is this fact which lends significance and gives urgency to the many-sided programs through which the Christian church is expressing its mission to these uncommitted millions."

Oberlin Student Going To Formosa

David Lockwood, Oberlin (Ohio) College senior, is looking forward to new experiences when he goes to Taiwan (Formosa) to teach English at Tunghai University — but living in a foreign land will not be one of them. Son of Congregational Christian educators, he has spent 11 of his 22 years in India and Ceylon.

David and the two other winners of the 1958 Oberlin Shansi Teaching Fellowships will be commissioned at the college June 8. Sharing the limelight with David will be Lien-Lung Liu, daughter of Yu-wan (Wellington) Liu, China's ambassador to Cuba; and Margaret Eaton, an outstanding young people's leader of Warren, Pennsylvania.

Mr. and Mrs. Edson C. Lockwood, David's parents, began their missionary service overseas under the American Board of Commissioners for Foreign Missions 30 years ago. Mr. Lockwood, a member of the faculty of Jaffna College, Vaddukoddai, Ceylon, is a native of New Britain, Connecticut. Mrs. Lockwood, the former Dorothy Patton, was born in Walpole, Massachusetts. Her father, Leonard M. Patton, now lives in Milton, Massachusetts.

David attended grammar and high school in India before moving with his parents to Ceylon. A history major at Oberlin College, he has played tennis and varsity soccer.

Herbert Van Meter, Oberlin College's student representative in China, 1937-1940, and its senior representative, 1946-1950, will be the commissioning service speaker.

Annual School Of Missions At Elon College June 17-20

THOSE WHO HAVE ATTENDED ARE ENTHUSIASTIC. PLAN TO ATTEND.

The School of Missions means so very much to me. First as a Church Woman and then as a minister's wife, it informs me about what I should know for myself and also to help other women. All of the studies help a lot, but the Bible Study is my favorite. The Fellowship with other church women binds us closer together as co-workers for our purpose.

Mrs. Mack Welch
Reidsville

First of all, the Christian Fellowship with other ladies of the Southern Convention, learning to know them better, sharing problems of our local Fellowships and also sharing methods and means which have proven successful in our work. Being able to study the work for the coming year under the guidance of experts always means so much. The wonderful speakers who are always on the program are an inspiration in itself. Being able to visit our own college and living in the dormitories as though we were students again is a thrill. To visit the Children's Home is worth the trip to me. Seeing first hand the bright happy youngsters that we have had a share in providing with the privilege of Christian teaching as well as the necessities of life. The very beautiful and reverent devotions that are given here by some of our most capable women are always worthwhile.

Mrs. Tom Good,
President, Valley of Virginia

What I liked most about the several sessions of the School of Missions which I have been privileged to attend, is the fine spirit of cooperation in sharing ideas and information not only from the teachers and leaders but from all who attend. Truly our vision is lifted to see the needs of the mission fields included in "Our Christian World Mission" and some of the better ways of meeting those needs.

Mrs. B. B. Johnson

I think the School of Missions to any church woman is a time of **Spiritual Enrichment** — it's a few days when we can slip away from the every day tasks and household duties and have some mountaintop experiences from early morning meditations that have been well planned by some of our leaders to direct our thinking and lift our hearts to the things that are Holy. All during the week we have the opportunity to hear our Bible Study for the coming year reviewed by one who has given study and planning for this, so that it will enrich our lives. Second, **Time for Inspiration**—to meet the women from the churches of the Southern Convention and hear about their work, what they've done and how gives us a greater desire to accomplish more in our work. Often times we have with us those returned missionaries or those who plan to go with their message which inspires us to greater tasks yet. To be able for a few days to mingle with people of like minds and desires inspires us to greater things. Third — **Time of Information** — it really is a time when we gain information of the women's work — as to what we will study and how to best study it in our local groups the coming year. Fourth — **Time of Fellowship** — a time when we can chat, eat, and play together. All of these have been so well planned that it's a real joy to be able to enjoy them together. Tours have been planned to visit the college, Children's Home and Moonelon, where we usually enjoy a picnic supper with a vesper service. Because of all these things, I look forward to going again, whenever conditions permit me to do so, for we continually need to renew our spiritual strength and there we have the opportunity to do it.

Mrs. Walter Seeley,
Wakefield

Watermelon Time

My trip to the School of Missions will live in my memory for a long time, it was there I learned many things concerning the women's work in other lands as well as at home. It was there I learned a little more concerning the work that was required of the women in their fellowships. I thoroughly enjoyed the most capable and instructive speakers, among whom was Rev. Lillian Gregory. Our School did not consist of all instruction and lectures for there was the social side too. It was my privilege to meet women of other fellowships and talk over our problems as well as successes. I shall particularly remember the Vesper service at Moonelon out under the blue sky with nature in full bloom, which made us feel nearer to God. The morning watch services and the services before retiring were very inspirational.

Mrs. Jim Wright
Holland

I can't begin to tell you what the School of Missions has meant to me. The morning devotions were wonderful, the book reviews were all good. I attended the District Superintendent's work shop which was very helpful. The fellowship was wonderful, I enjoyed every minute there and hope to be there again this year. I wish every officer of every Fellowship could attend.

Mrs. B. Lee Penny
Clayton, N. C.

My attendance at the School of Missions held at Elon College was one of the most rewarding experiences I ever had.

It is refreshing to meet the leaders of our womens' work. Being associated with other women discussing similar problems and their solutions helps all of us "Keep on" when the going is hard. For many pople it is an opportunity to see our college in action, as well as visit the Children's Home.

An opportunity to get away from home for a few days is worth the time and money spent. I covet for all our women a trip to our school of missions.

Mrs. J. E. McCauley
Waverly

Chairman Of School Of Missions Names The Leaders

Mrs. Garland Spratley, chairman of the School of Missions by virtue of her office as first vice president of the Women's Fellowship of the Southern Convention, is planning on the "best ever" School of Missions this year.

The dates are Tuesday afternoon, June 17, through Friday noon, June 21. The place is Elon College. The cost is $12.50. Those attending will need to bring bedding, toilet articles, Bible, notebook, pencil.

Copy of the program will be in this paper next week. However, you will be happy to know about the leaders: Mrs. Guy Benchoff, immediate past president of The Women's Guild of the Evangelical and Reformed Church, and vice president of the National Council of Churches, will teach the Bible study—"We Believe." Rev. Arthur Mason Brown, pastor of our church in Tryon, North Carolina, will lead our study of the "Near East" — and he is well qualified to do so, having been born in Lebanon, where his father was a teacher, and having taught in Egypt. Dr. and Mrs. W. W. Sloan, both members of the faculty of Elon College, have traveled in areas covered by the subject, "North America's Neighbors," and will tell about Puerto Rico and Mexico, where they have visited our mission work. Mrs. Olin Pendletonn, who served with her husband in Hawaii, will tell of that fascinating country.

Mrs. Garland Spratley
Dendron, Virginia

When we meet it's a wonderful feeling that we have gathered for one and the same purpose, as unity always gives strength. Through our women who have made our great leaders and the instructors, also any and all who have contributed to make our School of Missions a success, I say THANKS. The School has been a wonderful help to our churches. I think back with love and highest tribute to our beloved Ruth Seabury who meant so much to us. I have attended nearly all the Schools and I look forward to attending again this year.

Mrs. Charles P. Aldridge
Burlington

You'll never know what Elon School of Missions can do for you unless you attend. I shall never forget the summer I attended. The wholesome fellowship that comes from associating with women of our denomiation is most rewarding and the inspiration received from our capable leaders is immeasurable. As Christian women we want to measure up to God's standards. To do this we must enrich ourslves by seeking the riches of the spirit. Let us seek first the Kingdom of God and His righteousness. Through the well-planned program of study which the School of Missions offers, we can improve our spiritual well-being. For the past two summers, I have been working on my Master's degree, but I am going to try to attend the School of Missions this year.

Edna Bresko.
Petersburg, Va.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Africa
Rhodesia

June

8—**William Dizney** is principal of new Gazaland Secondary School at Chikore. Served in the Navy between high school and college, then taught at Berea. Went to Africa in 1953 and in 1956 married Dr. Desmion Liebenberg, who was born in South Africa, and who is now in charge of the hospital at Chikore.

9—**Dr. (M.D.) and Mrs. John F. Donaldson** go to Africa this year, where he will be on staff of Willis F. Pierce Memorial Hospital, Mt. Silinda, and she will probably do social work. He is a graduate of Columbia, Univ. of California and New York Medical College; she of Denison University and New York School of Social Work.

10—**Rev. and Mrs. (Rev.) John Heinrich** serve at Mt. Silinda where he is supervisor of primary day schools, mission treasurer and general church worker and she is all-round helper in addition to caring for three small children. Both are ordained ministers trained at Yale Divinity School and Cornell following graduation from Oberlin. They went to Africa in 1951.

11—**Mr. and Mrs. Charles Lord** have been in Africa two years, the first of which was spent in learning Chindau language. He supervises outstation schools which serve 5400 children in Chikore; also manages Chikore Farm, an 18,000 acre tract with 500 tenants. Mrs. Lord graduated from Guilford in 1941; she is treasurer of primary outstation schools and district advisor to women.

12—**William Reedy** had taught for 18 years when he decided to be a missionary. He is principal of Mt. Silinda Institute where Mrs. Reedy teaches. He is from Oregon and she is from South Dakota.

13—**Jacquelyn Smith, R.N.,** went to Orlinda Childs Pierce Memorial Hospital, Mt. Silinda, in 1957 for three-year term. She is from Massachusetts where she had her training and worked for Cambridge Visiting Nurses Association.

14—**Dr. Kirk Stetson, M.D.,** graduated from Rensselaer Polytechnic Institute in 1945; went to Roberts College, Turkey, for two years; while there decided to be medical missionary; came back to U.S. and graduated from Rochester Medical School. His wife is graduate of Adrian College and Rochester School of Practical Nursing. He is in charge of Pierce Memorial Hospital, Mt. Silinda, only hospital in 25 miles.

New Nurse For Turkey

Back in Glencoe, Minnesota, the folks are boning up on Turkey. They want to learn all they can about the place 22-year-old Beth Miller is going this summer as a missionary nurse.

Right now Beth, and an oversized steamer trunk, are occupying a room at the Franklin Square House, Boston, while Beth does graduate study at Boston University.

Beth has just been appointed as a career missionary by the American Board of Commissioners for Foreign Missions of the Congregational Christian Churches. She will be there five years before returning to the U.S. for her first furlough.

The American Board library, a gold mine of information about the 15 countries it serves, furnishes Beth with pamphlets and background information on Turkey and Beth in turn sends them back to Glencoe, a town of 2800, so that her neighbors may learn along with her.

The home folks aren't just reading, though. They are also pitching in with tangible help to fill up that steamer trunk. A short-wave radio, lots of linens, a handmade quilt and 12 pairs of nylons have found their way over to the white frame house on Route 2. Druggist Earl Barnum and Grocer Lee Draeger have been on the phone to Mrs. Miller to find out what they can give that she might like to take with her.

The weeks between now and her August 20th sailing date out of New York will be busy ones for Beth. On the agenda: finishing up her courses at B.U. in nursing, teaching and theology; medical and surgical field work at Massachusetts General Hospital; a commissioning service on June 15 in Glencoe at her church, the First Congregational, and an accelerated 6-week course in Turkish this summer back in Cambridge at Harvard. And on the side: stitching up a few-more dresses to take along, deciding what furniture to take to furnish the 2-room apartment she will have near the hospital, and a few quick sightseeing trips around Boston.

This accomplished, she appears on the deck of the SS Constitution in New York at the appointed hour, suitcase in hand.

And on shipboard? Says Beth: "A smattering of language study. . ."

At her destination Beth will serve at the 50-bed Azariah Smith Memorial Hospital in Gazientep, a city of 72,000 near the Syrian border. There are eight other Americans on the staff. In addition to her nursing duties, she expects to help with the hospital's nurses' aid training program for Turkish girls.

Up until last February, when she came to Boston, Beth was never any farther from Glencoe than Shelby, Nebraska, where she was born. After graduation from Glencoe High School in 1954, she attended the Swedish Hospital School of Nursing in Minneapolis, becoming an R. N. in September. She has long been active in church and school affairs.

Back in Glencoe, Beth's parents, Mr. and Mrs. Howard C. Miller, her six brothers and sisters, and most of the rest of the town, will be on the look-out for that first letter from the Near East.

When Thomas A. Edison placed the phonograph on the market in 1888, the prophets of gloom predicted that the musical instrument business was ruined. Later came the mechanical piano, and still later the radio. To many of those in the musical business, radio seemed the last straw. Then came television and more dire predictions. More than 200 factories are working to supply the demand for various types of musical instruments — the greatest demand in history.

HOW WE CAN HELP

The Sioux Indians

What do the boys and girls in your church school think of when you mention the Sioux Indians? Do visions of galloping red men pursuing army officers across the TV screen pop into their heads — or is it a lone brave riding across the prairie seeking out the buffalo herd? How many of them know what the Indian Americans are like today, crowded on reservations that sustain them at bare existence or adrift in the cities trying to adjust to a new and sometimes frightening way of life. Someone has said that the Sioux people are now like a man swimming in the middle of a stream who cannot go back to the shore from which he came but does not know how to go the the opposite bank. Your church is working with Indian Americans — let us examine what it is doing and what more we might do.

Through the Board of Home Missions and the Council for Social Action we are attempting to influence legislation on behalf of our Sioux friends. Scholarships are provided for young people. Some direct aid is given to churches by their conference. And an educational program has been started in the churches with an emphasis on leadership training — each year interested teachers attend the Black Hills workshop for guidance and training. Miss Leila Anderson, special representative of the Board of Home Missions' Division of Christian Education, recently spent several months visiting the Indian American churches. Miss Anderson writes:

"The church can do something; both in its influence in governmental policies and in its concern, understanding, and help on local situations. It can give the 'cup of cold water' for what at times seems a bottomless pit of human need and yet at the same time work on long range programs to guide and challenge the people to face and work solutions with a sense of divine mission."

Here are some ways in which we may all extend the "cup of cold water" to our Indian friends through Friendly Service.

Good Used Clothing — especially for school age children.

School Supplies — pencils, crayons, notebooks, ball point pens, etc.

Bibles (Revised Standard Version), **Bible Story Books,** (ages 4 to 14), and **Church School Materials** (Pilgrim Series).

Audio Visual Aids for church schools.

The above material may be sent to the following ministers who work with the Indian People in South Dakota: Rev. Philip Frazier, Box 216, McLaughlin, S. D.; Rev. Arnold M. Brown, Wood, S. D.; Rev. James Parker, Dupree, S. D.; Rev. James L. Selmser, Winner, S. D.; Rev. Frank Workentine, Eagle Butte, S. D. Money for any of these items may also be sent. Packages should be sent prepaid and should include a list of contents and the name and address of the church or individual sending it.

In The Land Of Promise

Background Scripture: Joshua 4; 11:15-23; 23 and 24.

Devotional Reading: Joshua 23:1-5.

Memory Selection: **Now therefore, put away, said he, the strange gods that are among you, and incline your heart unto the Lord God of Israel.**
Joshua 24:23.

Today's lesson covers a long period of time. It begins with the story of the children of Israel crossing the Jordan, and ends with them having possessed most of the land embraced in what is now Palestine. In between these events there is the account of the taking of Jericho, the various battles and campaigns against the "kings" — the local "war-lords" — cities and communities, the division of the land, the establishment of the tabernacle at Shiloh, the building of "cities of refuge," and the establishment of a general peace. It ends with Joshua's charge to the people, and an account of his death. One would do well to read the story in its entirety, at least in outline — it gives meaning to the printed text. By the way there is a striking parallel between the story of the conquest of the land by the Israelites, and the conquest of America by the colonists. There were hostile peoples to be overcome, lands to be cleared, towns to be built, homes to be established, a new way of life to be mastered, a culture and a civilization to be developed, and a nation destined to play an important part in the history of mankind to be formed and set to functioning. And in the one, as in the other, it is apparent that God was in the process. In his providence, both nations were destined to furnish moral and spiritual leadership for the world. To be sure Israel was unique in that that nation was to furnish the Messiah, the Saviour of the world, but it is not too much to say that America, under God, may be his instrument for saving the modern world. That is, if she keeps her covenant, and does not follow strange gods and forsake the Lord our God.

THE MEANING OF DISCIPLINE

As was stated in last week's NOTES, God promised to his people as much of the land as they possessed. It was to be theirs, not for the asking, but for the taking. Possessing it involved struggle, hardship, danger, self-denial, self-discipline, sacrifice, suffering, in some instances, death itself. It was a part of the divine plan for making men. Men are not made real men by easy tasks, by lives of ease and self-indulgence. Character is developed by overcoming temptation. Moral muscle is developed by exercise. Men worth while are made men by accepting the challenge of hardship. There was a direct relationship between the sturdy, rugged character of the early settlers in New England, and the stern, forbidding, conditions of the soil and the climate of that region. Life without struggle would not produce character — it would only produce a lot of soft, pulpy weaklings. Men, like sailors, are not made by sailing under clear skies on calm seas, but by sailing the high seas in all kinds of weather. A collector of moths observed an Emperor Moth struggling to get out of its chrysalis in the spring, and he decided to help it escape from its prison by making a slight incision in the sheath which enclosed it. His efforts backfired — the moth never flew. The muscles of its wings had not developed. The man's kindness had robbed the moth of its flying power! ! ! No struggle, no flight seems to be the universal law of life. There is too much talk these days about adjustment, that we should learn to live within our environment without any strain. If this were the goal of life we would have but little intellectual or spiritual growth. There are times when this world seems like a bad world, and there are many things in it that are bad. But it is God's world and it is a good world for developing men of character. One of the criticisms of modern education is that there are so many "snap courses," courses that make no demands upon the mind of the students. Brains and bodies and character develop by exercise, by struggle, by discipline. We do not want to make life too easy or soft in America.

SUNDAY SCHOOL LESSON

June 8, 1958

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va

A LEADER'S FAREWELL ADDRESS

Time passed on. Joshua is now one hundred and ten years old. He knows he has come to the end of the long, long road. So he calls the leaders and the people together for his farewell discourse. He refreshes their memories about their own history and the place which God had had in it — how he called Abraham centuries before that and brought him into the very land into which they had come, how his seed was multiplied and became a nation, how he delivered them from Egypt, how he provided for them and protected them during the long trek in the wilderness, and how at long last he had brought them into the land which he had promised to them. Joshua emphasized the part which the Lord had had in this epic. To be sure, the people had done something, but it was the Lord who had undergirded them and whose love and mercy had overarched them. And then he confronted them with the challenging command "Choose you this day whom ye will serve." Now established in the land, were they to follow the gods of the nation from which they had been brought out of bondage, with its heathenish rites and its religious rubbish, or would they serve the living God, seeking to conform their lives to his high moral demands and his spiritual imperatives? Confronted thus with this decision, they pledged their allegiance to the Lord their God. And Joshua ratified the covenant and memorialized it by erecting a stone as a witness to all the people. That covenant was to be broken again and again as the people did worship "strange gods" and resorted to idolatry. But even though they forgot God, he did not forget them. And eventually he made an everlasting covenant thru Jesus Christ, the New Covenant or Testament, sealed with his blood.

WHICH WAY AMERICA?

The lesson has point for us as Americans. By dint of hard work, endless toil, hardship, discipline, hardship, suffering, by brawn and by brains, we have "possessed the land." It is a goodly land with a standard of living far above any other nation on the globe. The lines are fallen to us in pleasant places; we have a goodly heritage. But it was God who made all this possible. It is our land

—Continued on Page 15

Elon Graduates 107 At 68th Commencement

Dr. Robert V. Moss, of Lancaster, Pa., president of the Lancaster Theological Seminary of the Evangelical and Reformed Church, was featured speaker at Elon College's sixty-eight commencement, which was held in Alumni Memorial Gymnasium on Monday morning, May 26, with diplomas and degrees for 107 seniors.

Earlier events of the commencement weekend had been the senior reception Friday night, May 23; the all-day alumni festivities on Saturday, May 24, climaxed by the Alumni Banquet on Saturday night; and the Sunday programs, which opened with the baccalaureate sermon on Sunday morning, delivered by Dr. Fred Hoskins, secretary of the General Council of Congregational Christian Churches, and continued with two musical programs Sunday afternoon and night. Speaker at the Alumni Banquet was Rev. J. Clyde Auman, of Winston-Salem (introduced by F. C. Lester), both of the Class of 1918.

A special feature of the annual alumni business meeting on Saturday was the election of new officers for the Elon College Alumni Association. They include George D. Colclough of Elon College, president; Dr. David W. Shepherd of Virgilina, first vice-president; and Miss Gladys Yates, of Suffolk, second vice-president. William B. Terrell, executive secretary for the past two years will continue in that capacity.

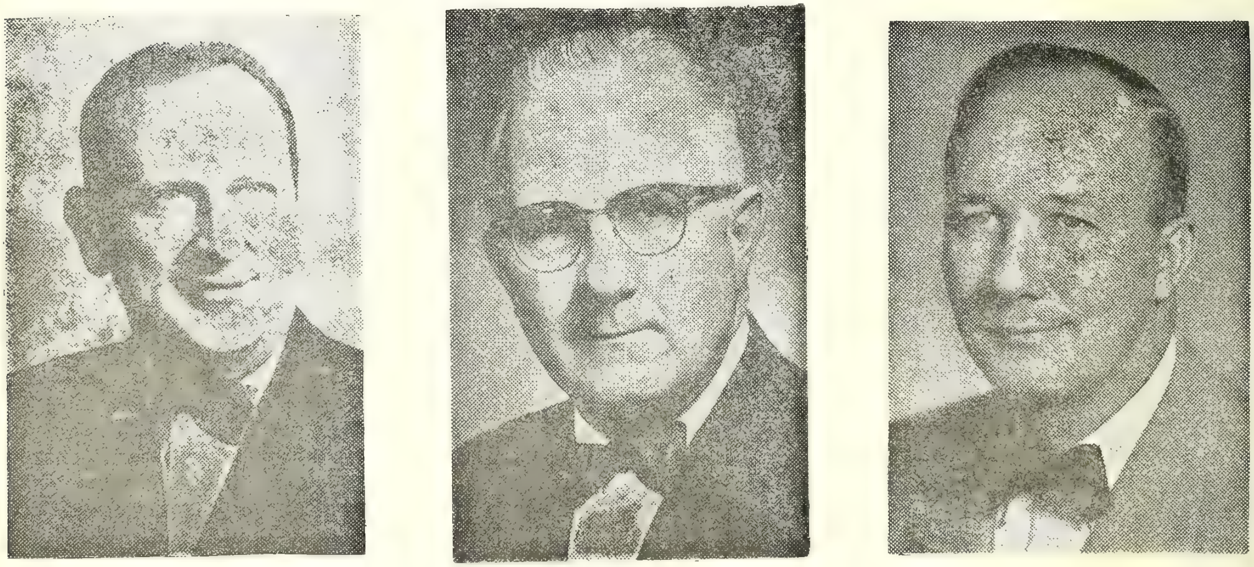
In the final commencement exercises on Monday, May 26, in addition to awarding diplomas and degrees to 107 seniors of the Class of 1958, Elon also conferred honorary degrees upon three eminent men from the fields of government, education and religion and announced a number of special awards and certificates to outstanding student.

Five members of the graduating class completed their work with honor grades and were awarded diplomas cum laude. They were Steve Benjamin Gibson, Martinsville, Va.; Henry Clyde Johnson, Siler City; Robert Curtis Jordan, Burlington; Dwight William Moore, Madison; and Louis Bailey Wilkins, Lennig, Va.

There were a number of special diplomas and certificates in music among the graduates, who received this award in addition to their regular degrees. They included a diploma in voice to Mary Anne Johnston and certificates in public school music to James Strudwick Compton, Jr., Lois Jean Grizzard, Mary Anne Johnston, Dorothy Ellen Keck, Jacqueline Love and Lorene Ann Moore.

In 1927 when the Japanese decided to make their capital, Tokyo, one of the largest in the world, they took in 82 towns and villages of the five adjacent counties.

Receive Honorary Degrees



Honorary degrees were conferred by Elon College during the institution's sixty-eighth graduation program upon three men who have attained eminence in fields of government, education and religion. The Doctor of Laws degree was conferred upon Thad Eure, left, of Raleigh, for many years North Carolina's Secretary of State, and upon President Walter A. Graham, center, of Southern Union College, Wadley, Ala. The Doctor of Divinity degree went to Rev. William J. Andes, right, pastor of the Elon College Community Church, who ministers to spiritual needs of students on the Elon campus.

Actions Of Board Of Trustees

ELON COLLEGE, — Historic old North Dorm on the Elon College campus is to be removed, probably during the coming summer months, following action of the Elon College board of trustees at their annual spring meeting held following Elon's sixty-eighth commencement.

The four-story structure, erected in 1912 as a combination men's dormitory and gymnasium, was considered the most modern of its type at that time, but it has recently been termed unsafe for further use by structural engineers, and its removal was ordered.

Other action by the Elon trustees at the spring meeting included creation of a new faculty position of Dean of Students, adoption of a new faculty tenure rule, approval of the entry of the Elon baseball team in the national NAIA tournament in Texas, adoption of resolutions of respect and appreciation for one deceased trustee and for three others who are retiring, the election of a number of new trustees and hearing of committee and faculty reports.

The new position of Dean of Students was created by combining the former posts of Dean of Men and Freshman Advisor, and the trustees approved the appointment of Dr. Robert Benson, of Burlington, to the new post. He has held the post of Freshman Advisor during the past year. Prof. J. C. Colley, who was Dean of Men this year, requested that he be relieved from that position and allowed to return to full teaching and administrative duties as chairman of the college's Department of Education.

The new faculty tenure rule, recommended by the Administrative Committee of the Faculty and approved by the trustees, follows: "Tenure: (a) Rank of full professor tenure is automatic upon election after three years at Elon in the rank of full professor. (b) Rank of Associate and Assistant Professor, tenure granted after seven years of college teaching, three of which must be at Elon College. Tenure is granted upon re-election to the faculty for a fourth year. (c) Rank of Instructor, tenure is not granted. Notice of re-election should be given not later than March 15 and acceptance expected not later than April 15."

Resolutions of respect and appreciation were adopted for the late DeRoy R. Fonville, Sr., who died April 21 of this year after more than forty years on the board, and also for three trustee board members who are retiring, all of them after more than twenty years of service. They are Mrs. W. V. Leathers, of Suffolk, Va., Miss Susie Holland, of Suffolk, Va., and W. B. Truitt, of Greensboro.

Four new trustees were named to fill the vacancies thus created by death and retirement, those named being Stein H. Basnight, hardware merchant, of Chapel Hill; T. S. Earp, banker, of South Boston, Va.; Dr. W. D. Rippy, physician, of Burlington; and Royall H. Spence, Jr., who operates a soft drink agency in Greensboro.

Members of the trustee group re-elected for another term of service included John A. Boland, Clyde Gordon, and Dr. C. W. McPherson, of Burlington; Thad Eure, of Raleigh; J. L. Crumpton, of Durham; Brock D. Jones and Walter Wilkins, of Norfolk, Va.; B. Everett Jordan, of Saxapahaw and Washington; J. Allen Kimball, of Manson; J. Hinton Rountree, of Greensboro; W. L. Gregory and Mrs. C. B. Wilkins, of Virgilina, Va.; and Dr. Millard Stevens, of Southington, Conn. The trustees also voted that Dr. Leon E. Smith, president emeritus of the college, should sit as an ex-officio member of the board.

Other business included approval of annual reports from college administrative officials and from the trustee committees on faculty, investment, library and athletics. There was also a report from a special trustee committee appointed last year to publish a brochure of testimonials in regard to the long service of Dr. Leon E. Smith as president of the college.

AWARDS ANNOUNCED

Announcement was made at Commencement of the Monroe awards for most improvement given to Sarah Summers and Robert Kopko, the Shackelford awards in music to Rose Gilliam in piano and Wynn Riley in organ, the J. D. Strader award in Christian Education to Patricia Coghill and in Dramatic Arts to Edward Robbins, and the Basnight awards in outstanding Biblical study to Joyce Myers and the outstanding athlete to Robert Stauffenberg.

In Memory Of D. R. Fonville

Mr. DeRoy R. Fonville, Sr. was born September 9, 1882 and was called to his reward on April 21, 1958. He lived an active life of service for 75 years. He was a native of Alamance County, a graduate of Elon College in the class of 1904, a graduate of the Law School of the University of Virginia in 1909, a member of the Burlington Congregational Christian Church, a member and past president of the Burlington Kiwanis Club, a Sunday school teacher, a member of the Board of Trustees of Elon College from 1915 until his death, and served for 8 years as Secretary of the Board of Trustees of Elon College. He served in World War I as a YMCA secretary with frontline troops and was wounded. He was awarded the Purple Heart and the Croix de Guerre.

DeRoy R. Fonville, Sr. was a Christian gentleman at all times. He loved Elon College and contributed much to its growth through financial aid and in giving of his own time and advice. We are going to miss his wise counsel but shall cherish his memory for years to come.

BE IT RESOLVED that we, the members of the Board of Trustees of Elon College, do hereby express our sincere regrets in the passing of our fellow board member and friend, DeRoy R. Fonville, Sr., and

BE IT RESOLVED that we do express our appreciation of the great contribution he has made to Elon College and to the Christian Church and that a copy of this resolution be spread upon the minutes of the Board of Trustees of Elon College, a copy be sent to the Christian Sun, a copy to the Burlington Times News, and a copy to the family of the deceased.

George D. Colclough, Chairman
MEMOIRS COMMITTEE
Board of Trustees—Elon College
May 26, 1958.

AT OUR CHURCH HOME FOR CHILDREN

Memorial Gifts Really Help

John G. Truitt, Superintendent

Dear Friends:

You will be interested in a report on the memorials which we have received since the system was inaugurated the first year after I came to Home for Children. Mrs. James H. McEwen called my attention to the fact that some of our neighboring institutions were asking friends to send checks for memorials instead of flowers at funerals. We agreed that flowers in such an hour of sorrow were very appropriate, and that the custom should be continued, but that even so there were many cases in which money expended on flowers which vanish in a short while might better be sent to a child caring home where it would help in rearing a homeless child.

Whereupon I prepared a memorial card which we might mail to every donor and to the bereft family, and let it be known through **The Christian Sun** and our monthly calendar that such memorial gifts would be appreciated. Although many sections of our Southern Convention have not caught on to the idea, those friends who have shared in this program are gratified with the results. In 1957 such gifts amounted to $1,770.00 This year of 1958, so far, we have received $1,470.25. The total amount received as memorials has reached the sizeable sum of $11,408.02.

In 1953 we came upon the idea of asking our friends to save coupons for the Home for Children. We published a list of the coupons which were acceptable — which includes almost all kinds, except those which ask for a dime and the coupon — and from this source we have received in 1957 $417.89, and this year we have received the sum of $94.70, although our main mailing-them-out time has not arrived. The total amount which has been received for these coupons is $1,685.86. Besides the cash received we have also received each year a good deal of kitchen and diningroom equipment.

This is not the whole story on the coupon deal. Through the avenue opened up in our "thank you" notes being sent all across the Convention and the country we have made friends, and have received a follow-up donation from many of these friends in cash.

A third source of income and considerable material help, such as blankets, towels, sheets, clothing, and cash, has come about in recent years through the national and Southern Convention Women's Fellowships, through the Friendly Service department. During the eight months of the present fiscal year from beyond

—Continued on Page 15

REPORT FOR MAY 26, 1958

MONTHLY OFFERINGS

Amount brought forward			$18,255.07
Eastern North Carolina Conference			
Morrisville	$10.00	$10.00	
Eastern Virginia Conference			
Bethlehem (Nans.), S.S.	52.06		
Spring Hill, S.S.	12.70	64.76	
North Carolina and Virginia Conference			
Burlington, Bev. Hills	30.00		
Union (Va.), S.S.	5.00	35.00	
Western North Carolina Conference			
Zion	30.00	30.00	
Total			$ 139.76
Grand Total			$18,394.83

SPECIAL OFFERINGS

Amount brought forward		$33,611.84
Miss Willie Bowen, Burlington, N. C.	$ 5.00	
H. O. Byrd, Suffolk, Va.	10.00	
Young People's Class, Reidsville Church	15.00	
Philathea Class, Suffolk Christian Church	5.00	
Mary Frances Emerson Asso., First Cong. Church, Milton, Mass. (Frinedly Service Gift)	10.00	
First Cong. Church of Ludlow Center, Mass.	50.00	
Southern Convention Women's Fellowship	35.00	
Mr. and Mrs. H. B. Newman, Henderson, N. C.	20.00	
Maude Hedly Class, Rosement Church, S. Norfolk, Va.	15.00	
In Memory of Mrs. T .V. Savage	5.00	
In Memory of Mrs. Cecil Williams, Sr.	5.00	
In Memory of Dr. William H. Stratford	5.00	
Special Gifts	33.50	
Total		$ 213.50
Grand Total		$33,825.34
Total for the Week		$ 353.26
Total for the Year		$52,220.17

Christian Orphanage
Elon College, N. C.

MEMORIAL GIFTS

Dear Dr. Truitt:

Please accept the enclosed $.................... as a memorial gift to the Christian Orphanage in memory of:

....
(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....
(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

ORGANIST AT UNITED CHURCH PUBLISHES THIRD BOOK

Gaylord B. Noyce

A third book for children by the talented organist of our United Church in Raleigh has just been released. Mrs. A. E. Hoffmann's latest work is **Sew Far, Sew Good,** published by Dutton's, and a Junior Literary Guild selection. An earlier book on sewing for beginning by Mrs. Hoffmann was called **Sew Easy.**

Mrs. Hoffmann's book-writing career began with the very popular **Miss B's First Cookbook** a few years ago. Since that time she has also compiled and arranged several collections of anthems for junior choir; one was published by Flammer, two by Presser.

The Hoffmann family makes a big contribution in the life of the church in Raleigh. Mr. Hoffmann, who is State Supervisor of public school music, is the choir director. The oldest boy, Teddy, has been active in youth work and was a member of the work camp which first readied Moonelon for occupation by summer conferences. Rosemary Hoffmann, a rising high school junior, has just been elected Fellowship Commission Chairman by the Southern Convention Pilgrim Fellowship; she is also secretary to the Raleigh United Christian Youth Movement, as well as president of United Church's Youth Fellowship.

The latest book on sewing will doubtless win many new friends for the Hoffmanns, and inspire many a beginner in sewing to greater feats.

MEMORIAL GIFTS REALLY HELP

(Continued from Page 14)

our Convention area the sizeable sum of $2,161.51 has been received. This does not include our churches and Sunday schools in what was once Southern Convention territory in several southern states. I have received much encouragement from the contacts made with leaders in our headquarters at 287 Fourth Avenue, New York, and elsewhere across the country.

Just to put it in good, plain English, for the sake of these children and the work being done here, I am deeply grateful for the faithful friends who help us both at home and farther away. May our heavenly Father be good to you everyone.

GIBBS RESIGNS AT SOUTHERN PINES

Carl Wallace, Pastor

The members of the Church of Wide Fellowship have accepted with deep regrets the resignation of Mr. Roger Gibbs as Director of Music effective June 2, 1958.

His past three years with the church have been very fruitful, during which he has been responsible for a graded choir program, special musical services, individual instructions, and numerous events planned for the spiritual life of the church.

The new Wicks Organ installed in November 1957 was a dream come true that he shared with the membership.

As Interim Pastor of the church during the summers while Dr. W. C. Timmons was away (Dr. Timmons was sick all of last summer), Mr. Gibbs expressed great talent as a spiritual leader, and he will long be remembered warmly by all who were privileged to be served by him.

We wish for Roger, Betty, Allen and Margie a wonderful life ahead, and until their residence is changed, we shall look forward to their continued fellowship.

PASTORS OF PLEASANT RIDGE

Featured in the Memorial Day bulletin at Pleasant Ridge Church, Route 1, Ramseur, May 25, was a list of the ministers who have served the church since it was organized by Rev. Thomas C. Moffitt in 1842.

They include:

The Rev. D. T. Deans, Rev. W. R. Brown, Rev. Malcom L. Hurley, Rev. Peter P. Humble and Rev. W. R. Brown.

Rev. J. S. Lawrence, Rev. H. A. Albright, Rev. W. R. Brown, Rev. H. T. Moffitt and Rev. W. W. Hayworth.

Rev. J. W. Patton, Rev. W. R. Brown, (Assisted by J H. Wright), Rev. J. R. Comer, Rev. J. W. Parker and Rev. J. R. Comer.

Rev. R. L. Williams, Rev. Leon Edgar Smith, Rev. T. E. White, Rev. J. E. McCauley and Rev. T. E. White.

Rev. A. T. Banks, Rev. P. T. Klapp, Rev. Carl Gerringer, Rev. T. J. Green and Rev. John M. Allred.

Rev. T. J. Green, Rev. J. Frank Apple, (Assisted by G. C. Craven), Rev. D. M. Spence, Rev. W. T. Madren, Rev. Clyde L. Fields, Rev. Max B. Vestal and Rev. Lynwood L. Hubbard (Present Pastor).

Mr. John A. Welborn gave the land for the cemetery and the land upon which the church building now stands.

CAMPS AT MOONELON

Junior — Ages 9, 10, 11 or grades 4, 5, 6, — June 22-28, June 29-July 5, August 3-9.

Junior High — Ages 12, 13, 14, or grades 7, 8, 9, — June 15-21, July 6-12, July 20-26, August 17-23.

Senior High — Ages 15 and over or grades 10, 11, 12 — June 8-14, August 10-16.

Officers — Local, conference, and convention P. F. officers — July 27-August 2.

BRING — Bible, notebook, pencil, flashlight, sheets, blanket, pillow, towels, toilet articles, bathing suit, camp clothes, overshoes, an extra pair of shoes, camera and musical instrument.

EACH CAMP will begin with registration and assignment at 4:00 P. M. on date specified. Each camp will close immediately following breakfast on last date of camp. Campers are asked to bring a picnic supper for the first night.

MOONELON IS LOCATED on N. C. Route 100 about one-half mile west of Elon College.

SEND REGISTRATIONS to Miss Ruth Dunn, Box 336, Elon College, North Carolina.

SPECIAL SERVICES AT SLOANS' CHURCHES

Unusual circumstances make it possible for both Belew Creek and Salem Chapel to have special services each evening this week — the minister has a wife who is capable of conducting services! Dr. and Mrs. W. W. Sloan of Elon College are responsible for the dual services, plus a vacation church school at Belews Creek, during their "vacation" from teaching at the college.

SUNDAY SCHOOL LESSON

(Continued from Page 11)

only as God has given it to us, to possess and to use to fulfil his purpose for mankind. Like the Israelites of old, **we must choose whom we will serve.** Will we serve the gods of pleasure, or profit, or materialism, or secularism, or power? Or will we serve the living God, doing justly loving mercy and walking humbly with him in service to our fellowmen throughout the world? As Dr. A. J. Moore writes "The most fruitful periods of our nation's history have been those in which the people honored God and sought righteousness. When religion begins to perish, all else begins to die."

A Teacher's Prayer

OH, GOD, MAKE ME A BETTER TEACHER. Help me to understand my pupils, to listen patiently to what they have to say and to answer all their questions kindly. Keep me from interrupting them, talking back to them and contradicting them. Make me as courteous to them as I would have them be to me. Give me the courage to confess my sins against my children and to ask of them forgiveness, when I know that I have done them wrong.

May I not vainly hurt the feelings of my children. Forbid that I should laugh at their mistakes or resort to shame and ridicule as punishment. Let me not tempt a child to lie and steal. So guide me hour by hour that I may demonstrate by all I say and do that honesty produces happiness.

Reduce, I pray, the meanness in me. May I cease to nag; and when I am out of sorts, help me, Oh Lord, to hold my tongue.

Blind me to the little errors of my children and help me to see the good things that they do. Give me a ready word for honest praise.

Help me to treat my pupils as those of their own age, but let me not exact of them the judgments and conventions of adults. Allow me not to rob them of the opportunity to wait upon themselves, to think, to choose, and to make decisions.

Forbid that I should ever punish them for my selfish satisfaction. May I grant them all of their wishes that are reasonable and have the courage always to withhold a privilege which I know will do them harm.

Make me so fair and just, so considerate and companionable to my children that they will have a genuine esteem for me. Fit me to be loved and imitated by my children.

With all thy gifts, Oh God, do give me calm and poise and self control.

GARRY CLEVELAND MYERS
Editor "Highlights for Children"

The Christian Sun

Miss Beatrice George
1207 Seaboard Ave.
12-1-58

VOLUME 110 JUNE 10, 1958 NUMBER 23

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

At School of Missions

Mrs. Olin Pendleton, who is pictured with her husband as they left Honolulu, Hawaii, in 1952 following a pastorate at the Church of the Crossroads, will tell about Hawaii as part of the home mission study at the School of Missions.

Mrs. Pendleton, who is a Texan, and a graduate of Texas Christian University, now lives in Norfolk where her husband has been pastor of First Church since January 1, 1954.

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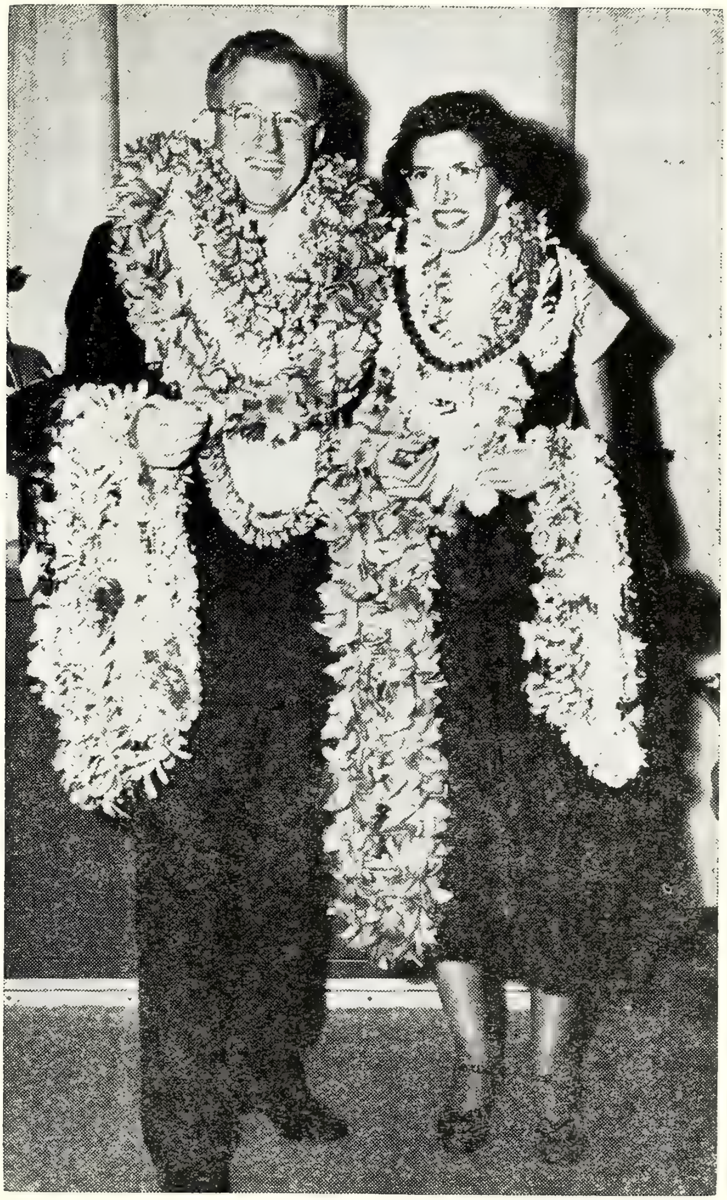

REV. AND MRS. OLIN B. PENDLETON

Here And There Among The Churches

Rev. Seth B. Hinshaw, executive secretary of the North Carolina Yearly Meeting of Friends, will speak at United Church, Raleigh, June 22.

Dinner honoring the older members of the community will be held at Spoon's Chapel Saturday evening, sponsored by the Women's Fellowship.

Family night picnic was held at Union Grove May 31, sponsored by the Women's Fellowship, with Mrs. F. C. Lester speaking to families in the sanctuary following the meal.

On Pentecost, the birthday of the Church, nine new members were received by our United Church, Raleigh, and two by Shelton Memorial, Portsmouth, making a total of seventeen for the year by the latter church.

Summer program at United, Raleigh, includes adult class at 10:00 a.m.; all other classes attending church in family groups at 11:00, with children going at 11:25 to their class sessions, while adults remain for the sermon.

Rosemont has good report for May: Average attendance for church services, 407; average attendance for Sunday school, 351; receipts for Building Fund, $677.50; for Current expenses, $1246.96; for benevolence, $445.06 for a total of $2369.52.

Following Christ in Japan Today was the program presented at the general meeting of the Women's Fellowship at Third Avenue, Danville, in May. It is hoped that many of our women's groups will use this program by Angie Crew which is found in the program book in the packet.

Apple's Chapel reports a Sunday school attendance of 322 on May 11 — the highest on record.

Valley Young People are looking forward to attending Powell's Fort Camp August 16-23. The cost is only $10.50 for the week.

Congratulations to high school graduates who are members of our churches! In many church bulletins we note with pridge that valedictorians, salutatorians, and scholarship winners are from our own churches.

Homecoming and Memorial Day was observed at Liberty church, Nathalie, Virginia, May 25. Flowers were in memory of O. B. West and Mrs. Hattie Forlines, who had passed away during the year. This church is hoping to construct a new building soon.

An international flavor was given to the vacation Bible school at Belews Creek last week when John Bede of Pakistan and John Ling of Borneo assisted Mrs. W. W. Sloan. This proved to be an enriching experience for the church and for the visiting college students.

Institute of Race Relations will be held at Fisk University, Nashville, Tennessee July 3-11. This fifteenth session, sponsored by our Board of Home Missions, brings together informed leaders from all over the country. The Southern Convention should be represented. Scholarships and transportation are available for either ministers or lay people. Write to Miss Dorothy Hampton, 1503 Benehan Street, Raleigh, North Carolina, for further information.

Western N. C. Laymen will observe "Ladies' Night" at their Rally Saturday evening, June 21, at the Asheboro church. Attention is called to the change from the regular date.

More for Peace was the title of the film shown at Apple's Chapel the evening of June 1. Last Friday Mrs. Nannie Pritchette reviewed **The Kingdom Beyond Caste** for the general meeting of the Women's Fellowship.

A trip to the Home for the Aged at Chatham, Virginia, was made by the Pilgrim Fellowship groups of Pleasant Grove and Ingram churches Sunday afternoon, May 18, at which time small gifts were taken to the elderly people there.

The family of Rev. Carl R. Key is moving from Durham, North Carolina to join him at 603 Rosemont Avenue, South Charleston, West Virginia. Mr. Key is serving as executive secretary of the West Virginia Council of Churches.

Rev. Winfred Bray of Randleman was the guest speaker at the afternoon service on Memorial Day, May 25, at Hanks Chapel, Pittsboro. The service featured a roll call of members of the church. The pastor, Rev. Bill Simmons, led the morning service.

Valley of Virginia Sunday School Convention meets Friday of this week at Mt. Olivet (G), beginning at 10:00 a.m. **Dean Marjorie Hereford** of Elon College will be featured speaker. Workshops will be held in the afternoon: Adult Teachers led by Miss Jackie Schuets; Goals of Christian Education by Miss Frances Newman; and Teaching Children by Rev. R. L. Clapp.

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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RALEIGH LAYMAN REPORTS ON

International Seminar

R. A. King

From Friday noon, May 23, through Sunday noon, May 25, the American Board of Commissioners for Foreign Missions served as host for an International Seminar for laymen held at Moonelon Conference Center. Most of the 34 men from churches throughout the Southern Convention got their first taste of camp life in years, and each for many more years will feel the impact of the discussions during the 48 hours shared together.

Leaders of the seminar coming from throughout the world included Dr. Raymond Oshimo, President of Doshisha University, Kyoto, Japan, in America for only a few weeks to study our college programs, Rev. Joseph Barnabas, Professor at Yale Divinity School, Junichi Nakamura, registrar and professor of English at Kobe Jogakuin College, Kobe, Japan, a survivor of the Hiroshima bomb, and best remembered of all, Rev. Ndabaningi Sithole, a graduate of Andover Newton Theological School returning to teach and preach at Mt. Silinda, Southern Rhodesia.

Out of the many fresh insights that the seminar offered stands the story of Southern Rhodesia where the Christian faith is shifting emphasis from ties of tribe and clan to ties of one human family under God. In a country where $30 can provide 2 years of education for a boy or girl, Daba Sithole spent the first 12 years of his life tending goats and cattle at the edge of the jungle, sought out an education in spite of family and financial obstacles, and reached this country in 1955. The proudest men at Moonelon were those representatives from Wake Chapel where one half of an $18,000 budget goes for wider outreach, including, last year, $1500 for the support of Sithole. As we crowded around Daba to say goodbye, many sought ways to express the need for more men like him here in our own country.

More will be heard of this seminar in the Convention, and of Daba Sithole in Southern Rhodesia.

For Young People who want to work: Wadley and Bricks Work Camp, August 2-30. The first two weeks at Southern Union College, painting, landscaping, rebuilding, and the second two at Franklinton Center, painting, clearing land, etc. Recreation and field trips at both locations. It is possible to attend either two-week period, or the full time. Sponsored by Congregational Christian Service Committee, Southeast Convention Pilgrim Fellowship and Franklinton Center. Information may be secured by writing Miss Dorothy Hampton, 1503 Benehan Street, Raleigh, North Carolina.

Women of Shelton Memorial, Portsmouth were hostesses to women of First Church last Thursday in a session beginning at 11:30 a.m. Mrs. Dow L. Ledbetter reviewed the study book, **Cross and Crisis in Japan.**

The Meredith School of Christian Studies, Raleigh, is presenting a fine program June 17-20. Leaders will be Dr. George Buttrick of Harvard, Dr. Paul Minear of Yale, and Dr. F. B. Petersen. Evening lectures, open to public, June 16-19 at 8:00 p.m.

Mrs. Mark Andes, spiritual life and evangelism chairman for our Southern Convention Women's Fellowship, will lead the vesper worship at the annual Evangelical and Reformed Women's Guild Retreat at Blowing Rock, North Carolina, June 24-27.

A good idea: Advisor for the Youth Fellowship of United, Raleigh, is serving as a one-man "employment agency" for that group for summer jobs of window and car washing, lawn work, ironing, etc. **Ten per cent** of money earned goes into Youth Fellowship treasury.

Extracurricular activities at First, Burlington, recently have included a picnic at Moonelon for Senior Pilgrim Fellowship at which time officers were installed; a "Mystery Ride" for the Intermediate Pilgrim Fellowship which included a picnic; an outing for the Iris McEwen Class at Moonelon with a wiener roast and square dance.

Junior and Senior Pilgrim Fellowships of Wake Chapel, Fuquay-Varina, N. C., enjoyed an outing from Monday through Wednesday of last week at White Lake. Vacation school is scheduled there this week, a special feature being a class for teen-age girls taught by the pastor, Rev. Earl T. Farrell.

Miss Mary Lou Booth, student at Elon College from our Warwick church, is to work in a migrant camp in Colorado this summer.

Baptist, Christian, Methodist, and Presbyterian churches of the Fuquay-Varina community are having joint evening church services during the summer.

Children and Youth Sunday was the title for the worship service at Asheboro last Sunday, with all classes from high school down participating. Vacation school is being held this week there.

Rev. Avery Brown, pastor of Pleasant Grove and Union Grove churches in the Western North Carolina Conference, is guest speaker at revival services this week at Amelia Christian Church in Eastern North Carolina.

Children participated in the regular order of worship at Warwick last Sunday, with Rev. A. L. Granger, Jr. preaching a sermon planned particularly for them. A church picnic followed at Mariner's Museum. A boy scout troop has recently been organized in this church.

Moore Union, near Sanford, North Carolina, observed Memorial Day May 25, with the sermon by Grant J. Burns, a member of the church who is a ministerial student at Elon College. At the afternoon service music was provided by a number of visiting groups. A brief history of Moore Union, which was on the bulletin, is found elsewhere in this paper.

Congratulations to Rev. A. Odell Leonard who observed the 36th anniversary of his pastorate at Second Evangelical and Reformed church, Lexington, North Carolina, on Mother's Day. Church school attendance was 953. A love gift was presented by the congregation to Mr. and Mrs. Leonard. This is Dr. Leonard's first and only pastorate.

Plans for Centennial Celebration of Suffolk Christian Church 1959-60 will be made at a special meeting June 15, at which time it is anticipated that the centennial fund campaign will be inaugurated. History in brief: 1860, church received as member of Eastern Virginia Conference; 1893, building torn down and present sanctuary started ($45,000 investment); 1926, construction begun on church school building ($120,000 cost).

EDITORIALS

Ministerial Respect

Recently there has come to my attention a letter written by a noble and interested member of the Southern Convention in which it was pointed out that there appears to be growing a chasm between the ministers and the members of the churches. This suggestion could be brushed aside and forgotten, or it could stir a bit of anger that anyone would even suggest such a thing, or it could be a reason for serious thought, discussion, and investigation. The latter appears to be the part of wisdom. What are the facts?

It is easy to see that ministers are no longer taken, if they ever were, as paragons of wisdom, or even of moral excellence. Within a month a certain little city in North Carolina was considering Sunday movies. City council held a hearing. The ministerial association turned out in numbers with many of their church members. A representative of each of the movie houses requested a change in the law that would permit Sunday movies. Several ministers and members opposed the change in the law. City council voted for Sunday movies.

Many ministers in agony of soul counsel their members that it is right and proper to obey the rulings of the Supreme Court of the United States even though to do so will change habits of centuries, and some go so far as to say that they believe the law of love for one's neighbor demands that all men shall meet on equal basis wherever they meet. This is the idea that is said to be separating the ministers from the church membership. And there is truth in the statement. Members are questioning the sudden enthusiasm of the ministers in presenting this important idea. They are unwilling to take the authority of the ministers in this interpretation of the Fatherhood of God and the brotherhood of man. They are not at all certain that ministers are sufficiently familiar with international relations to tell just what effect our American actions will have on peoples around the earth.

This questioning of ministerial authority has value. It shows that the lay members of the churches are exercising their rights as priests of God. They are not willing to be told without giving thought to what is said. They are listening, and thinking. For this we can thank God.

But if differences of opinion should take from the members the respect which is properly due the man who has prepared himself for the ministry to the Church, if that should happen, it would be a sad day indeed. No true modern minister wants the layman to kow-tow to him, but he does want to be worthy of confidence and friendship. He wants to be able to reach a hand to all in need — whatever the need may be — and he does want to be loved by those he loves. All laymen should know that it is painfully difficult for a real minister to tell his people that they are wrong, that their habits cause trouble, that they are destined to failure in the thing they are attempting to do. They should also know that if the Church of tomorrow is to have any ministers at all the young people of today must volunteer and prepare to be those ministers, and that lack of confidence in and disrespect for the ministers of today will defeat the program of enlistment of ministers for tomorrow. Ministers must know that they are on trial in a sense that has not been true for the past hundred years; that only honesty, humility, and a steadfast love for those one serves will maintain the happy and wholesome relationship between ministers and members in these trying days.

Father's Day

In recent years father has come in for consideration on the third Sunday in June. It would be interesting to know how many churches will pay tribute to that noble gentleman on the next Lord's Day. And one would like to know just what the preachers will have to say about him. Will they put him on a pedestal and do homage to him as the one without whom progress cannot be made, or will the poor fellow be humiliated as his short-comings are brought to mind? It is not likely that any survey will be made to determine papa's place in the preachings of the church.

And yet papa is important. And his most important place is in the home. Of course it would be difficult to run a church without some men. We still need deacons and trustees. Finance committees look a little better when they are composed largely of men. Nobody doubts the ability of women, and especially in relation to church work. Many men are quite content to let the women do most of the work of the church, but there are places yet preserved for the male sex. Ministers would feel very lonely without men in the church.

Mama is quite expert in running the household. also, and she now earns much of the family living. Women are said to handle most of America's money. But what is home without a father? Who would love mama if papa didn't? And it should not be forgotten that mama needs the love of a husband, and that a primary responsibility of father is to love mother. It is out of this love of parents for each other that children learn the meaning of love. The modern rash of teen-age delinquency comes, some of us believe, from the failure of father to demonstrate in the home that he believes in the ties that bind families together in love. His excessive love for business, golf, or another gal leaves the children on the loose and fails to give the stability that should be transferred from father to son and daughter.

Praise be to those fathers who work to maintain a family. Earnings are not merely to get wealthy; they are to feed, clothe, educate, and develop the family. Social life centers not in the club, or other outside interest, but in the home and among those who are the greatest treasure of any real father. Church is not just for the children, or mother and father. It is for the family. Bible reading and prayer are habits learned and practiced by the family.

The ancient Hebrews put it into their law that the father was responsible for the training of the children. Like many other laws established by the ancient Hebrews, this seems to have been the plan of the Infinite who made it necessary to have a father in order to have a family. It is written in the moral code, and has never been abrogated.

Ladies and gentlemen, let me present for honor, respect, and encouragement, the sometimes forgotten man, Papa!

“Think On These Things” . . . About * * *

By Thomas H. Britton

IT CAN HAPPEN HERE

The story is told of one of the “senior citizens” of Dayton, Ohio, who responded with disbelief when he was informed concerning the exploits of Orville and Wilbur Wright at Kitty Hawk. Dayton was the home of the Wright brothers, and it was to be expected that the report of their successful flight would cause excitement there. But the news was incredible to some, and one old man is said to have exclaimed: “Nonsense! Nobody can fly. And if anybody could fly, it wouldn't be anybody from Dayton!”

One is reminded of the account in the Gospel of John which tells of a conversation between Philip, of Bethsaida, and Nathanael, of Cana in Galilee. Philip had been called to be a disciple of Jesus, and he had accepted the challenge with enthusiasm. Later he spoke to Nathanael concerning Jesus and said, “We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.” But Nathanael's reply was one of disbelief. “Can there any good thing come out of Nazareth?” he asked.

There are many whose attitudes are akin to that of Nathanael and to that of the citizen of Dayton. They are aware, of course, that greatness does exist in the world. But they have limited notions concerning the sources of greatness. Most certainly they do not expect greatness to appear out of the familiar settings and circumstances which they themselves know.

But, of course, one of the most moving teachings of Jesus is that God reveals himself most clearly in the so-called common things of life, and that one should look for and expect to find greatness close at hand. The truly great lessons of life may be taught by those who are very near. Examples of consecrated living may be observed in our own neighborhoods, or even in our own families. “Behold,” said Jesus, “the kingdom of God is in your midst.”

Is it not true that when we are skeptical about the possibilities of greatness in familiar sourroundings, we are mentally limiting the power of God? We need to know that great things can come out of Nazareth, or Dayton, or any other place in God's creation. And we need to recognize in the familiar settings and circumstance of our own common life the things which reveal to us the uncommon power and love of our heavenly Father.

A Boy And His Dad

Last night my little boy confessed
  to me
Some childish wrong;
And kneeling at my knee
He prayed with tears;
“Dear God, make me a man,
Like daddy, wise and strong;
I know you can.”
Then while he slept
I knelt beside his bed,
Confessed my sins,
And prayed, with bowed head,
“O God, make me a child,
Like my child here —
Pure, guileless,
Trusting thee with faith sincere.”

* * *

Boys like to do “hard” things — things that make them feel big and important. But some boys only think they like to do hard things, and squirm when they have an opportunity to do them.

Now, here is a list of hard things for a boy (or a girl, or men and women too) to do: to apologize, to begin over, to be unselfish, to take advice, to admit error, to face a sneer, to be charitable, to keep on trying, to be considerate, to avoid mistakes, to be modest, to profit by mistakes, to think before acting, to forgive and forget, to keep out of the rut, to make the best of little, to look on the bright side of things!

— Bulletin, First, Portsmouth

OLD GLORY

You cannot choose your battlefield
  The gods do that for you,
But you can plant a standard
  Where a standard never flew.

These lines written by Nathalia Crane, author of “The Janitor's Boy,” “The Flathouse Roof,” and other verses, have been subjected to many interpretations, and probably the author did not have Flag Day in mind. Nevertheless, it seems not inappropriate to remember them on Flag Day, which comes on June 14. This year the date is Saturday of this week.

Many homes neglect or forget to fly the flag of their country on its designated day of remembrance. Yet there is no better place than the home to raise a standard symbolic not only of valor and victory in war, but the quieter courage which defends the ways and works of peace. If the principles of democracy and the duties of a free people are not honored on the home front, they have no weight anywhere. Thus it is fitting and proper for the flag to fly above schools and public offices, over playgrounds and business buildings, but it belongs no less at the door or window of homes.

There are battle fields which the gods have chosen for most of us, as others are called to serve on fighting ships, planes, and other equipment which the lust of war has created for destruction of mankind and its accumulated security.

The flag floating in the breeze testifies that the homes of free men are still their first line of defense. Unless liberty and justice are defended within their walls the farflung battle-line cannot for long protect them.

Giving the flag a day of remembrance should not mean neglect of it on all other days.

C. B. Riddle

A Father's Prayer

When all is still within these walls,
And Thy sweet sleep through darkness falls
On little hearts that trust in me,
However bitter toil may be,
For length of days, O Lord! on Thee
    My spirit calls.

Their daily need by day enthralls
My hand and brain, but when night falls
And leaves the questioning spirit free
To brood upon the days to be,
For time and strength, O Lord! on Thee
    My spirit calls.

Our Ministers Say . . .

VACATION TIME

Vacation time is at hand and many of you will be taking a vacation. Let me encourage you not to take a vacation from the Church and God. I hope that if you are planning to be away from your home church that you will attend Sunday School and Church SOMEWHERE. Please be very careful and remember your responsibility to God.

— Lynwood L. Hubbard

* * *

CHURCH ATTENDANCE

June is upon us, which means the closing of our schools for three months, vacation time, and many "outside" activities. It also means that many of our people will be out of town and away from the church services during the summer. For this reason each of us should make a special effort to be regular in attendance.

Some people have the crazy idea that they are doing the minister a favor by attending church. Church attendance is a "privilege" **not** a duty. The church and minister are here to serve you for **your** benefit. You are the greatest loser when you neglect the church.

I stand ready to help you develop the kind of church that will be effective and useful to your family and community. If in any way I can be used in time of need I consider it an honor to be called upon. I am never too busy to be of help to any of my people when they need me.

May God's blessings be upon you.

— Melvin Dollar

* * *

GIVE GOD A CHANCE

We can not build a good church on the many excuses we offer for **not** doing God's work. The other week in a meeting a lot of people refused to accept leadership for one reason or another. I wonder what God thinks of us when:

1. We refuse God's work because we are too busy doing **our** work or wasting **God's** time pleasing our own fancy.

2. When we tell God we are too poor to tithe our income and then obligate our income to the hilt for material things. I remember Jesus said, "What shall it profit to gain. . . and then lose our soul."

3. When we stay home and worship by the radio or lying in a chair or not worship at all. Wonder what God thinks of our prayers when trouble comes when we have ignored him in his house for worship. Is two hours on Sunday too long to be with God for a committed Christian?

I believe God can do much with our church if we take our Christian faith seriously. I would like to challenge each member to "Give God a chance with your life" as I must do the same.

Let us all be **prayed** up, **tithed** up, **filled** up, **waked** up, members of this church.

If you love God. . . tell him in church.

Remember that your pastor is as near as your telephone. Call him.

Clyde L. Fields

* * *

LOST ALREADY?

The Open Forum Class at United Church recently heard a speaker suggest that where two competing ideologies co-exist, the one with followers more deeply committed to it will triumph in time. No forceful showdown would be necessary. He then cited evidence from the record of American POW's in North Korea that 19 of 20 Americans have terribly little understanding of and commitment to the Christian and democratic way of life. Noting the fervor of Communism, he raised the question: "Have we lost already?"

Recent decades have presented Americans with a false choice. If one is not to be narrowly dogmatic in his religion he feels the alternative to be a "tolerant" relativism which in effect suggests that any belief is as good and true as any other. Wishy-washy, confused and uncommitted Christians are the result.

Our need is for an articulation of faith in word and deed that humbly knows its human fallibility, and a universal judgement under God. But it must also know that Christianity is no take-it-or-leave-it affair.

Christianity demands the love of heart, mind, soul and strength at a level of commitment which is a worthy response to the cross-bearing dedication of Christ himself. In service to the Church, in civic labors, in public policy and personal morals, if we lack this degree of discipline, we may have "lost already." God grant that at least we who have stepped into the Church will constantly seek this discipline of thought and service.

— Gaylord B. Noyce

* * *

RECIPE FOR MURDER

If you ever want to really murder a man, don't kill his body. Be subtle. Make him feel that whatever he does is out of place. Make him feel that he is unwanted in every group he goes into. Show him that he counts for little, isn't important, and that everyone knows it. If he is enthusiastic about anything, let him know you think he is a fool. In short, every time he timidly reaches out to find people, beat him back until he tries no more. This is the real stuff, killing a man inch by inch, letting him die of thirst. This is what Jesus meant when he said those who hate are murderers.

We are all murderers, and people are dying every day because we are not being stewards of the life of love.

First, Portsmouth Church Bulletin

* * *

LITTLE, LITTLE, LITTLE . . .

Some members of the Church sleep a LITTLE late. They come straggling into the service a LITTLE tardy. Some of them chew gum a LITTLE, listen a LITTLE, commune a LITTLE and then give a LITTLE.

After dismissal they gossip a LITTLE; then go home and forget what LITTLE they have heard. And act a LITTLE like they care LITTLE for the grandest, greatest, holiest, and most precious institution on earth — The Church of our Lord Jesus Christ.

I may have exaggerated a LITTLE, but brethren, will you think on this a LITTLE?

— Apples' Chapel Bulletin

* * *

THE QUIET SANCTUARY

Keep silence, friend, for some have come
To cast their care on God today;
And some to praise from thankful hearts;
And some 'Thy kingdom come' to pray.
Keep silence; let God speak anew
To every heart — perhaps to you!

— Shelton Memorial Bulletin

HIGHLIGHTS OF SOUTHERN SYNOD MEETING

1. The 71 churches of Southern Synod received 1 087 new members during 1957; net gain of 275. Total membership of Synod is now 16,823.

2. Churches of Synod gave $610,716 for local work and $190,339 for benevolent work.

3. A total of 20 (increase of 11) young men and women are under the care of Synod training for full-time Christian service.

4. Mr. Van Grimes and Mr. James Rumley were presented as candidates for Ordination pending their graduation from The Theological Seminary in June.

5. A Board was set up looking to the establishment of a HOME FOR THE AGED. Many possibilities exist.

6. Voted to reduce sessions of Synod to 2 days next year. This was done primarily to enable more lay delegates to attend entire Synod Meeting. Meeting next year will be Trinity Church, Concord.

7. Voted to put into effect a plan of group hospitalization insurance as soon as the necessary 75% of eligible ministers enroll. The local church is to pay one-half the annual cost of said plan.

8. Adopted budget of $24,582.50 for work of Synod during coming year.

9. Newest mission church will be in Greensboro, N. C.

10. Authorized Synodical Council to appoint committee to organize a "CHURCH BUILDERS CLUB." This club will be made up of people who will give not under $10.00 per year to starting new churches and who will be called upon no more than 2 times per year. This will enable an outright gift of $10,000.00 to each new church (provided we can get 1,000 club members).

1. Adopted recommendation of General Council for local churches to use name UNITED CHRCH OF CHRIST in primary letters with EVANGELICAL & REFORMED in sub-head lettering. — Bulletin, Heidelberg Church, Thomasville, N. C., quoted in **The Standard.**

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Africa Rhodesia

June

15—**Louise Torrence** has been in Africa since 1927. She teaches at Mt. Silinda Institute, where her specialty is domestic science, but where she has taught many subjects as well as being "Mother" to the girls in boarding school.

16—**Mr. and Mrs. William Webb** were married in 1932 in Beirut, Lebanon, where both were teaching. They served five years in China, then taught in U. S.; went to Africa in 1944, where he is in charge of two-year teacher training at Mt. Silinda and she is District Commissioner of African Guides (Girl Scouts).

17—**Lester Weiner** went to Africa in 1956 and teaches Latin and General Science at Gazaland Secondary School, Chikore, which was started in 1955 — 37 out of 1200 applicants were accepted for freshman class, so it is really needed! He expects to enter divinity school following three-year term.

18—**Southern Rhodesia Christian Conference**, founded 1954, includes representatives of most of the Protestant missionary societies and of the Negro churches founded by them. Effective in speaking to government with a united voice on educational matters.

South Africa Mission

19—**The South Africa Mission** was started in 1835 to evangelize a primitive people, today it bears Christian witness in great cities and highly modern farms as well as in primitive tribal areas. Most of our schools have now been taken over by the government. Work very important here now in time of tension.

20—**The Bantu Congregational Churches of the American Board** form what is similar to a state conference here, completely self-supporting on local level, but we help with training of pastors, in a school of social service and medical work, and by providing counselors.

21—**The United Church in the Gold Fields** was formed to care for laborers in gold mines who had come from many areas and many churches. Various missions provide missionary personnel and pastors have come from the four related churches.

WOMEN MEET ON ASCENSION DAY

Mrs. Edna Comer

The women of Mt. Lebanon Church, Shenandoah, Virginia, held their regular monthly meeting May 15. This being Ascension Day our devotional program was based on Christ's ascension.

The program leader for the month, Mrs. Myrtle Shomo, used as her topic, "Family Life." Because our meeting was close to Mother's Day, several poems were read in honor of mother. "The Beatitudes of Married Life" were read in unison, following which Mrs. Shomo dismissed with prayer.

Bible School is being held at Third Avenue, Danville, June 9-20. It began with a parade last Saturday, followed by registration and refreshments. Workshops for all leaders were held last week.

Do you keep accurate records of church attendance? Church of Wide Fellowship, Southern Pines, apparently does for the report for first five months of 1958 shows that of the resident members: 24 percent attended over 90 percent of Sundays; 22 per cent attended 50 percent to 90 per cent; 28 percent attended 10 percent to 50 percent; 26 percent attended less than 10 percent of Sundays. Some churches have a person who unobtrusively checks the roll of members each Sunday during church. These churches **know** who comes regularly. Why not try it for a quarter?

An interesting couple with a great opportunity are Rev. and Mrs. Telfer Mook. He has recently been appointed secretary for India and Ceylon for our American Board, and the Mooks (including four children 5-15 years of age) sailed for that area June 4 to stay 18 months becoming familiar with the area he will represent. A graduate of Dartmouth, with a law degree from Yale, Mr. Mook decided to become a minister and received his B.D. from Chicago Seminary in 1955. While in the Navy he organized schools for 3000 Japanese, Korean and Okinawan children on the island of Tinian. Mrs. Mook is a graduate of Smith College, with her junior year at the Sorbornne in Paris, and has studied at Yale Graduate School, where she worked in the department of international relations.

Annual School Of Missions At Elon College June 17-20

PROGRAM

Tuesday, June 17

1:00—Registration in West Dormitory

AFTERNOON SESSION

Mrs. Garland W. Spratley, Presiding

2:30—Call to Order
Worship Service .... Mrs. R. A. Whitten
Greetings
Introductions
Announcements
3:00—Parliamentary Tips .... Mr. T. Paul Messick
Burlington, N. C.
4:00—District Superintendent's Workshop
Mrs. Robert Smith, Durham, N. C., Leader
6:00—Dinner

EVENING SESSION

Mrs. W. B. Williams, Presiding

7:30—There's Music in the Air
Dr. William T. Scott, Leader
Meditation
Rhythmic Choir — Mrs. Edgar Alexander, Chapel Hill, Director
Closing Prayer
Get Acquainted Hour
Honoring — Mrs. W. B. Williams, President National Women's Fellowship, Congregational Christian
Mrs. Guy Benchoff, Past President, National Women's Guild, Evangelical & Reformed
Mrs. F. C. Lester, President Women's Fellowship, Southern Convention
Hostess—North Carolina Women's Fellowship

Wednesday, June 18

7:30—Personal Morning Devotions
8:00—Breakfast

MORNING SESSION

9:00—Call to Order
Bible Study—We Believe .. Mrs. Guy Benchoff
9:55—Break
10:00—Middle East .... Rev. Arthur Mason Brown
10:55—Bookstore Open
11:25—Mexico .... Dr. W. W. Sloan
12:25—Recess for Lunch

AFTERNOON SESSION

2:00—Music in Worship .... Mrs. Carl Wallace
2:45—Break
3:00—Seminars — Who Makes Up Your Mind?

1. On Education in the Public Schools
   Mrs. E. G. Middleton, Presiding
   Resource Leader: John R. Foster, Chm. of Board of Education, Greensboro, N. C.
2. On Alcohol Education
   Mrs. Ellis Clarke, Presiding
   Resource Leader: Dr. Thomas T. Allen, Chm., Alcoholic Information Center, Durham, N. C.
3. On Politics
   Mrs. Marvin F. Sherrill, Presiding
   Resource Leader: Mrs. Harold Walters
   Member of City Council, Chapel Hill, N. C.
4. On Community Welfare
   Mrs. Ray Gordon, Presiding
   Resource Leader: Mrs. Marjorie Hereford
   Dean of Women, Elon College, N. C.

4:00—Bookstore Open
6:00—Dinner

EVENING SESSION

Miss Pattie Lee Coghill, Presiding

7:30—Devotional Moment
Panel Discussion: **Who Makes Up Your Mind?**
Miss Pattie Lee Coghill, Moderator
Mr. John Foster
Dr. Thomas T. Allen
Mrs. Harold Walters
Mrs. Marjorie Fort Hereford
8:30—Reception
Honoring Miss Pattie Lee Coghill and Members of the Panel
Hostess: Eastern Virginia Women's Fellowship

Thursday, June 19

7:30—Personal Morning Devotions
8:00—Breakfast

MORNING SESSION

9:00—Call to Order
Bible Study—We Believe .. Mrs. Guy Benchoff
9:55—Break
10:00—Middle East .... Rev. Arthur Mason Brown
10:55—Book Store Open
11:25—Hawaii .... Mrs. Olin Pendleton
12:25—Recess for Lunch

AFTERNOON SESSION

2:00—Hawaii .... Mrs. Olin Pendleton
3:00—Departmental Workshops
Christian Education .... Mrs. D. W. Shepherd
Friendly Service .... Mrs. Clyde Fields
Mrs. W. E. Wisseman
Missionary Education .... Mrs. Jack Akin
Social Action .... Mrs. Marvin Sherill
Spiritual Life .... Mrs. Mark Andes
Stewardship .... Mrs. Harvey Carnes
6:00—Dinner
7:00—Vesper Service — Chapel
Children's Home

EVENING SESSION

Mrs. F. C. Lester, Presiding

AN INTERNATIONAL EVENING

9:00—Fellowship Hour honoring Mrs. Doris Albert and Louis Wilkins
Hostess: Valley Virginia Women's Fellowship

Friday, June 20

7:00—Morning Devotions
7:15—Holy Communion .... Rev. W. J. Andes
8:00—Breakfast

MORNING SESSION

9:00—Call to Order
Bible Study—We Believe .. Mrs. Guy Benchoff
9:45—Break
9:50—Middle East .... Rev. Arthur Mason Brown
10:35—Break
10:40—Puerto Rico .... Mrs. W. W. Sloan
11:25—Break
11:30—Closing Session .... Mrs. W. E. Wisseman
12:00—Lunch

Mrs. Guy Benchoff

The Bible study at the School of Missions will be taught by Dr. Katharine Benchoff, otherwise known as Mrs. Guy Benchoff of Woodstock, Virginia. A native of that pretty little town in the Shenandoah Valley, she is a graduate of Hood College, received the degree of Doctor of Humane Letters from Catawba College in 1954, and a Citation for Activity in Religious Life from Hood. Her husband is just retiring after 25 years as Commandant of Massanutten Academy. Her four children include a daughter who has lived in Alaska, and a son who is now on his way back to Viet Nam.

Mrs. Benchoff has been regional, synodical, and national president of The Women's Guild of the Evangelical and Reformed Church. She is now vice president of the National Council of Churches.

We Believe, our Bible study topic for this year, is based on a book by Robert Moss, president of Lancaster Theological Seminary, recent commencement speaker at Elon. We will study about our Christian beliefs, rather than one particular book of the Bible.

Rev. Arthur Mason Brown

We are fortunate to have the Middle East, which is our foreign mission study for next year, really brought "near" to us by one who was born in that area.

Rev. Arthur Mason Brown, now our pastor at Tryon, North Carolina, was born in Beirut, Lebanon, where he spent his childhood. He graduated from Dartmouth in 1942 and spent the next four years in the Navy. He received his B.D. from Union Seminary, New York, in 1949 and did graduate work there and at Columbia in 1949-51.

In 1951 Mr. Brown went to Egypt as chairman of the Department of Philosophy and Religion at the American University, Cairo. He also served as pastor of the American Community Church in Maadi, a suburb. He was the representative of the Egypt Inter-Mission Council of the Near East Christian Council. He served as acting dean of students at Union Seminary for a year before coming to Tryon.

Mrs. Brown and their three children plan to accompany Mr. Brown to the School of Missions, so we shall get to know the family, too.

Dr. and Mrs. W. W. Sloan

Mexico will be introduced to the women at the School of Missions on Wednesday morning by Dr. W. W. Sloan, professor of Bible at Elon College, who has visited that country and seen our mission work.

Puerto Rico will be presented on Friday morning by Mrs. Bessie Sloan, professor of Spanish at Elon College. The Sloans visited Puerto Rico eight years ago, when it was the subject for our mission study, so as to be able to interpret it to our people. They saw our mission and church work in action.

Dr. Sloan has his B. A. from College of Wooster, B. D. from McCormick Theological Seminary, and Ph.D. from Northwestern. Mrs. Sloan has her B. A. from State College of Washington and her M. A. from Northwestern. They have traveled extensively in all parts of the world, and are leading a tour to Latin America this summer.

New Missionary To Ghana

Miss Margaret Darrow, formerly of Chapel Hill and still a member of our United Church there, will sail from New York July 10 to begin her work as a missionary medical technician in the new African nation of Ghana under the auspices of the American Board of Commissioners for Foreign Missions.

While employed as a medical technician at Memorial Hospital, "Meg" sang in the choir at the United Church and was an active member of the United Student Fellowship.

Miss Darrow has recently completed a five-month African orientation course at Kennedy School of Missions, Hartford, Connecticut.

She recently spent a week-end in Chapel Hill, where she was honored by our church. Saturday she was guest of honor at a USF party in the home of Dr. Robert W. Whitener. Sunday morning she met with the young adult discussion group and shared her feelings about the prospect of a new life on the Dark Continent. She also shared in the morning worship, which was led by the pastor, Rev. Harvey L. Carnes. Following worship, Miss Darrow was guest of the congregation at an all-church fellowship picnic lunch in the parish house, sponsored by the Women's Fellowship under the leadership of Mrs. J. R. Ellis.

Miss Darrow was born June 6, 1933, in Hartford, Connecticut. She graduated from Guilford College in 1955 and took her medical technician training at St. Luke's Hospital in Kansas City, Missouri. Both her parents are physicians.

History Of Moore Union Church

Grant Burns

It is not known just how long a history Moore Union Congregational Christian Church has, but the fact is recorded that The N. C. Conference met at Moore Union on Oct. 2-5, 1835. Also recorded is the fact that Rev. Fredrick Rollins was pastor of Moore Union in 1836.

In 1836 Rev. John Judd received from Moore Union a license to preach. By this Church a petition was sent to the N. C. Conference that he be received as a preacher into this Conference and be ordained to the Eldership." He was ordained Oct. 17, 1836.

Inadequate salaries for preachers are not just a thing of the present. In 1872 Moore Union paid its pastor a yearly salary of $25.00! There were 27 members on roll that year after one was expelled.

During its relatively long history, Moore Union Church has been under the leadership of many capable and outstanding ministers, among them was Rev. J. W. Wellons (1858), who was one of the founders of Elon College.

The Christian Sun for December 6, 1894, says: "Up to 1883 the Christians had no foreign Missionaries in the field, nor had they any means in hand for said purpose. On the second Sunday in April 1883, at Moore Union Christian Church, Rev. P. T. Klapp gave an account of the cannibals and other horrible conditions of the poor heathen and at the close of the service, Rora Womack who could neither read nor write came to P. T. Klapp and said; 'Brother Klapp, If that is the true condition of the poor heathen I feel like I want to do something for them.' He gave Brother Klapp 35 cents, all the money he had and said: 'If our people will not use it for the benefit of the heathen, I want you to give it to some denomination that will use it for them.' This was the beginning of foreign missions giving in the Christian denomination."

DAMASCUS P. F. GIVES FAREWELL PARTY

Judy Lassiter

Friday night, May 16, the Pilgrim Fellowship of the Damascus Church of Sunbury, North Carolina, gave their leader, Mrs. I. H. Pearce, and her daughter, Linda, our president, a farewell party. A silver tray was presented to Mrs. Pearce and a stuffed dog presented to Linda from the Fellowship. Refreshments were then enjoyed by the group.

We wish to express our appreciation to Mrs. Pearce for being so kind and patient. We wish to thank Linda for leading us in a successful P. F. year. We are sorry to see them leave.

Superintendent and Mrs. W. T. Scott are happy that their daughter, Lois, her husband, Jimmy Luke of Holland, Virginia, and their little daughter, Jodie, arrived in Holland May 31 after two years in Frankfurt, Germany. Mr. Luke is expecting to enter law school in the fall.

SENIORS HONORED AT HANKS CHAPEL

On Sunday, June 1, eight members of the graduating class of Pittsboro High School who attended Hanks Chapel Christian Church were recognized and honored in a special program at the eleven o'clock worship service.

Members of the Senior class, followed by members of the Junior, Sophomore, and Freshman classes, were ushered into the church and sat together in pews marked with the class colors of red and white. These colors were also carried out in all the decorations. A beautiful arrangement of red and white flowers was placed on the altar by the parents of the Seniors.

The pastor, Bill Simmons, recognized all four groups of students during the morning service. The Juniors were urged to work hard and be Senior grads next year. The Sophomores and Freshmen were challenged to stay with their education and be honored as graduates in a few years. Mr. Simmons, speaking to the graduates, used for his topic "The Valley of Decision."

The following members of the graduating class were honored: Frances Wheeler, Catherine White, Elizabeth Money, De Lois Wright, Jimmy Farrell, Thomas Farrell, Norman White, and Billy Crutchfield.

Carolina Church News

Mrs. Hilliary Jones, Reporter

Among the 107 graduating seniors at Elon College's 68th commencement May 26 was Mrs. Glenn Garrett, wife of our former pastor, Rev. Glenn Garrett. Congratulations, Betty, from your friends in the Carolina church. We are very proud of your A. B. degree from Elon. May you ever use your vocation as a call from God to serve your fellowmen.

Friends from Carolina would also like to take this opportunity to thank Mr. Garrett for the tasks and services he has rendered during his few years here. We appreciate the time, the interest, and the work he has performed on our newly refinished sanctuary. As he begins his pastorate at Mt. Zion, may he ever be as willing to devote his heart and mind to tasks at hand. Our prayers will be with him that he be strengthened in his faith in Jesus Christ, and in the wisdom of God, that he will ever be fruitful in his ministry.

We are very proud of our members who have united in the giving of their time and efforts in refinishing our sanctuary. Truly God has inspired his people to give of their talents to increase the beauty of our place of worship.

Several of our members have been in the hospital recently. Mr. Royal Councilman, our Sunday school superintendent, and Mrs. Lonnie Thomas are back home recovering from operations. Mrs. John Trollinger, who has a broken back, and Mrs. Grover Ponder are in the hospital. Our thoughts and prayers are with them.

We extend a welcome to our new pastor, Grant Burns, who is a sophomore at Elon College. Mrs. Burns' home is in Sanford, North Carolina. May he align himself with the eternal powers of God and lead us in true devotion to the living Christ.

Baccalaureate Service for Southern Pines High School was held in our Church of Wide Fellowship June 1. That morning Roger Gibbs was soloist for "The Holy City" sung by the choirs. Vacation school will be held June 18-27. June morning worship services are being broadcast over WEEB. Rev. Carl Wallace is pastor.

The Times Of The Judges

Background Scripture: Judges 2:11-23; 4-5; 21:25.

Devotional Reading: Psalm 51:1-13.

Memory Selection: **Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon him.** Isaiah 55:7

THE POLITICAL SITUATION

At the time of Joshua's death much of the land in Canaan was still unconquered, and unpossessed. The people faced foes from within and from without. They had trouble with the Canaanites, a tough, cantankerous people, who naturally resented the intruders, and who held many of the fertile plains, and many of the fortified cities. Their presence and their power were a serious menace to the Israelites, and for a long time they caused trouble.

There were also foes from without, with whom the Israelites had to contend. The Moabites, Midianites, Ammonites, and the Philistines, one after the other, and sometimes together, made raids upon the Israelites, often plundering their homes, and pillaging their property and produce, and making themselves a nuisance in general. To make matters worse, the Israelites had but few weapons of any sort, and often had to take to the hills and high country. Furthermore there was little, if any united action on the part of the Israelites. In general the tribes and clans acted independently of each other.

There was no central government. The "judges" which the record says God "raised up, which delivered them out of the hand of those that spoiled them," were temporary and local rulers, quite unlike Moses and Joshua. Their power extended only over a part of the country, and their rule was usually brief. They were deliverers or leaders in war, but they also administered a rough sort of justice and represented a crude order of government.

One of the "judges," however, was an outstanding leader. She was a woman, named Deborah, a woman of insight, enthusiasm, courage, faith, and passionate devotion to Jehovah. Inspired by her, and accompanied by her in actual battle, Barak as leader of a coalition of tribes defeated the combined forces of Jabin and Sisera, and delivered her people from their bondage. She was not the first or the last woman whose faith and fire has inspired a man to attempt and to achieve great things. Thank God for all the women behind the scenes, getting no public acclaim, but inspiring others in great causes and great living.

The general situation is summed up in the closing words of the book of Judges. "In those days there was no king in Israel; every man did that which was right in his own eyes." Think of a community or a country in which every man recognized no divinely constituted authority, but who did as he thought right in his own eyes.

THE RELIGIOUS SITUATION

When Israel settled in Canaan they had to contend with both a heathen inheritance and a heathen environment. They were surrounded on every side by people who worshipped "other gods" and we need not be surprised that, nor censorious because, they lapsed again and again from the purity of the Mosiac faith. In the transition from a nomadic to an agricultural life it was inevitable that the Hebrews would adopt many of the crude and even immoral practices and customs and beliefs of the people among whom they settled. This was all the more likely because their religion was austere and demanding and uncompromising in contrast to the easy, sensual, informal aspects of the religion of Baal, for instance. So again and again we read that "the people did evil in the sight of Jehovah," and forsook him to serve Baal and Astoroth. Indeed the recurring theme of the entire book of Judges is summed up in four words, unfaithfulness, punishment, penitence, and restoration. When they got into trouble — and the writer of this book makes it clear that they got into trouble because they did that which was evil, because they forsook Jehovah and served other gods — they cried unto the Lord in despair, and he sent a judge to deliver them from their enemies. But as soon as deliverance came and danger disappeared, the people went back to their old ways. Folks are like that, aren't they? How quickly we turn to God in a time of trouble, what great promises we make if only he will deliver us, and then when trouble is past, how soon we forget him and our vows to him! ! ! A nation at war often falls to its knees; at war's end, it goes on a big debauch. We are reminded of our dependency upon God in a recession; we so easily and quickly forget him in prosperity.

Like the Israelites, we face the subtle and powerful temptations of modern life. There are so many gods competing for the minds and souls of men. Our secular society is no friend to grace. To be sure we do not have gods fashioned out of wood and stone before which we fall down and offer adoration and incense as did these people of old. But we have gods just the same. And eternal vigilance is the price of the soul.

THE THEOLOGICAL INTERPRETATION

The man who wrote the book of Judges was not concerned simply with narrating facts, with giving us a list of the invasions which the enemies of Israel made during this period, or a list of the "judges" whom God raised up to deliver the Israelites. He was concerned with the meaning lying back of these events and these persons. He interprets these events in terms of basic principles underlying the religion of Israel. He insists that God is in history, that there is a Divine government underlying and overarching all government. That Divine government is moral in character and spirit — it is based on justice. Disobedience to that Divine law is disloyalty to Jehovah himself, and that disobedience brings suffering and disaster. Relief and deliverance come, and can come only by returning to God. He is dealing with the philosophy of history which found fuller expression in the preaching and writing of the prophets. And of course these principles are valid and vital today. A nation, as well as an individual, is under the imperative of serving God. Disobedience ultimately, although not always immediately, brings judgment. This man was saying what Jeremiah said in another way when he said, "The wicked shall

—Continued on Page 15

SUNDAY SCHOOL LESSON

June 15, 1958

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Dr. Brown Honored Speaker

ELON COLLEGE — Dr. William M. Brown, Elon College faculty member, who holds high rank in worldwide Masonry, was featured speaker in Evanston, Illinois, recently at one of the most significant gatherings in the recent history of the Masonic brotherhood, the meeting at which the famous Masonic Cup of Brotherly Love was returned to its home lodge after around-the-world travels.

The famous cup, emblematic of Masonic brotherhood, was originally presented at the lodge in Evanston in 1929 and was started on a worldwide tour of lodges in America, Scotland, the Holy Land, India, Ceylon, Australia and other countries and continents, being the object of special ceremonies at each point of call.

The cup and its "Book of Travel" arrived back in the United States by way of the Grand Lodge of California, which forwarded it by various lodges in the western United States back to its original starting point at Evanston, where it was welcomed as a sort of "Holy Grail" of Masonry.

A special Homecoming ceremony for the Cup was set by the Evanston Lodge for last Saturday, May 24, with each lodge which had served as host for the cup invited to send a delegation. There was a secret afternoon ceremony, followed by an evening program at which Dr. Brown was invited to speak.

In recording the invitation extended to Dr. Brown as speaker, "The Orphans' Friend and Masonic Journal," published semi-monthly at the Oxford Orphanage, spoke of Dr. Brown as "one of the most gifted and talented Masonic speakers and authors of the Masonic world today." It then sketched Dr. Brown's outstanding career in Masonry, educational work and both military and civic service.

I enjoyed very much the Christian Fellowship of the other ladies of the Southern Convention. I also liked the minister's wives meeting which gave me an opportunity to become acquainted with other women of this profession. Last, but in no wise the least significant, I think the School of Missions broadened my perspective of the Women's Fellowship work in general.

Mrs. Gale Brady
Clayton, N. C.

WHAT IS A FISHERMAN'S CLUB?

During our last visitation evangelism crusade some of the men enjoyed visiting so much that they wanted to continue this great program throughout the year, so they started the Fishermen's Club. This club will meet the Thursday evening before the fourth Sunday of each month and go out two by two as Christ taught His Disciples to do and visit as many families as possible.

Here are the rules for the Fisherman's Club:

1. To try to win other people to an acceptance of Jesus Christ as Saviour and Lord and to membership in the church.

2. To try to secure transfers of church membership so people may be active members where they live.

3. To seek the best information and training in visitation evangelism so as to be most effective in the winning of others.

4. To attend regularly the training sessions and meetings of the Fishermen's Club.

5. At each monthly meeting to take a reasonable assignment of prospects and with a teammate visit to secure Christian commitments.

6. To pray and to depend upon God for guidance and direction.

7. To keep alive and vital the spirit of evangelism in the church.

(These seven rules came from a book entitled **Building Church Membership Through Evangelism** by Dawson C. Bryan.)

— In **Ridgelife**
Pleasant Ridge Church
Route 1, Ramseur, N. C.

Memorial Day was observed at Pleasant Grove church, near Halifax, Virginia, June 1, with the pastor, Rev. W. A. Rich, preaching. Eight received baptism at an afternoon service. Average attendance at church school during April and May was 105. Goal is average of at least 100 this quarter. Bible school is being held June 16-27.

Rev. Bill Simmons, pastor of Hank's Chapel, held a revival last week in the Berea Christian Church.

New Canvass Name: Our Christian Enlistment

David H. Sandstrom

Right now is the time to begin your preparations for your Every Member Canvass in the fall. Here are a few suggestions to help you get underway — and a word about materials.

1. Consider renaming your canvass. The proposed new name in the United Church of Christ is **Our Christian Enlistment.** This name has the qualities of warmth and commitment, and it reaches out for the total life of each member of the church.

2. Select your leaders immediately, if you have not already done so. It is hoped that your general chairman will have been elected at your last annual meeting, or appointed by the Church Council early in the year.

3. Read carefully the revised **Workbook** and **Program and Budget Builder.**

4. Consider holding an all-church planning meeting, preferably in June, at which the leaders of the church hear reports of progress from the Program and Budgets Committee and help to develop further the objectives and plans for the coming year.

5. Engage your canvass leaders in a series of conversations concerning the significance of the church, its message and mission, for the modern man and his world. This is even more important than building a program, for an Enlistment which has theological and spiritual roots will bear good fruit in season.

6. Watch for further materials to use in your Enlistment; samples of these will be sent each resident pastor late in June. This kit will include a poster, letterhead, and calendar series, similar to last year's "I will remember Thee" series — but on the new theme, "Will You Be There?" Several new descriptive and motivational pieces will also be available.

— From Mission Today

Report Of Registrar Of Elon College

1957-58 Enrollment

The report of the Registrar at Elon College, Miss Hazel Walker, contains the following interesting facts concerning the student body.

Number enrolled in day classes — 1048.

Number enrolled in evening classes — 628.

Total enrollment — 1676.

Number of men enrolled in day classes — 779.

Number of women enrolled in day classes — 269.

Number of men enrolled in evening classes — 539.

Number of women enrolled in evening classes — 89.

There were a total of 1045 students who had formerly attended Elon College, 168 who transferred from other colleges, and 463 who entered college for the first time.

There were 24 denominations represented, with these being the five highest:

Baptist	475	28.34%
Methodist	419	25%
Cong. Christian	226	13.49%
Presbyterian	168	10.02%
Catholic	71	4.23%
Others	317	18.92%

A total of 23 states, the District of Columbia, and 6 foreign countries were represented. As would be expected, considering the evening school enrollment, North Carolina was far ahead of other areas with 1411 students, or 84.18% of the student body. They came from 47 counties, but Alamance (where the college is located) claimed 961 students, or 57.3% of the total group. Virginia came next with 135 or 8.05%; then Pennsylvania with 45 or 2.68%; New York with 15 or .9%; Connecticutt with 11 or .65%; South Carolina with 9 or .55%; and 50 from other states, which make up 2.99%.

EASTERN SUMMER SCHOOL FOR MINISTERS

Our Board of Home Missions is conducting its annual Summer School for Ministers at Deering Community Center, Hillsboro, New Hampshire July 9-30.

This is a great opportunity for our ministers to attend a "refresher" session of study and worship. They are eligible for scholarships which cover all but $15.00 of the cost for board, room, and travel. Ministers' wives may attend upon payment of $30.00 weekly. There are no accommodations for children.

Churches should encourage their ministers who have been out of school for at least five years and have not attended pastors' schools in five years to apply for admission to this one. It should not be counted as the minister's vacation. Interested persons should write Superintendent W. T. Scott for further information.

Elon College Community Church received four adults, and nine young people from our Home for Children into the membership May 18.

OFFICERS STUDENT CHRISTIAN ASSOCIATION

Officers for the Elon College Student Christian Association for 1958-1959 are:

President — Douglas Albert; Vice President, Mary Lou Booth; Secretary, Lois Foor; Treasurer, Kenneth Rogers; Religious Life chairman, Sue Fiske; Campus Affairs chairman, Faye Gordon and Jim Humphrey; World Order chairman, Joyce Myers; Publicity chairman, Beverly Ward.

Rev. Fred P. Register was the commencement speaker for the Elon College High School May 28, with Rev. Huitt Carpenter, Evangelical and Reformed minister, the baccauaureate speaker.

An Open Letter To A Graduate

Dear Friend:

Congratulations on the completion of your academic course! This rewards you for long hours and days of physical, mental, and spiritual effort. It is a landmark on your journey through life. I welcome you as a valued helper and friend in common taks and opportunities that lie ahead.

Education, you will find, means not so much something specific learned as increased capacity to seek and enjoy the continuance of learning. It is something that involves more than learning from books; it includes learning with and about people. It is not confined to the specialized training of the mind but embraces all problems connected with the development of the total personality. It modifies behaviour, but very properly seeks to sharpen vision, stir the acceptance of higher goals, and bring about the appreciation of higher values.

This diploma or degree of yours will probably not prove at once any master key to unlock financial treasures or doors of position and privilege. It will not in itself mean that you have a lever with which to tilt, if not upset, the world. But it can mean that you are certified to join the fellowship of learners and workers with more resources to offer and more tools to work with.

As you march proudly in your academic regalia, do not brashly ascend some illusory Olympia and despise those who have never had and maybe never will have your advantages. Remember, not all the values in life are confined to academic circles. Be great enough of soul to offer now a prayer of gratitude for parents, teachers, friends, and others who have helped you on your way!

When you look up into summer's clear, clean sky, I hope you will see something more than a sputnik. When you look toward your fellow man, I hope you will see something more than a potential market or an employer. When you take a frank and purposeful look at yourself, I hope you will see more than a biological organism or a predatory ego. When in moments of relaxation you may go fishing, I hope that you learn how to catch much more than a fish! When you gather together and evaluate the ideas and powers and skills you have acquired, and seek to make your contact with the world, I hope you will not forget the demands of faith, understanding, love and kindness.

Go forth unto an unending quest for ideas that refresh and create and redeem, with a boldness that no obstacle can rebuff. Courage, Socrates reminded us, is a form of knowledge. And, as Heraclitus affirmed, "Character is destiny." Personal virtue and character can be the world's greatest power.

Sincerely yours,
Richard K. Morton

AT OUR CHURCH HOME FOR CHILDREN

Summer Schedule Has Begun

John G. Truitt, Superintendent

Dear Friends:

This week I have been checking on my big chart of the churches to see just how we are coming along. Eight months of this fiscal year are past, only four months remain. Several of our churches, either through their Sunday school, or some class or classes, or other organizations or individuals in the church, have made contributions every month. There are no blank places in their past eight columns. By the way each of those monthly columns are double columns. Money coming through the Convention Office is written into the first side of that double column, and other moneys sent by individual members or organizations direct to us in written into the second side of that double column. There are individuals who see to it that their church never misses a month. Good for them, and may their kind increase. In many of the churches most of the columns across the chart are blank. During these summer months a little checking to see if they do not have on hand some money which could be sent now would be much appreciated.

The children are enjoying these first days of their vacation. Out of school means much to them. They like the change of pace, the feel of the soft fresh garden soil, the errands, the play and the fun. They really have a good time, get good and hungry and come in to great meals. They are interesting to watch, to walk with, talk with, to work with. They fill the day full and much of it is fun and fine.

Thirty of our children have already been spoken for for a vacation with sponsors or friends. Many others have regular summer appointments with sponsors. The full term of a child's vacation away from the Home is two weeks. If you are expecting a child for a week, or two weeks, please let us know as early as possible. All the children are being kept here until June 14 for Vacation Bible School.

Seven children have birthdays in June. They are: Jessie Spicer, June 7; Dianna Bordner, June 8; Billy Lamberson, June 8; Dennis West, June 13; Steve Bordner, June 17; Peggy Coggins, June 22; and Floyd Rich, June 28. It is up to us to make their Birthdays happy. It is pathetic to realize that they have no happy family circle to show them kindness and sing "Happy Birthday" to them. At a big monthly special supper, with a table reserved for each one having a birthday — and by the way, I will be at their table this month — we shall sing for them, and have the big cake. And they do not expect me to "lecture them" — no indeed — on this festive occasion. When it is over they hang on to Mrs. Truitt and me — but that isn't so much, because they love everyone who comes on this campus! The little folks are hungry for love. I used to think I was sort of special by the way they acted, but I have learned to "let no man think more highly of himself than he ought to think."

At least the older ones have learned by now that I am thinking of their 30th and 40th — and the continuing birthdays of all their years to come, that they may be happy ones — happy in making others happy. Your helping your Church make this as good home as possible is greatly appreciated.

The weird, mournful cry of the loon gave rise to the phrase "crazy as a loon", but the bird is far from crazy.

REPORT FOR JUNE 2, 1958

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward			$18,394.83
Eastern North Carolina Conference			
Hayes Chapel	$46.00		
Mt. Auburn	28.16		
Sanford	59.00	$133.16	
Eastern Virginia Conference			
Berea (Nans)	13.00		
Newport News	70.00		
Rosemont — Special	20.00		
Rosemont	58.00		
Portsmouth, Shelton Memorial	30.00	191.00	
North Carolina and Virginia Conference			
Bethel, S.S.	12.30		
Hines Chapel	9.58	21.88	
Western North Carolina Conference			
High Point, First	15.00	15.00	
Virginia Valley Conference			
Winchester, S.S.	10.00	10.00	
Total			$ 371.04
Grand Total			$18,765.87

SPECIAL OFFERINGS

Amount brought forward		$33,825.34
Mrs. Blanche Moffitt, Greensboro, N. C.	$ 1.00	
Women's Fellowship, Westminster Cong. Church, Spokane, Wash. (Friendly Service Gift)	20.00	
Premium Associates, Inc. (for coupons)	65.30	
Chester H. Roth Co., Inc. (dividend)	37.50	
Women's Christian Fellowship, Hendersonville Church	5.00	
Kraft Charity Fund (for coupons)	11.46	
In Memory of Dr. W. H. Stratford	5.00	
In Memory of Dr. W. H. Stratford	5.00	
In Memory of Dr. W. H. Stratford	10.00	
In Memory of Dr. W. H. Stratford	10.00	
In Memory of Edd M. Patterson	10.00	
In Memory of Roy H. Ayscue	10.00	
In Memory of Ruth Virginia Beeson	5.00	
Special Gifts	92.73	
Total		$ 287.99
Grand Total		$34,113.33
Total for the Week		$ 659.03
Total for the Year		$52,879.20

In Memoriam

"Blessed are the dead who die in the Lord."

HOLLAND

Mrs. Annie Lee Cobb Holland died Sunday afternoon, March 9, at her home, 512 West Washington Street, Suffolk, Virginia, after a long illness. She was the widow of Abram Thomas Holland and daughter of Henry Vaughan Cobb and Carolyn Frances Harris Cobb.

She was a member of the Suffolk Christian Church, a member of the West Memorial Bible Class, the Woman's Fellowship, a charter member of the Christian Missionary Association, was faithful in her attendance until failing health prevented. She was quiet and unassuming in her manner, a loving wife and mother, a devoted friend.

She leaves to mourn her loss four daughters, Mrs. Mamie Holland Leathers, Mrs. Goldie Holland Britt, Mrs. Jesse D. McClenny, all of Suffolk, and Mrs. Benjamin Guy Porter of Virginia Beach; three grandchildren, Thomas H. Britt, Miss Anne McClenny, both of Suffolk, and Mrs. Robert B. Sullivan of Roanoke; three great-grandchildren, Thomas H. Britt, Jr., David H. Britt, and Robert Bruce Sullivan, Jr., and several nieces and nephews.

Funeral services were conducted Tuesday, March 11, at 3 p.m. at the Baker Funeral Home by Rev. George D. Alley, pastor of the Suffolk Christian Church. Burial was in Cedar Hill Cemetery.

Therefore be it resolved:

1. That the West Memorial Bible Class extend to her loved ones our love and sympathy in their separation from Mother.

2. That we as a class try to emulate her noble traits and live closer to him who doeth all things well.

3. That a copy of these resolutions be sent to the family, a copy entered on our class record, and a copy sent to THE CHRISTIAN SUN for publication.

Committee
Mrs. Charles B. Duke
Mrs. Ethel B. Saunders

RICHARDSON

Mrs. A. F. Richardson died March 27, 1958, just two days after her eighty-first birthday. Mr. and Mrs. Richardson moved to Suffolk from Waverly, Va., September, 1919. They made their home at 110 North Broad Street until Mrs. Richardson's death. Soon after establishing their home, Mr. and Mrs. Richardson united with the Suffolk Christian Church. Mrs. Richardson took an active part until her health failed. She was a member of the Women's Fellowship, the West Memorial Bible Class, and faithful in her attendance to all the auxiliaries of the church.

Her husband survives her, also five sons, Edward Kerr, Norfolk; Howard Robertson, Fairfax; Roy Alphonso, Suffolk; Donald Bruce, Franklin; Norman Randolph; Hampton. There are eight grandchildren, Virginia Stuart Richardson, Howard Richardson, Jr., Shirley Page Fitzgerald, Roy Robertson Richardson, Randy Richardson, Mary Frances Richardson, Bill Richardson, and Gary Richardson. Two brothers, R. W. Robertson, Cedar Hurst, N. Y., R. E. Robertson, Alexandria. Several nieces and nephews also survive.

The funeral service was held March 29 at the R. W. Baker Funeral Home, conducted by Rev. George D. Alley, pastor of the Suffolk Christian Church. Burial was in Cedar Hill Cemetery.

Therefore be it resolved:

1. That the West Memorial Bible Class is in prayerful interest with the family in their bereavement.

2. That Mrs. Richardson was an inspiration to the class; we loved her.

3. That a copy of these resolutions be sent to the family, a copy be entered on our class records and a copy sent to THE CHRISTIAN SUN for publication.

Committee
Mrs. Charles B. Duke
Mrs. Ethel B. Saunders

MEMORIAL GIFTS

Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please accept the enclosed $.................................. as a memorial gift to the Christian Orphanage in memory of:

....

(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....

(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

SUNDAY SCHOOL LESSON

(Continued from Page 11)

be turned into hell, and all the nations that forget God."

There is a rainbow of hope against the background of gloom. The opening word in today's lesson shines like a beacon in the darkness. "Nevertheless." In spite of the weakness and the blindness and the blundering of men, God remembers his covenant, an everlasting covenant expressing itself in Christ himself.

CESSATION OF TESTING NUCLEAR BOMBS IS ASKED

Morton R. Kurtz, Executive Director

In a letter sent to the President, Secretary of State, and members of Congress from North Carolina, the Public Affairs Committee and the National and World Affairs Committee of the North Carolina Council of Churches jointly urge that immediate steps be taken toward the cessation of the testing of nuclear bombs by our country. The committees call upon these officials to support a foreign policy aimed toward universal, inspectable and controlled disarmament. To the objection that the Russians cannot be trusted, the committees would respond that the risks of the stockpiling of more and yet more destructive nuclear weapons is a greater concern. The United States desperately needs to seize the moral leadership of the world in its espousal of peace; the cessation of the bomb tests and continued negotiation for disarmament are plausible steps to show the good faith of the major powers. The committees further feel that this moral leadership will be greatly implemented if this nation acknowledges the supremacy of the United Nations in carrying out this vital job in making the world safe for humanity.

(Signed)
Gaylord B. Noyce, Chairman
Public Affairs Committee
McNeill Smith, Chairman,
Nat'l & World Affairs Com.

(Gaylord Noyce is minister of United Church, Raleigh; McNeill Smith is an attorney in Greensboro).

The hand, the manual extremity which is the instrument by which the great works of mankind have been created, has always been celebrated as the especial abode of power and even as to supernal destiny. Fate itself is described as "the hand of God".

A FATHER'S PRAYER

Father, today I bring to thee
   This boy of mine whom thou hast made;
In everything he looks to me;
   In turn I look to thee for aid.

He knows not all that is before;
   He little dreams of hidden snares;
He holds my hand, and o'er and o'er
   I find myself beset with fears.

Father, as this boy looks up to me
   For guidance, and my help implores,
I bring him now in prayer to Thee;
   He trusts my strength and I trust Yours.

Hold Thou my hand as I hold his,
   And so guide that I may guide;
Teach me, Lord, that I may teach,
   And keep me free from foolish pride.

Help me to help this boy of mine,
   To be to him a father true;
Hold me, Lord, for every thing,
   As fast I hold my boy for You.

—Mouzon W. Brabham

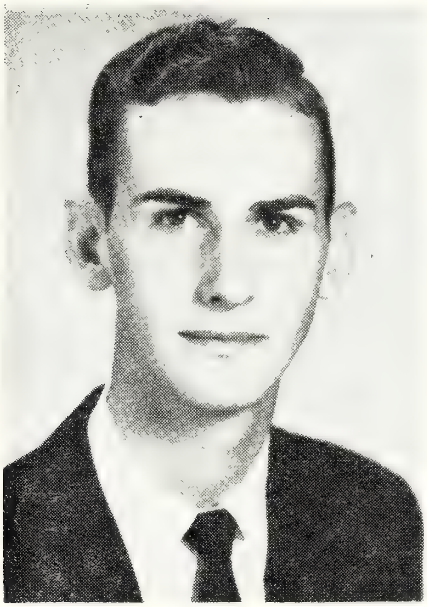
The Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 110 JUNE 17, 1958 NUMBER 24

GENERAL COUNCIL
MEETS IN BOSTON
JUNE 24-30



LOUIS WILKINS

This is a big year for Louis Wilkins, member of Liberty church, Nathalie, Virginia. He graduated **cum laude** from Elon College last month and sails for Turkey in August, where he will teach for three years under the auspices of the American Board of Commissioners for Foreign Missions. See article concerning his "farewell service" at Elon College Community Church on page 12.

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Here And There Among The Churches

"What Happened to Hannah?" was shown at the quarterly meeting of the Women's Fellowship, Newport News, June 9. This film shows many phases of social action. Officers for next year were elected.

Elon College is the choice of Vernon Cheek, Jr., who was awarded the first Haw River Kiwanis Scholarship, amounting to $200. He is a member of our Haw River church. At the high school commencement exercises Mrs. Minnie Gillispie presented the school with a portrait of the late Governor Kerr Scott, which was given by him to her late husband. New organist for our church is Mrs. James Gillispie.

Congratulations to Miss Nancy Pritchett who recently received a Doctor of Medicine degree from the University of North Carolina, to J. W. Busick who received an A. B. in Agriculture from State College, and to Anita Lee Lamb who received a Commercial Certificate from Elon. These young people, as well as six high school graduates, are members of Apple's Chapel church, near Gibsonville, N. C., where Rev. Bland Leebrick is pastor.

BIBLE SCHOOL AT AMELIA

Aileen Penny, Reporter

The Amelia Christian Church, Clayton, North Carolina, had its Bible School the first of June with an increase in attendance of 20% over last year. The average attendance for this year was 85 with a collection amounting to $30.40, which will go to help missionary work.

We give many thanks to all the teachers and our pastor, the Rev. Gale Brady, for a well-planned Bible School.

New president of the Durham Ministerial Association is Rev. William T. Scott, Jr., pastor of our Durham church.

Board of Directors of the Historical Society of the Southern Convention will meet at 3:00, Thursday afternoon, June 19, in the History Room at Elon College.

South Norfolk bulletin for June 8 says, "We are very happy to extend a warm welcome to our Youth Director, **Miss Frances Newman**. We are very fortunate to have Miss Newman with us this summer to assist us in Daily Vacation Bible School, and work with our young people." Bible school for Beginners' Department was held for an hour and a half each morning last week.

Eutaw Community Church, Fayetteville, North Carolina, had a picnic on the church grounds May 22, with about 65 people present, for purposes of fun, fellowship, and to get acquainted with new people in the community. According to Mrs. A. E. Cox, who reports this successful event, similar picnics are planned for each of the summer months. Here is a good idea for other churches, who can thus provide a family activity for their people.

Portraits of Jesus, the Children's Day program prepared by Miss Frances Eastman of our denomination, based on the two quarters of study of the life of Christ, was used at Newport News church Sunday morning, June 8. The **church school picnic** was held at Buckroe Beach June 11. **Vacation Bible school** is being held each morning this week for kindergarten through junior high.

Classes for nursery through senior high were held at Apple's Chapel last week in the annual vacation Bible school. This closed with a picnic Friday noon.

An attractive new bulletin is being used by Pleasant Ridge church, near Ramseur, North Carolina, with an etching of the church building on the front. The pastor, Rev. Lynwood Hubbard, is holding services this week at Mt. Bethel church, near Reidsville, where Rev. C. Fred Allred is pastor. Mr. and Mrs. Allred are originally from the Pleasant Ridge community.

UNION RIDGE WOMEN ENJOY COLORFUL PRESENTATION OF MISSION THEME

Mrs. P. N. Thompson, Jr.

The Women's Fellowship of Union Ridge Christian Church enjoyed an interesting program recently in connection with our review on Japan. Guest speaker was Sonny Oliver, of the Union Ridge Community, who served in Japan while in the service. He gave a most interesting talk and shared with us his color slides on Japan.

This was a dinner meeting and the food served was typically Japanese. We had fun eating with chop sticks.

The fellowship hall was very attractive and colorful with arrangements of peonies and roses. Decorating the table were lighted Japanese lanterns and ming tree arrangements. Pink and green miniature umbrellas marked each place.

After dinner there was a brief business session conducted by the chairman, Mrs. Robert Walker.

Volume 110 Number 24

THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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DR. ANGIE CREW

Miss Angie Crew, a missionary in Japan since 1924, received the honorary degree of Doctor of Humane Letters at Defiance College, her Alma Mater, June 8. That morning she delivered the Baccalaureate Address at the college, a distinct honor for a woman alumnus. Her many friends in the Southern Convention, where she served as secretary for missionary education during the war years, will be happy to know that she will visit this area in the fall, speaking at the three Women's Conferences in October.

DR. HARDCASTLE ACKNOWLEDGES ADDITIONAL GIFTS

Dr. H. S. Hardcastle, writer of the notes on the Sunday school lesson expresses sincere appreciation for additional gifts and letters since the last report. Total contributions at this writing was $685.13. The additional list of donors are:

Miss Susie Holland
John Morrison Bible Class
(Rosemont)
Rosemont Sunday sch. and church
Mrs. Dorothy Dudley
Mrs. Ada Gladstone
Mr. and Mrs. W. H. Bradshaw
Mrs. Elizabeth Goforth
Mr. and Mrs. Jennings Richardson
Spring Hill Sunday school
Mrs. Alma Gilliam
Montecello Adult Class 2
Oak Grove Church
Rev. and Mrs. A. L. Granger

Supt. Scott Gives News Of Churches

Bethlehem, Disputanta

It was our privileg on Sunday, June 1, to visit Bethlehem, Disputanta, and to conduct the morning worship. Their pastor for the past two years, Rev. James W. Walters, has resigned to assume the pastorate of Mt. Olive Congregational Christian Church, Rt. 1, Tallassee, Alabama. Bethlehem Church, organized in 1896, has ministered effectively over the years to a devout and wonderful people, the ancestors of many of whom migrated to America from Czechoslovakia. It is an open country church with a great ministry to perform and they are looking forward to securing a new minister in the near future.

Visit From Rev. Joseph Merchant

The Board of Home Missions, Urban Church Department of Church Extension Division, has been greatly strengthened by the coming to the staff of the Rev. Joseph W. Merchant. Mr. Merchant was formerly associated with the National Council of Churches of Christ in America. His work with our Board of Home Missions is concerned primarily with the Inner City Church. He made a profitable visit to the Southern Convention recently, visiting High Point and Fayetteville. In High Point he met with the church and minister, Dr. F. C. Lester, to discuss with them the matter of relocating the High Point Church in a new area of that growing city.

In Fayetteville with Mr. Merchant we met with the Pastoral Committee and the Board of Deacons. The Rev. Charles F. Pegram left the Fayetteville work the middle of June to assume his duties at the Bayview church in Norfolk and the church is seeking a new minister. The Eutaw community in which the church is located in Fayetteville continues to grow and the church is continuing its effective witness there.

Sophia

On Sunday, June 8, the Sophia church, under the leadership of its minister, Rev. J. Robert Bennett, held a Dedication of Memorial Windows in the church. Mr. Martin T. Garren, President of the Southern Convention, delivered the sermon and the Superintendent participated in the service. Following the morning service, a fellowship dinner was held on the church grounds.

The Sophia church has a beautiful building and much credit is due the former minister, Rev. J. Avery Brown, for his part in the erection of the new building. The members of the church continue to beautify the grounds and building and under the able leadership of Mr. Bennett our work will continue to prosper.

Bethlehem

On Sunday night, June 8, a significant event took place in the Bethlehem church, Altamahaw, when the pastor, Rev. Dwight W. Moore, received Conference Ordination by the North Carolina and Virginia Conference. Both Mr. and Mrs. Moore graduated from Elon College this year and Mr. Moore plans to enter Duke Divinity School in September. Mr. Moore is a native of Rockingham County, growing up in our Howard's Chapel church, and is one of our most promising young ministers.

—Wm. T. Scott

REIDSVILLE WOMEN ACTIVE

Bronza Dockery, Reporter

In the past few months the Women's Fellowship of the First Congregational Christian Church, Reidsville, North Carolina, has been busy.

April 15 Mrs. W. E. Wisseman of Greensboro was invited to our church to review the home mission study book, "Christ, the Church and Race." The Church of Christ and other Congregational Christian church women in the surrounding area were our guests. The review was most interesting. A social hour followed in the fellowship hall.

May 7 we had our May Fellowship covered dish supper. Delicious food was enjoyed by all. About 200 people were present. Rev. and Mrs. E. A. Lamb were our guests for the evening. Mrs. Lamb gave a very interesting talk on family life.

We were honored to have our former president of the Women's Fellowship, Mrs. P. N. Ware, chosen as 1958 Mother of the Year for Reidsville.

Sympathy is expressed to the family of Mr. G. C. Crutchfield, Jr., of Elon College, North Carolina, who passed away suddenly as the result of a heart attack, June 6. He is the son of Rev. G. C. Crutchfield of Walters, Virginia, who suffered a heart attack last spring.

She Was A Farm Woman

Mrs. John W. Knight was a farm woman. Her home was not many miles from Mt. Bethel church where she held her membership until she died just a few days before her eighty-fourth birthday. The red fields around their house were not easy to cultivate; and the large family of children to take care of was enough to keep anyone busy.

But her husband became a preacher, and that opened new fields of service for Maggie. Of course she could not always accompany him to his preaching places, but she went often enough for her church and community to know that John had a real helpmate in his wife.

Faith was a wonderful factor in the life of this family. They really believed in God, not as a theory, a long-time-ago Creator, or as the far-away ruler of the universe, but as an active Presence in daily experience. When children were sick the parents prayed for their recovery — and they recovered. When they prayed for seekers after salvation to be saved, the seekers found a peace that is unspeakable and full of joy.

Many fond memories came trooping back to this editor Sunday afternoon, June 1, when the flower-draped coffin containing the last remains of Maggie Knight waited before the pulpit of Mt. Bethel Christian Church for the pastor and his two assistant ministers to pay a tribute of respect, and to bring comfort to the bereaved. One could almost hear her shouting the praises of God, and witnessing to her faith in him as the one who saved and sanctified her. That jubilant faith of many years past made her believe that sometime she would go sweeping through the pearly gates into the presence of the Redeemer she loved. For her the day of death was expected to be the crowning day. And one could easily believe that her sweet spirit, reunited with the husband she loved and served, will continue to sing the praises of God around the great white throne. The more than half-hundred floral offerings made the church beautiful, and the preachers said beautiful things about the deceased, but the most beautiful of all was the memory of a farm woman who served God with her whole soul, mind and body.

With the passing of Mrs. Knight an era comes to an end. When she and her husband worked in Mt. Bethel some fifty years ago, boys in the church became ministers. Seven ministers were members of that little church of 100 members at one time. Five of them grew up there. Since then there have been no additional volunteers. And Mrs. Knight was the last of her generation in that church. She was a farm woman, but primarily she was a Christian who lived by faith in Christ.

Summertime And Children

Farm children are fortunate, though they seldom think so, because they have work to do during the summertime. They live among the birds and flowers; they see things growing; and they absorb from the fresh air and vegetables the vitamins needed for the colder months of the winter. The honest toil creates strength both of body and spirit.

All children need something to do, something that will develop character. That is why Vacation Bible Schools are conducted in so many churches these days. Bible study, construction of things that can be given to someone, playtime with adults and children all contribute to the betterment of the boys and girls.

Camps and conferences are used for the same purposes. Moonelon is making a big contribution to the people who will be our church leaders a few years hence. It costs money to operate Moonelon, but it is an investment that may pay big dividends through the years to come.

Church bulletins coming our way indicate that there is a tendency now to have Vacation Bible School for children through the Junior department only. That leaves those twelve years old and above without this extra help. It is also noticeable that the schools last for only a week. Anything as good as these schools should last as long as possible. A few churches have experimented with a school running through the summer. This appears to be a wonderfully fine thing for city churches whose children have little or nothing to do in the summertime.

Vacations

Vacations are intended for rest and renewal. They are needed by all workers. Preachers are particularly anxious to get time off, and they need it. Some lay people think that a month is too much time off for the minister. They get only a week, or two at best. It should be remembered that most factory and office workers have certain hours per day, and are limited as to hours per week. That is not true of the ministers. They are subject to call night and day whenever they are serving a church. Who ever heard of a church telling its pastor that he should serve a forty-hour week, and that for more than that he would be paid overtime?

An article in this paper from a man who has had experience as a pastor and is now serving as a teacher says that the laymen are too exacting of their ministers. His idea is worth considering. Read it on page seven.

But whether minister or layman, be sure to get a vacation that will bring renewal of physical, mental, and spiritual strength. Don't forget the latter.

It may be good for the church workers to get a vacation, also. The summer program in city churches is not so aggressive as during the winter. Substitute teachers might well serve while the regulars visit other churches in search of new ideas. An adjusted schedule for the summer will make the fall program seem even more important.

Printers deserve a vacation too. Those who print this paper will get the week that includes July 4. They have worked faithfully and hard for us. A week of rest will do them good. Readers will manage to get through the week of July 8 without The Sun. Perhaps you will enjoy it more when the men return and give you another paper. That is our hope. And we also hope that all of you will get a well-earned vacation.

My Birthday

Editors may not always seem to be human, but they have birthdays just like other people. Mine this year is the same date as this paper. No presents requested. But would like to give anyone who desires copies of this paper printed during the past two years. We have several extras of almost every issue which must be discarded soon. If you want any of them, tell us which and how many. We will be glad to send them.

"Think On These Things" . . .

By Thomas H. Britton

IS VIRTUE REWARDED?

Some time ago I engaged in conversation with a young man who stated his conviction that virtue is always rewarded. He cited his own experience as evidence. For as long as he could remember he had been associated with the church. He had tried to the best of his knowledge and ability to serve God and to be upright in his dealings with other people. And the result, he reported, was a life relatively free from trouble and anxiety. Though he was not rich, still he was financially secure; and never had he suffered because of serious or painful illness. "I have kept close to God," he said, "and God has protected me."

His argument was quite convincing. But I could not avoid thinking about some of the "saints" with whom I am acquainted who, like that young man, have also "kept close to God," but whose lives have been dogged by anxieties, marred by financial difficulties, and made painful by illness and sorrow. What about them? Surely, in their cases virtue has not been rewarded.

Then I recalled the story of the blind man in John's Gospel. The disciples had asked Jesus whose sin had caused the man's blindness. And Jesus replied, "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him."

From the viewpoint of the Bible suffering is not always the result of sin, nor is lack of suffering the inevitable reward of goodness.

The causes of suffering are legion, but for the Christian the most important fact about it is that it can be made to bless. Through suffering the works of God may be "made manifest."

It is to misread the Bible to find in it a formula for escaping difficulty. Rather, as Dr. Frederick B. Speakman has put it, the Scriptures are a catalog "not of ease, but of troubles faced triumphantly."

"In the world you have tribulation," said Jesus, "but be of good cheer; I have overcome the world." What Jesus promised was not escape but victory.

There is a sense, then, in which the young man was correct. Virtue is always rewarded, but not in the way of which he spoke. The reward is not escape from trouble, but the power to face difficulty and emerge triumphant over it.

A Guide For Race Relations

HOW-TO-TREAT manuals are almost as plentiful today as Do-It-Yourself books, but aside from the Bible, little of the latter day guidance literature tells men how to treat each other. Nor would it be necessary if they lived by the Golden Rule. That differences have been made between the treatment of black men and those of other races, has given rise to the illusion that black men are different. Whites having accepted that illusion, we now have the contradictory situation of a whole race trying to persuade itself that all men are created equal. Even black ones.

For those to whom the lesson comes hard, we offer this elementary guide to better race relations:

1. Be sincere. Do not pretend that you like a Negro if you do not. He does not expect to be liked by all whites any more than he does by all Negroes.

2. Call him "Mr." unless your acquaintance warrants the use of his first name. Never call a man a "boy." Do not call him "Sam" or "George" if that is not his name.

3. Do not speak to him in dialect, even in jest.

4. Unless you are very, very sure of yourself and of him — don't jest.

5. Treat each Negro as an individual; do not lump all Negroes together.

6. Do not be patronizing. The Negro does not want to be treated "extra nice" or "extra lenient" because he is a Negro. Neither does he want white people to feel paternal toward him.

7. Do not try to impress him by telling him about other Negroes that you may know, or try to flatter him by extolling the Negro race or enumerating its heroes.

8. Do not invite him to your home if you feel that you must apologize for him to your friends and neighbors.

9. Do not try to serve him so-called "colored food." Negroes eat less chicken and watermelon than white people. Their choice of food is often regional, not racial.

10. Do not inject the subject of race into your conversation unless race relations is his job, or the reason for your meeting.

11. Do not get so carried away with your new-found tolerance that you believe Negroes can do no wrong, white people do no right. Both are only human.

12. Treat Negroes the same way you treat all people. That is all they ask.

—Ebony Magazine

About . . .

ORPHANS

In The Sun's issue for May 6, 1958 Dr. John G. Truitt, Superintendent of the Church Home for Children, referred to the changing pattern of orphanage problems.

Dr. Truitt's statement was that the orphan of a few years ago was one who had been deprived of one or both parents, and that broken homes by circumstances other than death have projected an added responsibility upon orphanages and communities. To provide food and clothing is now often a minor problem in relation to more complex ones, Dr. Truitt inferred.

In most large cities a major problem of welfare agencies is dealing with fathers and mothers who abandon their children, as well as the children themselves. There are many reasons why the situation may get worse and few hopes of improvement in the foreseeable future. Too often a home is only a house, a mother just that and no more, and the father a divider and not a provider. Hence the problem of giving a homeless child more than food and shelter requires special help, rare patience, and more funds.

Reasons for homeless children are many and varied, but there was a time when children were made homeless by parents rather than have them starve. Sad as it was, it was even more so because the children were placed on the market for sale. The children were not of this country, but many Americans purchased them.

From 1693 to 1700, Scotland suffer-

– Continued on Page 14

Our Demanding Laity

Richard K. Morton

The Church of Jesus Christ demands the highest type of qualified leadership and the very utmost that a man can give in any capacity. Anyone entering the ministry should surely bear this in mind.

Any church worker knows, of course, as most of the clergy know, that there are many weaknesses and errors displayed in the services rendered by ministers and other religious workers. These have been rather fully exposed elsewhere.

In these paragraphs I propose to look briefly but frankly at the other side — the contribution of the laymen.

Thirty years of observation and participation in church work — as pastor, newspaperman, and educator — lead me to view with alarm the mounting demands of our churches upon their religious leaders and the often quick and unjustified and ill-spirited criticism visited upon them. Criticism must be made, of course, when there are errors and wrongs and failings — and the religious leader must not consider himself immune from them. No single activity is, however, doing more to hamper the work of the church as a whole than this intemperate and unloving attitude so often displayed in our churches and their circles of acquaintanceship.

One of the reasons for all this lies, I believe, in the increased pace of our times, where we are all rushing around in a complex social situation. We tend to demand quicker and better execution of plans and to grow impatient with one who is slow and inefficient.

Another reason lies in the fact that the activities of the church have grown so rapidly and cover so wide an area that a heavier load is likely to be imposed upon all workers.

This very growth of interests in a modern community is a phenomenon which many a church has not as yet recognized in terms of adequate pastoral leadership. The average layman, it may well be said, has a seriously inadequate understanding of the demands made upon a parish minister's time or the time of an educational worker or youth leader. He is likely to be thinking of what some pastors did in some church some years ago.

The layman is overdue, therefore, to revise his expectations of his pastor and to be more realistic in what he believes he ought to do. Church organizations, to begin with, ought to use various means of keeping members up to date on what their pastor has to do and how he does it. They ought to provide ways by which parishioners may be kept informed on all matters where misunderstandings are most likely to occur. Some publish a week in advance the pastor's engagements and major calling schedule. Others make frequent verbal announcements of his activities.

One of the most important considerations is for the layman to realize the limited amount that can be done by one man in one day. He must adopt particularly a fairer view of the pastor's calling. It is simply impossible for him to make the rounds of general calling as frequently as he did a few years ago. Calling ought to be purposive and be linked with a definite spiritual objective. To keep a pastor harnessed to an unrelenting round of perfunctory visits, just because some demanding people insist on seeing him often, is manifestly unjust. This is most likely to take time which the pastor should give to emergencies — sickness, trouble, the aged, etc.

Regardless of the merits of any of these plans or ideas, what does the greatest damage is the unloving spirit with which many of these criticisms are raised. People start rumors about neglect of calling, failure to do this or that, or some statement made, before making any effort to ascertain what the actual facts of the matter are. They will so often pass along gossipy information which hurts and which is entirely unjustified. If some statement is made or some action taken, they quickly put the worst possible construction upon it. They allow the formation of groups and factions and subsurface loyalties which sooner or later cause mischief.

Our church people should very soberly rethink their church conduct before they embark upon a policy of divisiveness, prejudice, dislike, and hostility. They should speak the truth in love, and they should learn to love their brother.

These matters are not pleasant to mention — but at times they must be mentioned. In my own experience there have been literally scores of people who have turned from the organized churches — even while loving their Lord and believing deeply in their Christian faith — because of the hypocrisy, barrage of criticism and general attitude of contention and strife. There are many who have grown disgusted with the suspicion, prejudices, rivalries, and narrow policies of many of the churches, and feel that there is nothing which they can gain by staying with them.

We must reckon with such actions. We may not believe them wise or justified. But this is the way many people are reacting today.

Much of the exclusivism and class consciousness of some churches drove out many of the laboring people of the economically lower classes. Now some of the actions of many churches are driving away the thinking people, those who are interested in progressive living and an educated response of life.

In addition, the hopeless amount of work and burdens placed upon pastors is driving many of them from the parish ministry. And many of these are truly twice-born and consecrated men. We cannot attribute all of this to loss of faith or poor witness or lack of consecration. A pastor reasonably gets tired of being harried and pressured to do what he cannot possibly do — and then to be unthinkingly criticized by those who have no regard for the truth or for feelings or the cause of the church. He also may well get tired of being expected, for a very modest salary, to be an expert in many unrelated fields and to be on call for many unreasonable and unnecessary services. All of this he would bear much more cheerfully if all these burdens and duties were imposed with loving consideration and a sharing of Christian concern.

Our beautiful buildings, our trained staffs, our broader programs, our consecrated witnessing — all of this will not avail if we destroy all with a pervading spirit of criticism and contention.

All my life I have wondered why the churches I knew or served had elements which seemed to live by criticism, to be never so morally alert as when they felt obliged to speak against someone, regardless of whether the matter had been sufficiently investigated.

My answer to the demands of the layman would be to ask him to make these demands in terms of love and sharing and understanding, and he will be surprised how much more evident the Holy Spirit and His works are, and how much better a servant of Jesus Christ his pastor seems to have become!

Bible Institute At Blue Ridge

"Our Unity in the Scriptures" will be the theme of the Third Ecumenical Institute for Christian leaders to be held at beautiful Blue Ridge Assembly, North Carolina, July 20-25. The institute will be sponsored by the Southern Office of the National Council of Churches.

The purpose of the institute at Blue Ridge is to manifest oneness in Jesus Christ as Divine Lord and Saviour; to strengthen understanding and promote cooperation among denominations; to find ways of doing things together as churches and church people, to provide inspiration, fellowship, and ecumenical education.

Dr. Harry V. Richard, President of Gammon Theological Seminary, Atlanta, will deliver the main lectures at the morning Ecumenical Bible Study Assembly. Dr. Richardson will base his addresses on the Gospel of John as he unfolds the theme "Our Unity in the Scriptures". Professor J. Howard Rhys, Professor of New Testament, University of the South, Sewanee, Tennessee, will serve as "The Lecturer's Adversary." Mr. Clark Eichelberger will address the institute on Monday evening, July 21, on "Issues Before the United Nations."

The institute will have the following workshops to explore ways of working together in their respective areas: **Christian Education** and **Weekday Religious Education,** Rev. John B. Kitcham, leader; **Christian Life and Work** and **Christian Social Action,** Dr. R. H. Edwin Espy, leader; **Christian Missions in Today's World** and **Mission Studies,** Mrs. John T. McCall, leader; **Christian Responsibility in International Relations,** Rev. Kenneth L. Maxwell, leader; **Institutional Ministry,** Rev. Roger G. Imhoff, leader; **The Role of Pastors in Councils of Churches,** Rev. John S. Chambers, leader; **Town and Country Churches,** Rev. Richard O. Comfort, leader; **Use and Understanding of the Bible,** General Section, Rev. Charles Marion Rosy, leader, and Professors' Section, Dr. W. W. Sloan, leader. Rev. J. Edward Lantz, Executive Director, Southern Office, NCC., will serve as director of the institute.

A Bible Hymn Festival will launch the institute on Sunday evening, July 20th, 8:00 p.m. in the auditorium. Dr. Allen Guy of Montreat College will serve as director of music. Local church choirs in the vicinity of Blue Ridge Assembly will be invited to participate. Bishop John W. Branscomb will deliver the main address. Dr. W. A. Kale, President of the North Carolina Council of Churches, will preside.

Leaders engaged in church and council work are urged to attend, but all who are interested in the ecumenical movement are welcome. This institute will be interdenominational and interracial. The registration fee is $5.00. Service fee, room and board will be payable in addition to the registration fee. Please write to Mrs. Ann Triplett, Corbin, Kentucky, for room reservations and assignments. Family accommodations available.

Two deacons from South Norfolk church have been appointed to secure new subscriptions to **The Christian Sun.** A good idea, we think!

BEULAH HAS GOOD BIBLE SCHOOL

Mrs. R. E. Tally

Bible school was in progress for five busy days the first week in June at Beulah church, near Louisburg, in the Eastern North Carolina Conference, with an average attendance of 90 children and 19 teachers and workers.

The general theme for the school was "Bible Sea Adventures" under the direction of Mrs. Billy Mitchell, superintendent.

The commencement program was given Saturday afternoon at which time certificates of attendance were presented by the pastor, Rev. R. E. Tally, to the boys and girls. At the conclusion of the program, the Women's Fellowship and parents of the children sponsored a picnic supper at the church, during which time all enjoyed the wonderful food and fellowship.

At Purdue University, Lafayette, Indiana, August 19-22 there will be a

National Conference On Christian Education

Sponsored By the United Church of Christ

The purpose of the Conference:

1. To study together how the gospel of Jesus Christ determines the motive and the character of the Christian education program of the church;

2. To consider the task of Christian education in light of the gospel of Jesus Christ and of the needs of persons in our world today;

3. To explore the mission of the church in the local community and throughout the world.

The Conference is planned for anyone who is interested in Christian education. This includes those who are serving the church as lay leaders, such as teachers in the church school, vacation school, and camps; officers and members of religious education committee members.

It also includes those who are serving as professional leaders in Christian education, such as ministers, directors of religious education, national and state officers of youth fellowships, student workers and adult leaders of youth groups. For these the Conference would bring improvement of skills and help in the gaining of new and deeper insights.

Mothers and fathers of church school pupils, other laymen and women, members of youth or post-high youth fellowships, and college students should also attend.

The cost: registration, insurance, board, room $35.00. ($2 reduction if full fees paid by July 1st.)

The above item comes from **Colorado Pilgrim,** the state paper for Colorado. That paper continues the article by urging all churches to send representatives to the conference with the hope of improving religious education in the churches. Superintendent W. T. Scott indicates that he thinks the churches in our area should do likewise. For further information, write to the Convention Office at Elon College.

My Faith As A Young Person

Michael Morgan
Sixth Grade, Asheboro

In the beginning of the Apostle's Creed we find these words: "I believe in God the Father Almighty, maker of heaven and earth and in Jesus Christ, his only son, our Lord." This I believe, and many other things about the Christian life.

First, I believe that the Bible is true, and that leads to believing in prayer — the act of talking and listening to God. But we are also taught from the Bible that we can help God make our prayers come true. Then, when we pray for the hungry, we also give food, or for the poor, we give clothing, or the lonely, we give love.

I believe in the Church. And that, too, is a part of the Apostle's Creed. The Church — where a young person can learn about his responsibilities to God and man, and can grow up learning that the best job in life is one that helps other people. At times the Church helps us find out what that job may be.

The church worship service is important for young people. If we grow up staying for church, perhaps the habit of going home after Sunday school will not form. We need to learn the meaning of so many words such as stewardship, faith, Holy Spirit, and the Lord's Supper, in order to be better Christians when the task of serving the Church, as adults, is given to us. The worship service (called that because it is a service Christians render to the Lord) can help us learn about these things now.

But saying I believe in God is not enough, because there is a reason for everything. The Bible tells us who made the earth and sky and sea. For instance, let us take a look at the hand of God in nature. What human being could make a robin's egg? Or give a squirrel the instinct to stay close to a tree for protection? Who else, but a divine being, could make the wind blow, the snowflakes fall, the stars come out, and create a new day each morning, giving us the chance to be new people for him? Who, but God, would love his people so much that he made four different seasons of the year, to give us pleasure, and a change from one sort of weather to another?

But if there were none of the reasons I have mentioned, I would believe because of the way God put love in the human heart. Love for him, so that we might be more like him and help his Kingdom to come on earth, love of family, home, friends, happy times, and church.

But most important is the Christ-like love for all people, which makes us want to share with others the good news of Jesus. The love which makes us give to the needy, visit the sick, love our enemies, and truly carry out the great commandment which Jesus said was the most important, that of loving God first, and our neighbor as ourself. Yes,

I believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, Suffered under Pontius Pilate, was crucified, dead and buried. The third day he arose again from the dead. He ascended into heaven, and sitteth at the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy Catholic Church: the communion of Saints; the forgiveness of sins: the resurrection of the body: and the Life everlasting.

A Ninety-Year-Old Writes About

Original Christianity

W. R. Cullom, Wake Forest

If I understand the situation and the condition of things in the New Testament church, Christianity was an organism rather than an organization. Nor was it changed by any formal act or even consciously. The change from the one to the other was gradual and entirely without purpose or planning. The distinction between the two things is a matter of the most vital and meaningful importance. The truth is that it is a matter of life and death. An organism is a living thing, and comes into existence by means of generation and birth. An organization is a dead think and comes into existence by human planning and execution. A living body is an organism: a machine is an organization. I believe that a little thought and observation will make this clear to any average mind and will suggest much. It will be seen, too, that the organism grows from the inside, while the organization is built from the outside.

The New Testament church was a movement and a movement that moved itself and moved the world about it. The modern church is quite passive when it comes to the matter of transforming what it touches. Sometimes I have wondered whether the great cathedrals, beautiful and admirable as they are, have been a blessing or a curse to the Kingdom movement in the world. I hope my friends will understand me and see what I am trying to suggest. No one enjoys beauty and symmetry more than I do, but these things are not life and Christianity is life, or was life in its beginning. And what I am trying to suggest here is that the church will never be a transforming power in the world until the One who is our life shall become a present and vital reality to us, and become in reality and truth "the tie that binds our hearts in Christian love."

If the origin and organization of C. F. O. camps, of Ashrams, of summer assemblies and such like means anything, it means, I believe, that organized Christianity has departed from its original **esprit de corps** and that men and women are hungering for the milk of the Word and will be satisfied with nothing else. How shall this be brought about? The original plan was for the leaders to give themselves to prayer and the Word. Nor is there, in my judgment, any substitute for this plan.

PRAYER FOR THE CHURCH

O Thou who hast gathered us out of sundry places and bound us by the grace of thy spirit in the communion of this church, bless us as we pray together and for one another, that we may be mindful of the burdens borne invisibly, of the sorrows not seen but heavy on the heart. Let us not lift casual thoughtless prayer to thee, but standing at the deep center of our own need grant us the grace to stretch our hands to those around us. Amen.

— Samuel H. Miller in
Warwick Church Messenger

JEAN LITTLEJOHN LLOYD WRITES

A Message From Japan

Many of our women will remember Jean Littlejohn, who taught the course on Japan at the School of Missions last year, when en route to Japan to marry Gwilym Lloyd, a Welshman she had met while working in that country as a missionary.

In a letter written the day before Easter, with "Cherry trees about to burst into bloom, and the daffodils, narcissus, and crocuses in our garden lovely," she tells of worship and work:

"We attend the Doshisha University Church. It is mainly a student-faculty church, of course, but because of crowded physical conditions at the university the church has often had difficulty in having proper facilities for church school and other meetings. Just recently a long-cherished hope and dream to purchase a Church House was realized. Through this new center the church can serve the needs of students better. You will be interested that a few months ago a young woman, a graduate of Doshisha and a member of this same church, went to Turkey as a Christian missionary-nurse.

"Next week I will begin teaching again, after a lapse of about five years since I taught English at Kobe College. My assignment is in the Girls Junior-Senior High School of Doshisha and I am rather anticipating this experience in a different school. Membership on the Board of the Kyoto YWCA puts me in touch with a group of fine Christian women leaders in this city."

Her husband, who is a Presbyterian teacher, writes, "On March 21, thirty-two students from the Doshisha Seminary graduated, after completing their 6-year course of study. They are now scattered all over Japan, some in rural churches, most in city churches, on the threshold of their life's work as ministers of the church in Japan. Please remember them in your prayers. This year two of the graduating students have taken up Christian work in industry, having been assigned to work among factory workers in Osaka. Although the Church in Japan is small it is fertile in raising candidates for the ministry. This year again there were more applicants for entrance into the Seminary than could be accepted. Twenty-eight new students will begin their studies this month (April) and they appear to be fine young men possessing a deep sense of vocation and dedication for what will be a vigorous and demanding life in the Christian ministry in this country.

"As in former years, I shall be teaching Hebrew in Kyoto Government University to Christian students both Protestant and Roman Catholic and also to Buddhist students, some of whom are candidates for the Buddhist priesthood — a most interesting class!"

Although the source of the Niger River, in Africa, is only 150 miles from the Atlantic Ocean, into which it empties, its length from source to mouth is 2,600 miles, since it flows in a great curve.

A PACKAGE OF SEED

I paid a dime for a package of seed
And the clerk tossed them out with a flip
We've got 'em assorted for every man's needs
He said with a smile on his lip
Pansies, and poppies and asters and peas
Ten cents a package and pick as you please.

There are seeds, but the plants and the blossoms are here
With their petals of various hues
In these little pellets so dry and so queer
There is power which no chemist can fuse,
Here is one of God's miracles soon to unfold
Thus for ten cents an ounce is divinity sold.

Asheville Newsletter

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

AFRICA

South Africa Mission

June

22—**The Christian Council of South Africa** includes all groups except the Roman Catholic and Dutch Reformed. It keeps the problems of South Africa before the Christian community.

23—**Schools** include **Adams United Theological School** (14 students), Modderport, in which we cooperate with other churches; **Inanda Seminary** (288 students), high school and industrial school; **Jan Hofmeyr School of Social Work,** Johannesburg (61 students).

24—**Hospitals and Dispensaries** include **McCord Zulu Hospital,** Durban, 99,074 patients; **Bridgman Memorial Hospital,** Johannesburg, 13,692 patients; **Alexandra Health Center**, Johannesburg.
Social Service Centers, Johannesburg, include Bantu Men's Social Center, Talitha Home for girls; Helping Hand Club for Native Girls; and Wilgespruit Fellowship Center.

25—**Mary Beals** is headmistress of High School Department of Inanda Seminary, where she teaches English and history. She has recently been participating in the revision of the Sunday school curriculum. She went to Africa 1938-42; was in America during the war years, and returned to Inanda as a career missionary in 1946.

26—**Lee Bergsman** is counsellor to African pastors and churches in and around Johannesburg, liasion person between mission schools and government, and chairman of Bridgman Memorial Hospital Board. Mrs. Bergsman specializes in work among the women. Both were educated at Duluth State Teachers College, and he studied also at Carleton and Andover Newton. They have been in Africa since 1947.

27—**William Booth** has been in Africa since 1946 and is head of Adams Union Theological School and supervisor of African churches of the Adams area. Mrs. Booth teaches in the theological school and works with wives of students. She has also prepared Sunday school lesson material for our church schools. Both are graduates of Hartford.

28—**Monona Cheney** went in 1955 to Inanda Seminary for four years. She teaches Bible, English, history. She served as Methodist missionary in China 1919-32, taught in Wisconsin high school until retirement in 1954, and then offered herself for missionary service with our board.

ELON PRESIDENT

Vacations On Commencement Circuit

The commencement activities at Elon College ended on Monday, May 26. For the students and many of the faculty, this meant an opportunity for a few days' vacation before the beginning of the summer term, June 9, but for the president of the college it meant a different kind of vacation. On Thursday, May 29, he delivered the commencement address at the Ramseur High School, where Mr. C. A. Cox, an Elon alumnus, is the principal.

Friday, May 30, Dr. Danieley delivered the commencement address at Sylvan High School in southern Alamance County. The principal, A. M. Primm, announced that five of the graduating class of fifteen are making their plans to attend Elon College in the fall. One of these, Earl Fogleman, is a National Merit Scholarship winner and he has chosen to attend Elon College.

Taking time out on Sunday, June 1, he delivered the Memorial address for the Providence Memorial Association at the Providence Church in Graham. Dr. Danieley went to Clinton to deliver the commencement address there on Monday, June 2. S. W. Caruso, an Elon alumnus, is principal of the school.

On Tuesday night, June 3, the President of the College addressed the commencement exercises at Bennett High School, where an Elon alumnus, Wayne Phillips, is the principal.

On Thursday, June 5, the Bur-Gra Civitan Club in Burlington celebrated its first anniversary with a Ladies Night program where Dr. Danieley spoke on the work of the College President.

On Sunday, June 8, it was a memorial service at Bricks Evangelical and Reformed Church. After this vacation, it can be safely assumed that the president of Elon College is happy to note that classes for the first term of summer school began on June 9.

PRESIDENT AND MRS. DANIELEY GO TO HARVARD UNIVERSITY

Dr. and Mrs. J. Earl Danieley left Elon College on Monday, June 16, to attend a school for new college presidents and their wives to be held at Harvard University June 17 through June 25. The Institute, which is administered by the Graduate School of Business Administration of Harvard University, annually selects thirty-six presidents from throughout the country and provides classes and lectures for both presidents and their wives. This is the fourth annual institute financed by the Carnegie Corporation of New York.

DR. REYNOLDS IS ILL

Dr. Ferris E. Reynolds, chairman of the Department of Philosophy and Religion, is reported to be convalescing satisfactorily at the Manchester Memorial Hospital in Manchester, Connecticut. Dr. Reynolds suffered a heart attack while there recently to deliver the Dedicatory Address at the Congregational Church at Manchester, where he had served earlier as pastor.

RESOLUTIONS FOR TRUSTEES

Whereas, Mrs. W. V. Leathers, elected to the Board of Trustees in 1934, requested the Board of Trustees at its meeting in May 1957 to permit her to retire, and

Whereas, Miss Susie Holland, elected to the Board of Trustees in 1937, requested the Board of Trustees at its meeting in May 1957 to permit her to retire, and

Whereas, Mr. W. B. Truitt, elected to the Board of Trustees in 1935, has written requesting that the Board of Trustees permit him to retire,

Be It Therefore Resolved:

1. That the Board of Trustees of Elon College hereby expresses its sincere appreciation for the years of devoted and dedicated service rendered by these loyal trustees.

2. That the Board of Trustees grants the requests of these members for voluntary retirement from the Board of Trustees, and

3. That the Secretary of the Board of Trustees be requested to write letters of appreciation to each of these retiring members, and

Be It Further Resolved:

That a copy of this resolution be given to the public press and to THE CHRISTIAN SUN.

MRS. DORIS ALBERT

Mrs. Albert of Pakistan is to speak at the School of Missions and will visit our churches this summer.

EASTERN VIRGINIA PILGRIM FELLOWSHIP

Nancy A. Rountree, Secretary

The quarterly meeting of the Eastern Virginia Pilgrim Fellowship was held June 8, 1958, in the Suffolk Church. The president, Tom Murphy, presided.

Youth of the host church conducted a devotional service.

Members enrolled numbered 101, plus other interested friends who attended. The minutes were read by the secretary and approved.

During the business session the following items were presented:

1. The motion was made and carried that the fellowship give four Series J $100 bonds and $200 to Moonelon.
2. The seniors were recognized.
3. Martha Brittle was appointed chairman of the packet committee. Other workers are the commission chairmen, Mrs. Jack Akin and Mrs. R. E. Brittle.
4. Tom Murphy expressed our regret that Rev. Russell Shaffer, one of our advisers, is leaving.

Rev. Jack Akin spoke to the group on the topic, "The Mission of Our Church."

Treasurer, Fred Parker, reported a balance of $1737.58 in the treasury. Work Day for Christ money turned in was$159.

Mr. Irving Jones pronounced the benediction.

Refreshments were then enjoyed by the group.

Who Are The Strong? — Temperance

Background Scripture: Judges 13-16.

Devotional Reading: I Peter 1:13-16.

Memory Selection: **For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.** Romans 8:13.

A STRONG MAN

This fellow Samson was quite a guy. He was a giant in size and in strength. And he had physical courage to spare. On one occasion as he was making a trip to see his girl friend, he was attacked by a young lion. Unarmed, he grabbed the lion with his bare hands and tore it to pieces. On another occasion he killed thirty men to pay a bet he had made with some friends. It was nothing for him to break free from ropes and bowstrings with which he had been securely bound, and once when his long matter hair had been plaited and woven into the warp of something on a loom, he broke loose, carrying a part of the loom with him. There was the time, too, when the citizens of Gaza laid in wait for him while he was visiting the "red light district," and Samson proceeded to pick up the city gates and the heavy posts and carry them a quarter of a mile up a hill! ! On another occasion it is recorded that he took the jaw bone of an ass and slew a thousand Philistines. And finally he grabbed the two main pillars or columns of a huge building and pulled the house down in ruins. Making all allowance for the exaggeration likely to be found in folk tales about such a character, the fact remains that this fellow Samson was a strong man of imposing mien and manner. It should be added that he had a rough sense of humor, crude might be a better word. He took some honey from the carcass of the lion he had previously killed and gave it to his parents, not letting them know where he got it! And he made a bet with some friends that they could not guess a riddle he propounded. Miffed because his wife, with whom he had never lived, was given to the best man at the wedding, he tied three hundred jackals together by their tails, set fire to firebrands fastened to them, and sent them wildly running thru the grain fields of the Philistines! ! In short, Samson was a rough, rude, rollicking overgrown boy, a fellow of remarkable strength and raw courage.

A CONSECRATED MAN

The record tells us that Samson was a Nazarite. That means he was a consecrated man, a man set apart for a special service. In gratitude to God for the promise of a son, his mother, barren until this time, dedicated her unborn son as a Nazarite, and set him apart to deliver Israel from her hated enemies, the Philistines. Such a Nazarite vow included four things: strictest abstinence from wine, keeping both hair and beard uncut, prohibition from touching a dead body, and prohibition from eating unclean food. It goes without saying that Samson knew all this. On more than one occasion his mother must have told him about the circumstances of his birth, and about his high mission in life. And the record says that as he grew "the Lord blessed him" and that later "the Spirit of the Lord began to move him at times in the camp of Dan," his native tribe.

A WEAK MAN

Samson was a strong man. He had the strength of an ox. And he had just about as much moral sense as an ox. Physically he was a giant; morally he was a pigmy. He was ruled by his appetite and by his passions. So magnificently strong, he was so fatally and contemptibly weak. A child of prayer, and consecrated to an honorable career, designed to be a judge in Israel and a leader of the people, he again and again sold his birthright for the satisfaction of his passions, and by laying his head in the lap of self-indulgence, he forfeited his right to be a leader of men. It was unfortunate that at the beginning of his career he met a young woman who changed the whole face of that career. She was a Philistine and she worshipped strange gods. Like Samson she had no more moral sense than a rat, but she was easy to look at, and her morals were just as easy, and "when Samson was with her he felt as if he were in the garden of Eden." Samson was not the last man, who with great gifts and great goals, with great possibilities and great promise, has made shipwreck of his life by companionship with the wrong type of companions, and by failure to control his appetities and passions.

SUNDAY SCHOOL LESSON

June 22, 1958

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

There is a revealing word in the story of Samson's life. In reply to the question as to why he was doing what he did, he replied "As they did unto me, so have I done unto them." Paying people back in their own coin has a certain satisfaction for folks, although the satisfaction is short-lived and usually turns to ashes in their own hands. But a good and great life cannot be built upon this principle. To be sure, we must take into consideration the moral climate of the day in which Samson lived. But whatever justification it had in his day, it has none in this day in the light of Him who said that we were to return good for evil, and to overcome evil with good.

THE MAN WHO MIGHT HAVE BEEN

Samson was one of many men who "might have been." Magnificently equipped by nature, blessed by godly parents, set apart in consecration to a great vocation, and blessed by the Spirit of God, he might have been one of God's immortals. He might have died full of honors and fame. Instead he died as a prisoner, blind and deprived of his leadership, sentenced to do the work of women who grind corn, and brought out of prison to be the butt of jokes and the ridicule of his enemies in the house of a heathen god! ! It is all so tragic and terrible. And the tragedy of it all is that the thing has been repeated so many times in history. The point of the story is that this man depended upon his natural strength and native wit to fulfil his vocation. He left God too much out of his life. There was a gradual and unnoted moral disintegration within. The Lord was departed from him and he knew it not.

On the slopes of Long's Peak in Colorado lies the ruin of a forest giant. The naturalist tells us that that tree had stood for four hundred years; it was a seedling when Columbus landed on San Salvador; it had been struck by lightning fourteen times; avalanches and storms of four centuries had thundered past it. In the end, however, beetles killed the tree. A giant that age had not wither-

—Continued on Page 15

A Virginia Boy at Elon College Answered the Call to Missions by Saying —

"Here Am I - Send Me"

Carey Andes

From the campus of Elon College, a young man answered the call of Christ to be a missionary to a foreign country — or, the call, "Who will go for us?" He is Louis Bailey Wilkins, of Lennig, Virginia, a life-long member of the Liberty Congregational Christian Church, Nathalie, Va. Louis was born in Nathalie, later moved to Lennig, and grew up on a farm. He graduated from Halifax County High School in 1954, and on Monday, May 26, he graduated from Elon College, cum laude. He will help his father on the farm this summer, while he gathers together all the clothes and supplies he will need for the next three years in Turkey. Louis plans to teach English and possibly Math in Turkey as a short-term missionary (three years).

From August 13 to August 18, Louis will be at Auburndale, Massachusetts, where he will be under direction of the American Board of Commissioners for Foreign Missionaries for indoctrination and training necessary to acquaint him with the work he is to do. On August 20, he will sail on the S. S. Constitution from New York to Turkey. He will be on the same ship with Miss Isabel Hemingway, who spoke to the Women's Rallies this Spring.

Louis has been assisting Rev. William J. Andes in the Community Church at Elon College this year, being helpful in the church office, the Sunday school work, youth work, and wherever help was needed. At the Church Family Night Supper on May 4, held in the Parish House at Elon, Louis and his family, Mr. and Mrs. C. S. Wilkins, brother Bill and sister, Clara, were special guests. Louis was presented a leather brief case as a parting gift from the Church.

Another party was held for Louis at the Elon Parish House on May 15, when students, faculty and friends honored him. Louis was presented at this time with a beautiful camera, fully equipped, for use in his travels.

On Sunday morning, May 18, at the Elon College Community Church service recognition for Louis as Missionary Teacher to Turkey was included. Dr. James Hess, former American Board missionary to India and China, and Dr. J. Earl Danieley, President of Elon College, assisted the pastor, Rev. William J. Andes, in this service. The following is an account of the service as it was given:

Minister: How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth salvation; that sayeth unto Zion, thy God reigneth.

People: How shall they call on him in whom they have not believed; and how shall they believe in him of whom they have not heard? And how shall they hear without a preacher or a teacher? And how shall they preach or teach except they be sent? I heard the voice of the Lord saying, whom shall I send, and who will go for us?

Louis: Here am I, send me.

Minister: Louis, you have heard the command which Jesus Christ gave to his first disciples, and which constitutes his church, a missionary church in all ages: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

Earnestly desiring to obey this command and because of your love for people as well as for your diligent faith in God, you believe it is your duty and privilege to engage in the service of Christ in a distant land, Turkey.

It is a mark of high character, good health, sincere faith, and excellent educational training that you have been recommended by your friends and accepted by the American Board of Commissioners for Foreign Missions to this significant position.

We thank you for your services as a worker and leader in our church and on this campus. May the Holy Spirit ever lead you as you enter this large field of service.

WELCOME TO THE FAMILY OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS:

Dr. James Hess: "There is a sense of uniqueness in today's ceremony, for the Elon College Church, when one of its own dedicates himself to service abroad. It makes the local church an integral part of the far flung mission line under the aegis of The American Board. In passing, let me say that in becoming a member of the American Board family, you are identifying yourself with one of the most inspiring groups of Christians to be found working anywhere in the world. As for the corporate body in America, designated, the A.B.C.F.M., you find no bosses in the group. They are called Secretaries, but let me assure you that they are first, last and always to you your understanding, gracious friend, and brother. Be assured they will become very dear to you as the years pass. It is to this rich fellowship — secretaries and missionaries — I welcome you this morning. I could welcome you to many things; but with time as a limitation, I do want to welcome you to three outstanding interests. **First,** I want to welcome you not only to a Board and a Mission field, Turkey, but to an unusual church field. As you join your school in Turkey, you are no longer a denominationalist, for our petty differences at home are meaningless to the nationals among whom you work. You are as never before, advertised as a follower of the Christ; you are of Christ's Church, if I may dare use that terminology. Therefore, your field is as wide as the country itself.

You are living under a friendly government, rightly jealous of its own independence. This calls for much circumspection in speech, an earlier legal limitation dating back to the first President of Turkey; but the country is your field, and you are Christ's man as you move about in public. It is the life and the living of it that count.

Secondly, I welcome you to the work of the field. You will be working in a school strongly, urgently Christian. Young, impressionable lives will be committed to your care and instruction, yet education is subject to Islamic law. Here, your Christian utterances, as never before, are subject to control, and as never before, you come to realize that it is in your life, your daily living, your spirit, your attitudes that you must reveal our Blessed Lord. It is important that His spirit, His attitudes, His life should guide you as you meet the Turk in school, in the home, in business. It will be in these factors that your influence will rest. Always bear in mind Peter's unconscious influence, as we find it set down in the early verses of Acts 3. His very shadow revealed Christ.

Thirdly, I welcome you to the rewards of your work. I know you have no such idea at present, but there is bound to come a day when you will say to yourself, what have I done? I see no evidence; am I a failure as a member of Christ's beloved community? Then some day, from the lips of one you least expect will come a rich oriental phrase or word description of you that will reveal in a flash that your life has influenced for the Master those about you, that in something you have done you have revealed a facet in Jesus' life. Here is a compensation that gives you courage as you dare to follow in the footsteps of the Master. I welcome you to these things and many more joys and associations as you respond to the call. May the Lord bless you and keep you and may His face shine upon you.

OUR PLEDGE OF LOYALTY:
Dr. J. Earl Danieley:

Elon College is interested not only in academic achievements, but in the growth and development of the individual. We are anxious that our graduates seek not so much for security as opportunities for service, — not, where can I get the best job, but where can I serve most effectively? We have been pleased with the work Louis has done in our church, college and community. All of us together salute you, Louis, as you prepare to go to Turkey to teach. We have high hopes for the success of your work there. Our prayers are that God may guide, strengthen and direct you as you serve your fellow men through the ministry of teaching.

PRAYER OF CONSECRATION:
Dr. Hess:

Blessed Father, thou hast called our friend and thy disciple to help build the City of God in a distant land; do Thou enrich his life and deepen his discipleship. Help him daily to know more of thee, that through him, by the power of thy spirit, he may show forth the life of his Blessed Lord to others about him. Make him humble, brave and loving — ready for the greatest of Christian adventures. May he decline no duty which thou sendest, fear no trial which thou appointest, grow weary in naught thou approvest. Consecrate him in thy service and to thy service, and may he ever keep the door of his soul open for thy entrance. What we have prayed for our friend, we pray for all of us. In the name of our Blessed Redeemer. Amen.

At the close of the church service, following the Benediction, Louis was greeted at the door by all who attended the service, adults and children, and they all gave him their best wishes.

Durham Women Lead In Redecorating Church

By Alberta Boone Harrell

Following the leadership of Mrs. Robert Smith, superintendent of the Raleigh-Henderson district and president of the Council of the Women's Fellowship of the Durham Congregational Christian Church, the women of this church have enjoyed a highly successful year.

Redecoration of the church sanctuary, a project first suggested some years ago in the Women's Auxiliary Circle, is the item of greatest interest for the church as a whole in 1958.

Mrs. J. R. Hutchings proposed raising money to lay new carpeting in the sanctuary; the circles held special collections, suppers and other projects; and the funds thus provided were the starting point for this year's accomplishments.

Mr. J. R. Pleasants gave the project new impetus last winter, when he offered to paint the interior of the church.

The Board of Deacons decided that certain major structural changes and improvements were necessary before Mr. Pleasants' offer could be accepted. This automatically challenged the entire membership to subscribe the needed funds, and work began immediately.

Mr. George Dowdy of Charlotte, who grew up in the Durham church, helped select a deep garnet wall-to-wall carpet and supplemented the 'Women's Carpet Fund.'

Repairing and decorating were completed before Easter and celebrated at a special Sunday morning service.

To join in this celebration, Rev. Mr. William T. Scott, Jr., minister, invited Dr. Earl Danieley, Dr. John G. Truitt, and Dr. William T. Scott.

Appreciation was expressed to all who had worked on the project; but the dominant note voiced by all who took part in the service was especial gratitude to God, who has blessed this church throughout its history.

Gratitude for past blessings and a challenge to better and greater things for the work of the Kingdom set this day apart.

The women are proud of the new beauty of the sanctuary and are especially happy because of the participation of the entire church in a program begun by the Women's Auxilliary.

* * *

Cooperating with the Social Planning Committee of the Durham church, the four circles of the Women's Fellowship invited the congregation to a covered dish supper on Family Night, May 9, after which Mrs. Marjorie Fort Hereford, dean of women at Elon College, gave a witty and spirited analysis of ways to enrich spiritual life in the home.

POLICE CHIEF VISITS P. F. GROUP

Elaine Lockwood

The Senior Youth Fellowship of Oakland Christian Church met Sunday, May 25, at 6:30 p.m. John Gayle, our president, opened the meeting. Betty Joyner led the devotional service. During our business meeting it was decided to have another Work Day for Christ. This is to be in June.

Dr. H. S. Hardcastle, our pastor, was in charge of the program. He introduced Chief of Police Butler from Suffolk, Virginia, who gave us an interesting talk on "Juvenile Delinquency."

The meeting was adjourned by the president. Mrs. J. E. Gayle, Mrs. Marvin Underwood, and Mrs. William Chandler were in charge of the social hour.

"A meeting of all persons interested in the new church project in the area between Tarleton Avenue and Elon College are invited to a meeting in the First Evangelical and Reformed Church, Monday, June 9, 8:00 p.m. This is an open meeting for questions and discussion." — First, Burlington, Bulletin.

AT OUR CHURCH HOME FOR CHILDREN

More Skilled Workers Needed

John G. Truitt, Superintendent

Dear Friends:

Our gardens are beginning to look good. They had to be planted late, but it seems that they are now trying to make up for the lost time. Some things had missed their season and have not been planted. Fortunately we had an abundance of vegetables stored in the big walk-in deep-freeze, and several other smaller deep-freeze boxes, so that our table has been full of good things to eat all along. We have plenty of meats at all times. Some of our good neighbors near-by remember us with ice-cream and bananas whenever they are overstocked on these items.

The campus is alive with the sound of happy voices of the children. The times for chores turns out to be fun, too. They like to get their chores done because they feel better when their rooms are clean and tidy, and their work is done around the buildings. They are being taught to do their work and play in the spirit of gratitude for their nice home and their good friends.

Our Home for Children can be proud of the wide spaces it has, the big campus and playing areas, the fields, and pastures, the forest and streams — the views of the college campus, and the distant hills make it a lovely place. What it needs is a lesser load for each housemother, so each child could have more individual counseling when something from their tragic past rises up inside them. And in every such Home as this among our neighbor's institutions there are trained workers who share the load of countless details, so that the children have more than a roof over their heads and food and clothes, without over-working those responsible for so many major things. Too many of the children fail to make their grades in school thus becoming a problem in the public school, and eventually a problem in the Home.

Let us look forward to a day when we can have a better arrangement for the children's growth and development as capable, responsible persons. Your interest in these children and the program of their training is much appreciated. Lack of funds make us limp along as best we can, and bear the criticisms as bravely as possible.

About * * *

(Continued from Page 5)

ed the most severe famine in its history. Seven years of dry weather produced deplorable conditions. The people scrabbled for roots. Those living near the sea were able to catch fish, but those living inland found the streams dried up and the wild creatures gone. Child-selling for financial assistance became widespread. Many children were kidnapped and sold.

Most of these Scottish children who fell victim of cruel times were sent to the mainland of North America, Philadelphia being the chief market, although many were taken to Charleston, Norfolk, Boston, or other ports. An average price was $80.00, and the number sold exceeded 2,000. Although later many parents were in position to support their children, and wanted them back, their whereabouts were unknown.

The orphan problem is as old as the family. In many periods of history it has changed to some degree, but the orphan was and still is considered a parentless child. The definition has been enlarged to cover the children whose parents have forsaken them. Thus one may hear a little girl crying in a heart-breaking voice "Mommy, come and take me home," or a small boy sobbing "I want my daddy."

C. B. Riddle

REPORT FOR JUNE 9, 1958

MONTHLY OFFERINGS

Amount brought forward			$18,765.87
Eastern North Carolina Conference			
Hope Mills	$ 3.00		
New Elam	17.00		
Turner's Chapel	89.00		
Wake Chapel	20.77	$129.77	
Eastern Virginia Conference			
Bethlehem (Nans.)	43.00		
Windsor, S. S.	10.00	53.00	
North Carolina and Virginia Conference			
Burlington, First	25.00		
Greensboro, First	58.67	83.67	
Western North Carolina Conference			
Providence Chapel	1.00	1.00	
Virginia Valley Conference			
Bethel, S.S.	31.37	31.37	
Total			$ 298.81
Grand Total			$19,064.68

SPECIAL OFFERINGS

Amount brought forward		$34,113.33
From a little friend	$ .31	
The Woman's Fellowship, Sanford United Church of Christ, Sanford, N. C. (Friendly Service Gift)	12.52	
Mary Sue Brittle S.S. Class, Bethlehem (Nans.) Church	5.00	
Adult Bible Class, Clayton Christian Church	10.00	
Mr. & Mrs. D. M. McLelland, Elon College, N. C.	10.00	
General Mills, Inc. (for coupons)	36.15	
In Memory of A. E. Pye	15.00	
In Memory of A. E. Pye	15.00	
In Memory of A. E. Pye	10.00	
In Memory of Charles L. Gilliam	5.00	
In Memory of Mrs. L. E. Morris	20.00	
In Memory of John M. Roberts	5.00	
In Memory of J. A. Nicholas	5.00	
Special Gifts	429.85	
Total		$ 578.83
Grand Total		$34,692.16
Total for the Week		$ 877.64
Total for the Year		$53,756.84

Moonelon Camps

Ruth H. Dunn, Registrar

Our Camping Season got underway at our Moonelon Conference Center last week with our first Senior High Camp. Although this is a small camp, due to late school closing, the young people seem to be having a wonderful time. Teachers include: Dr. H. E. Robinson, minister of the First Christian Church, Burlington, N. C.; Rev. John S. Graves; and Misses Nancy Stephenson and Dorothy Apple, Summer Student Service Workers. Others on the staff include Patricia Coghill, Ruth Williams, Jo McAdams, Tommy Lewis, Douglas Albert, Sam White and Jim Jackson.

All of our camps are filling up pretty fast. We are happy that so many of our young people want to attend camp, but sorry when we have to turn people down or transfer them to another camping time.

All Junior Camps are filled for girls. We can take a few more boys, August 3-9.

The Pilgrim Fellowship Officers' Camp is almost filled for girls.

The Senior High Camp, August 10-16, is filled for girls.

The Junior High Camps in July are almost filled for girls.

The Junior High Camp, August 17-23, has plenty of room for boys and girls.

Send in your registration **immediately**, if you would like one of the vacancies listed above.

W. N. C. PILGRIM FELLOWSHIP RALLY

Pilgrim Fellowship groups in the Western North Carolina Conference are to meet at Sophia Church next Sunday (June 22) at 2:30 p.m. for their quarterly rally. Louis Wilkins, about whom there is information elsewhere in this paper, will be the featured speaker.

Rev. Clyde Fields of Asheboro was the guest preacher for services each evening last week at the Seagrove church. Vacation Bible school was held the same week. Memorial Day was observed June 8 with the pastor, Rev. L. M. Presnell, preaching on "American Heritage."

Attendance of 63 was the record for the Haw River Bible School, which included 18 juniors and junior highs who attended day camp at Moonelon under the leadership of Rev. John Graves and Miss Ruth Williams.

A playlet written and directed by Dickie Hoskins was the feature of the church school program at Church of Wide Fellowship, Southern Pines, on Children's Day. Subject for the minister, Rev. Carl Wallace, that Sunday was: "Childishness vs. Childlikeness." The women's organization has been renamed "Women's Fellowship." Five new members were received June 1.

SUNDAY SCHOOL LESSON

(Continued from Page 11)

ed nor lightnings blasted nor storms subdued fell at last before insects that a man could crush between his thumb and forefinger! So does human character collapse, not so much because of presumptuous sins, but more frequently because of secret sins.

Today's lesson is a Temperance Lesson. There is much in the story of Samson which makes good material for such a lesson.

A man with a great intellect can do the world a great deal of harm if it is given to the devil.

In Memoriam

"Blessed are the dead who die in the Lord."

DAVIS

Whereas, Almighty God in his infinite wisdom and matchless love has seen fit to call from earth to his heavenly reward our brother in Christ, Claude W. Davis, and

Whereas, Brother Davis was a loyal and faithful member of the South Norfolk Congregational Christian Church for more than thirty years, and

Whereas, he was a faithful and loyal member of the Board of Deacons for more than twenty-five years, and

Whereas, he was a faithful husband and devoted father and grandfather, and

Whereas, the South Norfolk Congregational Christian Church has lost a faithful and loyal member, and stalwart deacon, and

Whereas, the community in which he lived has lost a faithful and loyal citizen and public servant, and the family a devoted father and grandfather,

Therefore, be it resolved that we bow in humble submission to the will of God who doeth all things well; that we emulate his good examples of faithfulness and devotion to Christ and his Church; that we extend to the members of the bereaved family our sympathy, love and sincere prayers; that we ever remember the words of our Lord and Savior, Jesus Christ, who said, "Let not your heart be troubled: ye believe in God, believe also in me. For in my Father's house there are many mansions; if it were not so, I would have told you, I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know — for I am the Way, the Truth, and the Life." And again, our Lord, said, "Because I live, ye too shall live." And then again, "Whosoever liveth and believeth in me shall never die." We have the assurance that Brother Davis is more alive now in his heavenly home than he was when he walked on this earth.

Be it further resolved that these resolutions be spread on the minutes of the Board of Deacons; a copy be sent to the members of the family, and a copy be sent to THE CHRISTIAN SUN for publication.

The Board of Deacons
O. D. Poythress, Minister
R. D. Holland, Chairman
Beatrice George, Secretary

MEMORIAL GIFTS

Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please accept the enclosed $.................... as a memorial gift to the Christian Orphanage in memory of:

....
(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....
(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

Food For Thought

BEST DAY — Today

GREATEST THOUGHT — God

GREATEST PUZZLE — Life

GREATEST MYSTERY — Death

BEST WORK — What you like

GREATEST MISTAKE — Giving up

GREATEST NEED — Common sense

MOST RIDICULOUS ASSET — Pride

BEST TOWN — Where you succeed

MOST DANGEROUS PERSON — The liar

MOST EXPENSIVE INDULGENCY — Hate

GREATEST STUMBLING BLOCK — Egotism

GREATEST INVENTION OF THE DEVIL — War

MOST DISAGREEABLE PERSON — The complainer

BEST TEACHER — One who makes you want to learn

GREATEST BORE — One who will not come to the point

GREATEST TROUBLE MAKER — One who talks too much

BIGGEST FOOL — The boy who will not go to school

CLEVEREST MAN — One who does what he thinks is right

WORST BANKRUPT — The soul that has lost its enthusiasm

GREATEST COMFORT — Knowledge that you have done your work well

GREATEST AND MOST WONDERFUL THING — BAR NONE — IN ALL THE WORLD — Love

The Christian Sun

Miss Beatrice George
1207 Seaboard Ave.
12-1-58

VOLUME JUNE 24, 1958 NUMBER 25

MOTTO

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only head of the Church.
2. Christian is sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.
Subscription office:
Elon College, North Carolina.

MY CHURCH

My church has but one temple,
  Wide as the world is wide;
Set with a million altars,
  Where a million hearts abide.

My church has no creed to bar
  A single brother-man,
But says, "Come thou and worship"
  To everyone who can.

My church has no roof nor walls,
  Nor floor, save the beautiful sod,
For fear it would seem to limit
  The love of the illimitable God.

—Edwin Osood Grover

Here And There Among The Churches

The Women of Danville church won $240.00 in the community club award project, and gave the money to the building fund of the church, which now amounts to $6,000 in cash.

High Point church is being aided last week and this in Vacation Bible School and other ways, including preaching June 22 and 29, by Rex Thomas of Sanford, who is a Student Summer Service worker.

Apple's Chapel Vacation Bible School was attended by 157 pupils and 47 teachers and helpers with 116 pupils having perfect attendance. At the closing worship service on Friday 35 pupils went to the altar and accepted Christ.

Work Camps for our young people are to be held at Southern Union College, Wadley, Alabama, August 3-16, and at Franklinton Center, Bricks, North Carolina, August 17-30. The cost is $25.00 for two weeks. Further information and application blanks can be secured from Rev. Clarence W. Baldwin, 1819 8th Ave., North, Birmingham 3, Alabama.

A Laymen's Week will be held at the Protestant Pavilion at the Brussels World's Fair August 2-8. "Partners in Christ" is the theme for the program which features morning worship services and afternoon discussion groups. The week will conclude with the regular Friday Protestant Hour service featuring "Christ's Claim on Laymen." The speaker will be Rev. Theodore Adams of Richmond, Virginia, president of the Baptist World Alliance. Protestants from ten countries will share in the services.

Walter Graham has served Southern Union College in Wadley, Alabama, for six months while his family remained in Kentucky. Southern Union News carries a picture of the new home for the president and says that the house is one of the finest dwellings in eastern Alabama. The Graham family is to be reunited very soon.

WAKE CHAPEL HONORS JEAN CAPPS

On Sunday morning, June 15, at the Wake Chapel Church, Miss Jean Capps was commissioned as a delegate from the Southern Convention to the meeting of the National Pilgrim Fellowship in New York on June 20 in an impressive service conducted by the pastor, Rev. Earl T. Farrell.

Mr. Farrell also congratulated Miss Capps upon being chosen the "Teenager of the Year" by the Fuquay-Varina Junior Chamber of Commerce, which presented a $25 savings bond to her. The purpose of the award is to encourage young people between the ages of 13 and 19 to take a more active part in school, church, and community affairs.

Miss Capps was graduated from the Fuquay Springs High School this year and has been an outstanding worker in the local community, church, and school. She plans to enter the field of Christian Education at Elon College in September.

Miss Capps has been awarded the following scholarships: 1 ministerial scholarship to Elon valued at $400, (2) Palmer Grant scholarship to Elon valued at $100, and (3) scholarship from the Wake Chapel Church awarded to high school graduates entering either the ministry or the field of religious education and going to Elon, valued at $500.

Welcome to Susan Carol Lackey who arrived at the home of Rev. and Mrs. John R. Lackey of Winston-Salem June 16, and congratulations to the proud parents.

HOMECOMING AT LEAKSVILLE

Doris Clatterbuck, Reporter

The Annual Homecoming and Memorial Day Services were held June 8 at the Leaksville United Church of Christ near Luray, Virginia. There were 305 present to enjoy the program which had been planned for the day. The inspiring sermon "The Continuing City" was delivered by the pastor, Rev. Rosser L. Clapp. The special music for the day consisted of two selections by Miss Reba Higgs, soloist, also several selections by the choir which was under the direction of Page Painter. At the close of the morning service a bountiful picnic lunch was enjoyed on the lawn by everyone after which there was an hour of fellowship. Beautiful flowers on all the graves added much to the peaceful appearance of the well-kept and spacious cemetery adjacent to the church.

The afternoon service began with devotional by Rev. R. E. Newton, former pastor, after which he gave a short talk. It consisted mainly of a song service which included the old hymns which everyone loves and enjoys singing. The service came to a close with the singing of "God Be With You Till We Meet Again" by the choir and congregation, after which Rev. Clapp pronounced the benediction and the Homecoming and Memorial Day Services of 1958 were in the past but we will looks forward to another year and the growing of our church.

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Memorial And Homecoming Day At Pope's Chapel

Ethel M. Holmes

The doors of old Pope's Chapel were thrown wide on the fourth Sunday in May to all former members, present members, and friends from other churches, many of whom had relatives sleeping in the church yard, which covers more than an acre and was beautifully decorated by loving hands. Every grave was abloom with lovely flowers. It was a beautiful sight!

These days have been observed for more than fifty years and interest seems to have grown from year to year.

For this occasion a committee consisting of Mesdames Fred Cooke, Tillman Moore, and Julian Ferguson prepared a program of old, appropriate songs and two special songs, one rendered by Miss Peggy Moore, the other by Mrs.Roger Stevens, a former member, but now an active member of a neighboring church.

After a sermon by our beloved pastor, Rev. E. M. Powell, dinner was served under the shade of the old oak tree which has shadowed this spot for a hundred years, probably more. During that time a roster for eighty-two years has the names of pastors who have served this church—the first on the list being "Uncle" J. W. Wellons, who served nineteen years consecutively, and a shorter time later.

During the past five years, under our present pastor, the old church has taken on a new look. Four classrooms have been added and new pews and altar furniture installed. The table was given by Mrs. Otho Evans, in memory of her father. A choir loft has been built, donated by Mrs. Fred Cooke. The church has been newly painted and the yard graded and soil placed preparatory to getting a lawn growing in the near future.

After a social hour or more around the table which was heavily laden with all the delicacies that could be prepared, good-byes were said with the hope that all present would mingle together on many another such occasion at dear old Pope's Chapel.

Excerpts from the sermon preached by Rev. E. M. Powell at Homecoming at Pope's Chapel:

Subject of the discourse: The Eternal God, the Source of Our Help.

The text was taken from Revelation 4:8, with scripture reading Revelation 7:9-17 and Revelation 4:8-11.

Introduction: As we think about this portion of God's word, we must conclude that it has to do with the future rather than the present, since nothing like that which is here described has ever taken place on earth. Portions of the book of Revelation deal with the judgment of man, but not with the Church.

The multitudes here spoken of are from every nation and kindred of people on earth who will be redeemed during the Great Tribulation.

1. A description of the great multitudes before the throne — in John 12:23. This may be one of the fulfillments of that promise and prophecy. And on the day of Pentecost when the three thousand were saved, this could have been the final appearance or an ingathering of newly redeemed ones from every nation, every division of humanity then living on the face of the earth. If this be true, it certainly speaks of victory for God, for his Son, Jesus Christ, and for the Gospel. It was a time of reunion, of fellowship, and an assembly of those who had been redeemed. In the Gospels, Christ as a Lamb, was offered for sacrifice, but in the book of Revelation, He is the one who makes war upon all the enemies of God and ultimately subdues them under his feet.

The multitudes were arrayed in white robes — Mark 9:13

This refers to the transfiguration and if they were white as snow there, they surely were white around the throne, shining as the sun representing purity, which must have existed in the hearts of those who stood before the throne on that day. Let us remember this one thing, that if we desire to reach that throne and gather with the multitudes, we must put on the garments of Purity, Perfection, Faith, Hope and Love. These garments are blameless and faultless, without spot or blemish, which beautifully express the purity of the redeemed.

Who are the redeemed? None other than God's children who will stand around the throne with palms in their hands, suggesting to us the thought of reapers at the close of the harvest. The sowing days are over, the work is done. Now the harvest is at hand. They that gather it shall eat it in the court of the Lord.

2. **The Praise of the Multitudes** — Revelation 7:10.

Those offering this song of joy and praise are those who have been saved. Then we may be sure that Salvation is a reality and that we are saved through Jesus Christ, who in glory is the center of all homage and adoration, though he may have been ignored, neglected, and despised here on earth.

3. **The Great Chorus** — Revelation 7:11-12.

The elders are frequently mentioned in the book of Revelation, always taking a prominent part in important scenes in glory. Man, after he has been redeemed, may have some glory, wisdom, honor, and power ascribed to him here on earth, but in glory he will be on his face before God and the throne, ascribing all these characteristics to God the Father, God the Son, and God the Holy Ghost.

With the love of God dwelling within, we can shout with the angels and the multitudes, "Holy, holy, holy, Lord God Almighty, which was and is and is to come," realizing that he and he only is the Mighty Power, the Eternal God, the Source of our help. Amen.

Family Night Enjoyed by Antioch

The Woman's Fellowship and the Layman's Fellowship of Antioch Congregational Christian Church held their Family Night Supper in the Windsor Community House recently.

The whole membership of the church was invited to attend.

A covered dish super served buffet style was enjoyed by all.

The tables were decorated with red roses.

Miss Rebecca Mann of Portsmouth and Cypress Chapel was the guest speaker.

She showed slides and told of her trip to Japan where she taught for a year on an Army Base.

Other special guests were: Rev. and Mrs. Elis Clark, Buddy and Melissa Clarke of Cypress Chapel, Rev. and Mrs. C. E. Gerringer of Sedley. Mr. Gerringer has supplied some for the Rev. G. C. Crutchfield who has been sick and unable to fill the pulpit at Antioch.

There were 36 present. All enjoyed the fellowship, delicious food and the delightful speaker of the evening.

The General Council

When this paper is delivered the General Council of Congregational Christian Churches will be in session in Boston, Massachusetts. Some thirty delegates from the Southern Convention will be there representing the 204 churches of this area.

The theme for this fourteenth biennial session of the Council will be "The Lordship of Christ," and the opening session will begin at two o'clock, Tuesday afternoon, June 24. Three important lectures on the theme will be given. The first is by Professor Robert L. Calhoun of Yale on "The Limits of Our Freedom in Christ," the second by Professor Nels F. S. Ferre on "The Leadership of Christ in His Church," and the third by Dean Liston Pope (a North Carolinian) on "The Lordship of Christ in the World."

Reports will be made by the American Board of Commissioners for Foreign Missions which is in the process of correlating its work with the foreign mission work of the Evangelical and Reformed Church, The Board of Home Missions and its numerous agencies, The Council for Social Action, and the Service Committee. Officers of the General Council and the multitude of agencies connected with the denominational activities will give an account of their stewardship, and plans will be presented for future activity. Mingled with the business sessions will be worship services of high order, among them being Holy Communion, and the Sunday morning service in Old South Church.

National meetings of this kind are very expensive. We are comparatively near this time, but delegates will come from the west coast, from Puerto Rico, and from the Hawaiian Islands. The Council pays part of the travel expense of delegates, for printing, place of meeting, speakers, and many other things connected with the meeting. Area organizations assist the delegates with expense accounts, and delegates pay much of the expense themselves. It would be interesting to know how much it really does cost. A reasonable guess is that several beautiful churches could be erected, or a goodly number of missionaries could be sent to the foreign fields. It is necessary, however, that leaders from the various areas get together for acquaintance, for fellowship, and to plan cooperative work. The information and inspiration gathered in these biennial meetings is tremendous. It lifts people out of the humdrum, clears their thinking, and sends them forth with renewed intellectual and spiritual insight and enthusiasm.

Summer Revivals

Long established custom makes the summer revival an important part of the church program in many of our Southern Convention churches. It is in this week of services that we expect much of the recruiting of membership to be accomplished for the year. Children who have been taught through the year are expected to accept Christian faith through repentance and become part of the church. It is in this week that an effort is put forth to reach the unreached in the community. Those whose faith has grown dim find a new sense of reality, and witnesses who have stopped confessing are set to talking again in favor of the Christian religion.

The modern revival in most of our churches is a far cry from the old style meeting of a half century or more ago. Country people then had service in the morning and afternoon with "dinner on the ground." Sometimes there was an evening service added. In the old Spring Hill church when the West boys (Caleb is still active in Newport News) were young their father raised a yearling for the revival. The calf was slaughtered, cooked, and fed to the congregation one day during the revival. Other people planned for other days. It was a great occasion for eating, for praying, for singing and shouting, and for the conversion of sinners. In comparison with those summer revivals our rather dignified service each night during a week is insignificant indeed.

All this is being said not to depreciate our revivals, for they are important, but to remind us that it is possible to keep the name and lose the substance. We must never forget the purpose of the revival. Saints who have become sinners must face the necessity of repentance, of confession, and of personal renewal of religious fervor. Teachers must use this season as the time to seek decisions for Christ. Deacons can dedicate these days to personal visitation in search of those members of the community who are not sharing in the activities of the church. The minister and his helper have a golden opportunity to make effective the message of Christ in the homes of the people. The summer revival must be more than a happy experience of eating in the homes of the members, listening to happy homilies on religious themes, and services of songs and prayers that give a feeling of comfort and consolation. It is the time to really work in the spirit of Christ for the conversion of the community.

New Churches

A look at the map of North Carolina and Virginia will soon convince those who know the location of our Congregational Christian churches that we need to establish new churches. So far as we are concerned Carolina east of Raleigh and west of Winston may be completely heathen. We are doing nothing much about it, except for a very few churches in each area. The same is true in Virginia west of Waverly with the exception of one church in Richmond and twenty in the Shenandoah Valley. We have not lifted up our eyes to see the neglected areas of our states, or if we have, we did not cast in the sickle for the harvest. Dr. Alley in his incisive article in this issue justly reprimands us for our littleness in an area where our message is needed. We have been much too content for half a century to let our churches we have continue about as they have been without feeling the urgency of reaching the other towns and cities in our home states.

Much talk is going the rounds about Church Builders' Clubs. People are responding with a promise to contribute ten dollars for each new church. If enough people will sign such a pledge, and then make good on it, and if new locations in strategic places can be found, and if effective pastoral leadership can be found for these places, then it is reasonable to expect that the next decade may see a real change in the pattern of our churches. It is important for local churches to spill over and start new churches in their area, but somebody — and who could do this better than the Mission Board — should seek out places for new churches in Charlotte, Charlottesville, and other areas where we are not now known. The home missionary opportunity is immense, and growing. Leadership is needed.

About * * *

AID FROM FOREIGNERS

In the perennial discussion about aid to other countries, it seems timely to recall that the United States once received a form of aid from many of the countries to which it is now giving assistance.

Outstanding examples of the aid to this country by other lands are strikingly shown in the Nation's Capital. Washington was laid out by a foreigner, Mayor L'Enfant, a Frenchman. All its streets and avenues of importance, all parks of consequence, location of the White House, the spacious Mall and other areas, were mapped by this Frenchman. The Capitol dome was modeled from domes of churches in foreign countries.

Dr. William Thornton, an English architect, planned the Capitol building. It was not completed by him, but subsequent architects followed his original plans. During the years when the Capitol was being constructed many foreign wood-carvers. stonecutters, and other artisans, worked on the edifice.

Throughout the massive building are innumerable frescoes, excellent work, and much sculpture, with a heavy representation of foreigners. Great masters of such arts as these men represented were not available in the United States at that time, and so the services of foreigners were indispensable.

It was a foreigner, an Irishman, James Hoban, whose prize-winning design was accepted for the graceful White House. Hoban also was the architect of the District of Columbia Law Courts, the first buildings erected on Judiciary Square.

But while these citations relate to work done for value received, the Nation's Capital has many instances of fitting honors paid to foreigners. An excellent example of this is found in spacious Lafayette Park facing the White House. The park bears the name of a foreigner, Marcuis de Lafayette, who with eleven officers came to aid General Washington in the American Revolution. In one of its corners is a monument bearing his likeness, and in another is a monument of Comte de Rochambeau, never a citizen of the United States. In still another corner of the park is the statue of Tadeusz Koscuisko, the Pole who became a colonel and served under Generals Gates and Greene, and in the fourth corner stands the statue of Baron von Steuben, a German and drill master during the Revolution. About one-half of the monuments in Washington were erected in honor of foreigners.

The United States once depended upon other countries for certain types of arts and crafts and many modes of culture. Maps of the United States show the influence of foreign lands by such town names as Ithaca, Troy, Rome, Lyons, Athens, Carthage, Berlin, Moscow, and London. Even among churches may be found the influence of many countries and places. Antioch, Berea, Bethany, Bethesda, Bethlehem, Damascus, Ebenezer, Hebron, Mount Olivet, Pisgah, and a host of other churches were named for places across the seas.

With so much need for alleviating hardship and suffering in lands and places from which many houses of worship were named, there is an expressed affection and recognized kinship when church people everywhere support benevolent organizations engaged in overseas assistance.

After all, differences between peoples do not lie so much in the source of birth as in their conception of the way of life. That is the keystone in the world struggle today — and that is the point on which seems to rest the question of whether the future of the world will be guided by barbarism or by the brotherhood of man which knows no geographical boundary when services are needed, and even when honors are bestowed.

C. B. Riddle

Uganda, tropical African colony, has a population of more than 3,500,000 with one elephant to every 175 citizens.

"Think On These Things" . . .

By Thomas H. Britton

PRETENSE

"Teach me thy patience; still with thee in closer, dearer company. . ."

These words from the hymn, "O Master, let me walk with thee" remind us that it was characteristic of Jesus in virtually all of his contacts and associations to exercise a sublime degree of patience.

His disciples often failed to grasp what he taught them; often they misunderstood his purpose. But still he dealt with them gently and patiently. The people to whom he ministered allowed themselves to be needlessly burdened with small cares and petty concerns; they were interested in matters of little or no importance. And yet in his association with them Jesus displayed a great sympathy and a great patience.

There were some things, however, with which Jesus was quite impatient. And one of these was pretense.

When confronted with insincerity he was invariably angered, and his anger was often expressed in stinging words. Recall the incident reported in Matthew's Gospel, where he spoke in strong and rigorous terms. "Woe unto you, scribes and Pharisees, hypocrites!" he said. "For ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

The force of these words reminds one of a sentence in Homer's **Iliad**: "As hateful to me as are the gates of hell is the man who hides one thing in his heart and says another."

It is true — is it not? — that there is something of the hypocrite even in the best of us. Often we try to appear better outwardly than we actually are within. There are many occasions when we hide one thing in our hearts and say another.

In one of his epistles the Apostle Paul wrote of his prayers in behalf of the members of the Philippian church. And, among other things, he said, "I pray. . . that ye may be sincere."

Remembering the divine impatience with pretense and hypocrisy, we need so to pray in our own behalf: "Lord, help me to be sincere."

The Congregational Christian Churches And The South

(Excerpts from material presented in panel discussion at the annual Southern Convention Minister's Convocation, Elon College, N. C., on May 13, 1958)

by

Dr. George D. Alley, Minister
Suffolk Christian Church

DR. GEO. D. ALLEY

The Congregational Christian denomination is, numerically speaking, in the smallest minority of any major Protestant group in the Southeastern United States, viz., the area south of the Potomac and east of the Mississippi rivers and including the Florida peninsula. Within these eight states the churches of our fellowship number but 364, have a total membership of only 57,200 people (not including the Negro churches which number 190, with 20,775 members), and average 157 members per church. By way of statistical comparison, 1 person in every 7 in this region is a Baptist, 1 in every 12 a Methodist and only 1 in every 1,400 a Congregational Christian. The Methodists, therefore, outnumber us by 116 to 1, and the Baptists by 200 to 1. In the 12-month period for which the latest figures are available our churches had a net gain in membership of only 2.5%, while these other denominations started an average of more than one new church per day during the same year!

It is not unusual, in view of such facts as these, for us to wonder why it is that our denomination is so small in comparison and is, apparently, destined to remain so. Do these other churches have something which we lack? Are they doing things which we ought to be doing, too? Are they more deserving of growth than are we? Are they more attractive to people, generally, than are our churches? Why? Unless we are very careful, these questions (and the answers we are prone to give) may lead only to negative thinking and before we know it, we find ourselves on the defensive . . . becoming apologetic about what seems to be our insignificant place in the religious life of the South.

While such things are most difficult to measure, those well acquainted with the spiritual heritage of the region would probably agree that, despite their minority status, the Congregational Christian churches have exerted an influence quite beyond what might be expected from so small a group. Aside from a negligible sprinkling of Unitarians, our churches have long been affiliated with the most liberal national religious body which has representation in the Southeast. In all fairness to ourselves we must say, therefore, that by the very fact of our minority status alone the members of our Southern churches are subject to the permeation of influence from the predominate denominations with which they must live and that these other groups stem from and maintain much more conservative traditions. Indeed, when we consider the historical patterns of the so-called "Bible-belt," with such influences as are particularly evident in the case of the Southern Baptist Convention and the Southern "wing" of the Campbellite movement, it is rather obvious that the conservatives are the major determinants in the religious equation. This coupled with the relative isolation of most sections of the Southeast until the period between World Wars I and II, has contributed to the maintenance of the conservative tradition. Where an occasional Congregational church was planted, its life was almost entirely dependent upon old-line members of that denomination who had moved into the region from the North and Middle-west. This was true in the case of a great many of our Florida churches and in that of such classic examples as Southern Pines, Tryon, and Asheville, North Carolina. The attempt to remain representative of more liberal traditions has meant that the majority of our churches have had to struggle for their existence: (1) **initially,** as the minority group in a community usually well-churched, (2) **numerically,** in that until a sizeable congregation was established opportunity for growth came by acquiring members from the already-existing churches of other denominations and, (3) **financially,** as compared with other Congregational Christian churches in more prosperous sections of the country.

Yet, these and other struggles have, in many ways, been the making of our churches. Unquestionably, there have been numerous times when their leaders found the situation not unlike that of the first-century Church, which had to make its way against overwhelming odds of every kind. That our Southeastern churches, now largely independent of outside support, have survived and flourished is perhaps proof, in itself, that they have made a unique contribution to the life of the region. The extent to which this is true, today, or may continue to be true in the future, is something to which we ought to give serious consideration. As I have lived and moved and had my being as a minister in the Southeast, it has become increasingly obvious to me that we suffer from a comparison of ourselves with other denominational groups only because **we are not sure of who we are, or of what we are.** Our concern, as we look at the present and into the immediate future, should be with those factors which determine the nature of our churches and with such unique purposes, strategies and mission as we may conceive them to have. From a somewhat negative point of view I would describe, first of all, what it seems to me that we are **not,** inasmuch as we have tended to rely upon the "cardinal principles" of the Christian denomination, as descriptive of our unique witness among all other forms of Southern church life.

Although we may take reasonable pride in the contributions of our denominational forebears to the Congregational form of church government, for all practicable purposes we share this portion of our heritage with the Southern Baptists, the Church of Christ (Campbellite), the Southern churches of the Disciples of Christ and with literally dozens of small sects whose members recognize no temporal authority in church matters and are, therefore, essentially Congregational in their polity. Aside from the fact that we have a much more consistent record in ecumenical affairs and have been less given to ecclesiastical snobbery and exclusiveness than some other groups, we must eliminate that which we call "local autonomy" as a claim to fame or to a unique and distinctive witness. Once we depart from the consideration of such phrases as "The Lord Jesus Is the Only Head of the Church," or "Christion Is a Sufficient Name for the Church," we are confronted by the other cardinal principles which are much more theological in their character and in their implications: Take, for example, the statement, "The Bible Is a Sufficient Rule of Faith and Practice":

Originally designed to provide for latitude in the interpretation of the Scriptures and based on the belief that enlightened people might arrive at unity in their practical application of the essential teachings of the Christian faith found therein, this principal can easily become perverted, especially under the influence of the conservative traditions already mentioned above. When incorrectly applied, this principle may easily mean "all things to all men," leading to the question of "whose faith?" and "whose practice?" At least three important things then happen:

(1) A rather wide discrepancy between the minister's faith and practice, freely arrived at, and that of the laity, who without formal theological training (including the stimulation of varying points of view), may have been much less free to think about and to interpret the Scriptures for themselves.

(2) A kind of doctrinal authority which removes any necessity to think for one's self in that it is easy to accept, once and for all, those specific interpretations handed down to (or actually imposed upon) us by those of the preceding generation. When, in the course of events, it becomes either desirable or essential that one fit the basic teachings of his Christian heritage to the changing conditions of a changing world, he not only finds himself at a loss to achieve this, but may well consider any attempt to do so a betrayal of those from whom he received whatever beliefs he may call his own. To say that such an individual is "free," in the best sense of the word, is ridiculous. On the contrary, his experience belies the principle of "the right of private judgment and the liberty of conscience" because there is so little room in which for God to entice him and to make him captive in Christ.

(3) The word "sufficient" when applied to the Bible as a rule of faith and practice is often constructed to mean "only" in the sense that the Bible is believed to be the **only** repository of spiritual truth and that **all** of God's revelation of Himself is thus contained between the first verse of Genesis and the last verse of Revelation and leads, in turn, to the contention (as our Sunday School teachers imply in their criticism of material from Pilgrim Press) "if it isn't Bible, then it isn't Christian!" This, of course, denies any evidence that God has been speaking anew to His people down through the ages and that He just might, conceivably, do so still today.

For the purpose of this discussion, I am willing to assert that in so far as they may constitute a basis for a unique witness **in reality,** we ought to dismiss both "the Bible as a sufficient rule of faith and practice" **and** "the right of private judgment" for they are not accorded to, much less exercised by all. One cannot but wonder if we have not inherited **too much** from our immediate spiritual ancestors and if we might not be better off had it been possible for us to take just the skeleton of principles without so much old meat being left on the bones.

This leaves the one other principle, "Christian Character Is A Sufficient Test Of Fellowship And Of Church Membership." Here the word "sufficient" **must** mean "only"; it is not merely to be so construed by accident. If we really mean that Christian character shall be the **only** test for fellowship and church membership then, surely, we do not practice what we preach for we remain, basically, a middle-class, white and, for the most part a native-born, Anglo-Saxon church. Lacking an understanding of what we mean by Christian character as a sufficient test, we lack also an ability to distinguish between the Church as an exclusive community of saints and as an inclusive agency of salvation. The result is that many folks wind up by defining a "good" Christian as one who relates himself closely to the church, in terms of regular attendance at its meetings and services of worship or, with even less perception, as one who does not play cards, who does not go to the movies (on Sunday), who does not dance and who does not use tobacco or alcohol in any form.

The real heart of the matter is simply that a Christian (regardless of who he acknowledges as the head of the Church, or of the name by which he calls the Church, or of what he considers to be the basis of his faith and practice, or of what rights and liberties he may claim for himself or accord to others), **is a person motivated to live according to the manner and spirit of Jesus Christ.** This can only be measured by what he **is,** not by what he is not; and by what he does, not by what he does not do! If we have somehow settled for less than this and have been content to rely upon what we **believe** as a full and sufficient expression of the Christian life, then we have surrendered what is perhaps our best opportunity for a unique and distinctive witness, since a full and sufficient expression of the Christian life **must** be in terms of positive activity. This means, of course, that one's belief must be geared to, and expressed through his life within the society of which he is a part. In the fullest Christian sense this requires a transformation, not only in the life of the individual but, with him being used as God's instrument, a transformation of the common life in which he shares. One cannot, therefore, point to his own conversion or that of his fellow church members as the primary reason for the existence of the Church, Congregational Christian or otherwise. To do so is to define the Church only in terms of its being "an exclusive community of saints". On the other hand, to work wherever possible in the mission of the Church, beginning at home, is to conceive of it as "an inclusive agency of salvation."

The framework of the "cardinal principles," given proper interpretation, constitutes an adequate basis for a unique and distinctive witness on the part of our fellowship in this region, but there are several things which we need to un-learn:

1. We are not the poor step-children of a Northern denomination.

2. We have no more for which to apologize than do most other folks.

3. We are not called to function as

—Continued on Page 15

DR. ED RIGGS WRITES ABOUT

Hospitals In India

Ordinarily the medical work here is designed to be free and out in the open — very literally! — and not tied down to institutions or buildings. But it so happens that just now two buildings are very much on our mind.

The first is a mud-and-thatch hut being erected in Tiruvadanai now, with help from an S.C.M. student work camp, as a "leprosy hospital." The leprosy work has grown so in that area that we need a place to store medical supplies and equipment so that we won't have to carry it back and forth from Kilanjunai each week. We also are looking for a leprosy technician who can be stationed there and do case-finding and propaganda work in the surrounding villages which are too far for us to reach from here. If one is found, then we can admit emergency cases to that "hospital," and the technician can give them daily dressings and injections, instead of making them come the extra twenty-five miles to Kilanjunai. Thanks to the volunteer labor of the college students, this building, which will meet such a great need, is not proving any financial burden to us. We are also getting financial aid for medicines for the patients from the Government (Community Development Program), and from the "War On Want" group in Scotland, which has taken on the Tiruvadanai village development work as a special project.

Quite a contrast is the handsome brick-and-tile maternity ward at Kilanjunai, finally finished after months of frustrations, and waiting for formal opening only until the Collector (chief Government official of Ramnad District) can find time to come and help dedicate it. This building has finally cost over $4,000. We are hoping to get half this amount from the Government. Of the other half, part is coming in slowly, in three-cent bits, as contributions from the villagers. But we have already used some gifts from America to help out, and will have to use more before we are through. It is a huge structure, with space for over twenty patients. (This contrasts with the seven rooms we have now for ordinary patients, plus one isolation room for leprosy and ten places for TB in mud-and-thatch huts.)

The whole idea of a maternity ward is a "venture of faith." Right now we only average one or two maternity patients at a time in the hospital, and are not likely to increase much when the ward is opened because the lack of roads makes it too difficult for the expectant mothers to get in. However it stands as a sort of symbol of our effort to meet a huge need. Maternal and infant mortality is easily the greatest single cause of death in the villages, and all of it is due to lack of prenatal care and skilled help at the time of delivery.

The whole purpose of the glittering new maternity ward and its fancy plans for dedication is to try to give prestige in the eyes of the villagers to the idea of coming to the hospital for delivery. It is not that we think that all mothers ought to come; most Indian women will have to be delivered at home for a long time to come. But if we can attract enough normal as well as abnormal cases here so that we can qualify for midwifery training, then we can do our part to increase the number of available midwives and village maternity clinics. In this way it may be possible to make a dent in the old ideas and beliefs.

Unfortunately still other hurdles stand in the way. We started a maternity center in a village supported by the Tiruvadanai project, but have lost two midwives in succession. Both were single girls, recently graduated from the Mission Hospital in Ramnad. But social disapproval against single girls working in villages far from home is so great that both have quit to get married. The second one was going to marry my personal assistant and come to Kilanjunai as a midwife, but their plans were

—Continued on Page 15

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

SOUTH AFRICA

June

29—**Rev. and Mrs. Arthur Christofersen** are the senior missionaries in South Africa Mission, having been there since 1915. Most of that time has been spent in rural areas, where he was superintendent of the churches. Now at Adams United Theological School, where he teaches, supervises church work, and acts as Mission Treasurer and treasurer of the Bantu Congregational Church.

30—**Dr. Howard Christofersen, M.D.,** is the son of the missionaries listed above and so was reared in South Africa. Came to this country at 16 for education at North Central College, Wabash, University of Illinois, and Illinois Medical School. His wife is a nurse. They went in 1953 to join the staff of McCord Zulu Hospital.

July

1—**Miss Mabel Christofersen,** sister of the above medical missionary, was also reared in South Africa and also attended North Central College. Taught at Inanda Seminary 6½ years (1945-1952). After year's study at Art Institute, Chicago, and Chicago University she returned to Inanda to teach domestic science.

2—**Mr. and Mrs. George Grant** have been on furlough since 1956 when Adams College, where Mr. Grant had been principal since 1949, closed. He was born in Trinidad, son of Canadian missionaries, taught in government schools in Africa. She was born in South Africa, daughter of Chief Justice of Supreme Court, and taught in Hope Fountain Mission before marriage in 1932.

3—**Rev. and Mrs. Samuel Kaetzel** went to South Africa in 1947. He is counsellor to African churches and pastor of North Coastal area, while she helps in weekday religious education and counsels with women's groups. He is also responsible for nutrition, health and general welfare of people on the Inanda mission land! He is a graduate of Yale Divinity, she of Hartford — both hold B.D. degree.

4—**Dr. Aldyth Lasbrey, M.D.,** assistant medical superintendent of the McCord Zulu Hospital, was born and raised in South Africa, took her medical training at the University of Capetown. In 1955 she visited in the U.S. where she was active in summer camps.

5—**Dr. and Mrs. Frank Magill** sailed this year for work in McCord Hospital. He is a graduate of V.P.I. and Duke.

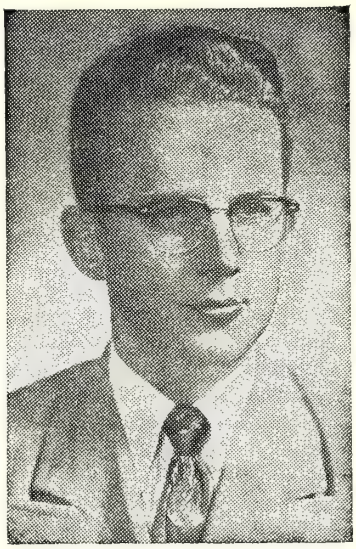
Introducing Rev. Robert A. Knowles A New Worker In The Convention

William T. Scott, Superintendent

The Southern Convention of Congregational Christian Churches, with headquarters at Elon College, N. C., announces the election of Rev. Robert A. Knowles, of Boston, Massachusetts, as Minister of Christian Education and Youth Work. Mr. Knowles is currently Secretary of Junior High Work for the Congregational Christian Churches, with headquarters in the Christian Education Division of the Board of Home Missions of Congregational Christian Churches in Boston, Massachusetts. Mr. Knowles succeeds Prof. John S. Graves, now on the faculty of Elon College.

Mr. Knowles is a World War II veteran, who served for three years in the U. S. Navy, including a period at Guam in the Marianas Islands. He was born in New York City, where he spent his early boyhood. His family moved to Springfield, Mass., where he attended the public schools and began work at Springfield College. His College career was interrupted by military service, but he resumed his studies in 1946, receiving his B. S. degree in Group Work and Community Organization in 1949. He went on to the Pacific School of Religion in Berkley, California, where he majored in Christian ethics and theology and received his Bachelor of Divinity degree in 1952. The same year he was ordained to the Congregational Christian ministry in Oakland, California, and became associate minister of the First Congregational Church of Oakland, which position he held until he was called to his present national post.

Much valuable experience in work with young people was secured by Mr. Knowles during high school and college days, where he spent summer vacations working as a counselor and staff member of the Springfield Boy's Club Camp. He also did Student Summer Service work in the State of Washington, and while serving as associate minister of the First Congregational Church of Oakland, he was a member of the staff of various junior high and senior Pilgrim Fellowship camps and conferences, as well as a director of junior and senior high Pilgrim Fellowship camps and midwinter conferences.



Rev. Robert A. Knowles

In both high school and college, Mr. Knowles was a member of the track team, and enjoyed participation in many athletic activities. He lists among his other hobbies, amateur carpentering and wood working, cartooning, and poetry writing.

Mr. Knowles married Miss Helen Cobb of Burlington, N. C., and they have a small son and daughter. They will make their headquarters and home at Elon College, N. C., when he assumes his official responsibilities with the Southern Convention, September 1, 1958.

As Minister of Christian Education and Youth Work of the Southern Convention, Mr. Knowles will hold the portfolio of executive secretary of the Board of Christian Education and staff member responsible for laymen's work in the Southern Convention.

Among his numerous responsibilities, will be work with the church schools in the local churches, conference and convention organizations, leadership training schools, and other activities which will promote the total Christian education work in the local church.

In young people's work, he will be responsible for the Pilgrim Fellowship, rallies and retreats for youth, student work and work with students on college campuses. He will be responsible for the operation of the convention's camp and conference center — Moonelon — located near Elon College.

Mr. Knowles' training and experience fit him admirably for this important work of the Convention, and we welcome him to the staff of the convention.

Although the eagle is considered the king fighter of the bird family, its domestic relations are unmatched. It mates for life, and through its long history of some 25 years there are no family quarrels.

Playing The Game

It's easy enough to play the game
when you are winning;
When all the crowd gives great acclaim
at your beginning;
But when the game is going slow
And ready they are to up and go
Then is the time for you to show
it's your inning.

It's up to you to hit your stride,
when they are stinging;
More reserves from deep inside
you must be bringing;
Then is the time to give your best,
To use the skill at your behest,
To stand up, man, and meet the test —
And keep on singing!

—John G. Truitt

A Father's Charge To His Son At Ordination

Dr. John G. Truitt

Speaking to a group of young fellows standing at somewhat the same threshold of life-service at which you are now standing, my son, Jesus said to them, "I have called you friends."

That word was not lightly spoken. It was backed by great compassion, unlimited love. It was spoken in deepest confidence and in a divine trust.

Like those disciples you, my son, have heard his call. You have risen up to follow him. He is therefore your Friend. Keep that friendship alive, unbroken.

He is not only your Friend, he is also your Redeemer, and Master, and Lord. You are, hencefore, to take your orders from him, to love him, to serve him, to be his follower as he is your Friend. There is no bond on earth finer than that, and I suppose there is nothing greater in heaven. Keep that friendship high and clean and holy.

And remember, my son, he has great love and compassion. It was said of him, "Having loved his own he loved them unto the end." On occasion they were weak, afraid, human — but he did not give them up, He gave them grace. He will see to it that you have joy in following and serving him. When his disciples needed him most he was there, and he will be with you and keep you unto the end. "I have called you friends," he said. And he meant that!

Become like him, my son, in compassion toward others, and in devotion to the right at whatever the cost. He is your Friend, enhance that friendship by humbly loving and faithfully serving him; and in being a friend, in turn, to others.

Paul in writing to a young man who was standing at somewhat the same threshold at which you are now standing wrote, "Neglect not the gift within thee." Laziness has wrecked many a promising career. Rest and recreation follow labor and toil as night follows the day. But neglect, neglect of your good mind, your good spirit, and the good training for your continuous study, is not by you, my son, to be tolerated.

I charge you to whet the desire for wisdom and understanding. Cultivate an ear to hear his voice. Pray for the Holy Spirit to give you guidance and wisdom, and courage to obey God's voice.

"Study to show thyself approved of God" means make it your business to be his servant and to do his will.

God can use a sharp mind and an humble spirit, and a glad heart. These things, my son, you know well. And remember that Jesus is your Friend, and that he, like the good shepherd, will lead you in the paths of righteousness for his name's sake.

And may he use you, and bless you all the days of your life. Amen.

Note: This charge was given to John G. Truitt, Jr., at his ordination in the Congregational church of Brookside, New Jersey.

A Little Girl Led Them

Thomas S. Franks

One Sunday afternoon in Philadelphia some seventy-five years ago a little girl was turned away from a Sunday school door because there was no more room. She was bitterly disappointed and was crying. Russell H. Conwell, the pastor of the church, took her into the church. Here is the story as he told it:

"I lifted her on my shoulder, and I said to her that we would some day have a room big enough for all who would come. And when she went home she told her parents—I only learned this afterwards—that she was going to save money to help build the larger church that Dr. Conwell wanted! Her parents pleasantly humored her in the idea and let her run errands and do little tasks to earn the pennies, and she began dropping the pennies into her bank.

"She was a lovable little thing—but in a few weeks after that she was taken suddenly ill and died. At the funeral her father told quietly how the little girl had been saving money for the building fund. There at the funeral he handed me what she had saved—just fifty-seven cents in pennies.

"At the meeting of the church trustees I told of the gift of the fifty-seven cents—the first gift toward the proposed building fund of the new church that was sometime to exist. For until then the matter had barely been spoken of, as the new church had simply been a possibility for the future.

"The trustees were deeply impressed. In a few days one of them came to me and said to me that he thought it would be a good idea to buy a lot on Broad St.—the very lot on which the new building now stands. I talked the matter over with the owner of the property and told him of the beginning of the fund, the story of the little girl. The man was not a member of our church, nor in fact was he a church goer at all. But he listened attentatively to the tale of the fifty-seven cents, and simply said that he was willing to go ahead and sell us that piece of land for ten thousand dollars taking—and the unexpectedness of this deeply touched me—taking a first payment of just fifty seven cents, letting the entire balance stand on a five per cent mortgage." (**Acres of Diamonds** by Russell H. Conwell, Harper and Brothers, pp. 88-91).

The congregation was deeply moved by the story of the fifty-seven cents and the offer of the owner of the property to take that amount as down payment on the property. It was a poor congregation, but the total purchase price of the lot was quickly raised, and soon thereafter the largest Protestant church in America was built on the lot and was named Temple Baptist Church.

During the early years of the church it established and sponsored a college which later became Temple University, now one of the large universities of America. Then later followed Samaritan Hospital and Garretson Hospital connected with the medical school of Temple University.

Who can measure the benefits which result from an unselfish act? The act may be of some poor, unknown little boy or girl. One never knows what good can come from a good deed.

The Art Of Communication In Preaching

Frank E. Ratzell

The word **art** is variously defined, but for the purposes of this paper it shall be assumed to mean skill in performance, acquired through study, observation, experience and dedication.

Any art is a form of communication. It is the medium by which the artist seeks to create in the mind of the beholder or the listener some truth or impression held in his own. Art is therefore the transmission or transfer of experience — of thought and feeling. The worth of any work of art is in direct ratio to the success with which the artist has communicated his ideas. Still further, the value of any work of art must also be judged by its power to endure, whether it can continue to communicate truth through many generations. Its message must have about it the quality of eternity to be acceptable as great art.

On the basis of such an argument, the preaching of Jesus can be taken as great art. Jesus successfully communicated truth to men of his generation; his work endures, even though now lacking the direct influence of his person; and the message remains valid after many generations. In the art of preaching, he was a communicator of consummate skill.

We have said that the word **art** means skill in performance, acquired by study, observation, experience and dedication. Is this definition adequate when applied to the preaching art of Jesus? We have no evidence that Jesus was ever a formal student of public speaking. He did not first acquire the dry bones of professional technique and then attempt to clothe them with the flesh of living truth. With him the process seems to have been the reverse. The truth first lived in him and his art was developed as a result of his passion to communicate that truth to others. This may well be the experience of any earnest artist: first the passion, then the technique.

The modern preacher, therefore, may draw from this the idea that the mechanics of his art, while being of unquestioned importance, are secondary to or subsidiary to this first requisite: that in his mind he shall become a passionate lover of truth and of men. If he can become so, his art will be no mere aping of the current standards of homiletics or oratory, but an individual achievement wrought out on the anvil of study, observation, experience and dedication. His pulpit efforts will not be stilted or stereotyped, but rather he shall speak with originality. Though he break all the so-called rules of the game, his thoughts will be electric, he will speak as one having authority, and men will listen because they cannot help it. Such a man will preach in the name (i. e., the **nature**) of Christ, listeners will feel the yearning love of God in his tones, and many will be drawn to begin where all redemption must begin: "O God, be merciful to me, a sinner." The art is handmaid to the passion. Without the passion, the artist has nothing to communicate, regardless of the perfection of his technique. He will be an echo, not a voice.

This article is part of an address given to ministers by Rev. Frank E. Ratzell, pastor of our church in Ashevill, N. C.

ARE YOU ELIGIBLE TO BE EXCUSED?

Margaret Applegarth quotes from Horace Bushnell a list of those who may be excused from giving to missions:

1. Those who believe that it is "every man for himself" in this world.

2. Those who think Jesus Christ made a mistake when He said: "Go Ye into all the world and preach the gospel to every creature."

3. Those who regret that missionaries ever came to our ancestors with this good news.

4. Those who believe that the Gospel is not the power of God and cannot save anybody.

5. Those who want to share in the final victory.

6. Those who believe they are not accountable to God for the money entrusted to them.

7. Those who are prepared to accept the final sentences "Inasmuch as ye did it not to one of these, ye did it not to me."

("Twelve Baskets Full" by Margaret Applegarth, Harper $3.00 — in the chapter, "Murder In The Cathedral Every Sunday at 11 a.m.")

Ground-Breaking Valley Central Church

Mrs. Clyde O. Koon

The ground-breaking service for the new Valley Central Congregational Christian Church, near New Market, Virginia, took place May 4. A large crowd attended the ceremony and brought cheer and encouragement to those who are working so hard to see this new place of worship erected. There were visitors and friends present from churches in the Valley Conference, Elkton, Harrisonburg, Winchester, as well as local churches.

Following the singing of the doxology, the invocation by the pastor, Rev. Clyde O. Koon, and the hymn, "Onward Christian Soldiers," the chairman of the building committee, Mr. Ernest Green, welcomed the group. Greeting were brought by Rev. Mr. Fesperman of the Evangelical and Reformed Church, Mrs. Tom Good, president of the Women's Fellowship, Clarence Phillips, Conference president, Rev. Bernard Vie, New Market Methodist Church, and Rev. Lewis Dasher, New Market Lutheran Church.

The address was given by Rev. Robert A. Whitten of Winchester. Others sharing in the program were Bonnie Kipps, Joyce Lohr, and Mr. A. N. Green.

During the receiving of the offering little shovels were passed out to those present as souvenirs of the ground-breaking.

Although a storm came up and the people had to run to their cars for shelter, the spirit of the Valley Central church people was not dampened. They are working hard for the new church.

We pray that others of our many churches will receive the spiritual call for help and aid our Valley people in building a church of worship and service, where souls may be won for Jesus Christ, our Lord.

Elon Teacher Named "Father Of The Year"

Burlington, June 14 — An Elon College professor today was named Alamance County's "Father of the Year" in a contest sponsored by the Burlington Merchants Association.

Prof. J. W. Barney, the father of six children, has been awarded a $50 check which goes with the honor.

A secret committee reviewed all the nominations Thursday and Friday.

The letter of nomination stated that Prof. Barney has served Elon College and the surrounding community in an unselfish and faithful way. The letter stated, "As a college teacher, he has done credit to that high calling and has immeasurably influenced the lives of the young people to whom he has been counselor and friend, as well as professor." He has taught at Elon for over 25 years.

He has been active in church and civil government affairs.

Prof. Barney received his bachelor's degree from Elon College in 1916, while supporting his family.

All six of the Barney children graduated from Elon College. Two of them, Harold and Elizabeth, were like their father, tops in their graduating classes.

The letter of nomination stated "Prof. Barney has . . . influenced the lives of all those who have had the privilege of association with him . . ."

—Greensboro Daily News

Elon College church members really made the rating this year. Look at the list: Professor J. W. Barney, Father of the Year; Mrs. C. H. Dawson, Mother of the Year; Dr. J. E. Danieley, Man of the Year; and David Andes, County School Boy of the Year.

Grant Burns, a student at Elon, is the new pastor of Carolina church beginning June 1. On the same date **Glenn Garrett** who had served Carolina became pastor of Mt. Zion.

SURVEY SHOWS

Many Ministers In Debt

Two-thirds of the Protestant ministers in this country are in debt. In many cases, their wives have to take jobs to meet family bills. Many have no homes or savings when they retire.

This is the drab financial status of the American pastor, as described in a survey report compiled by the Department of Church and Economic Life of the National Council of Churches.

Dr. Ernest Johnson heads the study group which conducted the survey through questionnaires sent to clergymen of nine major denominations.

It showed that the average Protestant minister now gets a cash salary of $4,432 a year for 60 to 80 hours work week.

"New England ministers are the lowest paid," the report said. They average $4,018 a year, $400 less than the national average and $360 per year less than is paid anywhere in the South, the report said.

The Southwest pays the highest—an average $4,911 annually, and the industrial North Atlantic region the second highest, an average of $4,654. Other regions and average ministerial salary in descending order are:

North Central states, $4,603; Rocky Mountain states, $4,549; Pacific area, $4,480; South Atlantic region, $4,449; South Central states, $4,383.

Generally, the report said, "salaries are so low that many wives have been compelled to take jobs to supplement the family income."

In many cases the public and the pastor's own congregation assume his salary is "augmented substantially by extras,"—such as house and travel allowances. But these seldom cover actual costs.

It added that because of inadequate salaries through the years, ministers often "are homeless on retirement and without savings to purchase a home."

The report said that the widespread indebtedness of pastors, two-thirds of them, came about largely through costs of sending children to college, high auto costs, ill health and rising costs of food and clothing.

Social Action Committee of the Haw River church visited the County Home May 24 and plan to make return visits each fourth Saturday night.

Music Conference At Blowing Rock

Open to Choir Members, Directors, Organists, Pianists

Rev. Ivan R. Morris, director of the Music Conference sponsored by the Southern Synod of the Evangelical and Reformed Church, invites all those interested in music in our Congregational Christian churches to share in the conference to be held at Blowing Rock, North Carolina, August 8-9.

This is a wonderful opportunity for directors of choirs and choir members and for pianists or organists to receive training for a low cost in a beautiful mountain environment. Registration will take place between 9:30 10:00 on Friday and session will close about 2:00 p.m. Saturday. Total cost is $8.50, which includes $5.00 for meals, $1.50 for overnight lodging and $2.00 for registration.

Professor Fletcher Moore, chairman of the Music Department at Elon College, will conduct the workshop for organists, pianists and directors. He has had many years of experience in teaching music and will be visiting professor in the Music Department at Columbia University, New York City, this summer.

The leader of the group for choir members is Mr. John W. Morgan of Charlotte, teacher of vocal and instrumental music at Landis High School.

Mrs. Hiram Davis, wife of the Evangelical and Reformed minister at Landis will have a workshop for directors of children's choirs.

In addition to the workshops, there will be three hours for learning anthems, under the leadership of Mrs. A. R. Keppel of Salisbury, wife of the president of Catawba College, and a period for learning appreciation of the Evangelical and Reformed Hymnal, led by Rev. Nevin Feather of Claremont.

It is suggested that churches may wish to pay the expenses of leaders of music who attend this conference at Blowing Rock Conference Center.

A Spokesman For God

Background Scripture: I Samuel 2:12-3:21

Devotional Reading: Ephesians 6:10-20

Memory Selection: **And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground.** I Samuel 3:19.

A GOOD MAN BUT A POOR PARENT

Eli was a good man. He had integrity of character and devoutness of spirit. He seemed to be humble, gentle and sincere. He meant well. But he was lacking in firmness and strength. He was an indulgent father. He had two sons, assisting him in his priestly office, and they were "sorry" specimens, not only of manhood, but especially of the ministry as priests. They were greedy, dishonest, immoral, and they deserved the name given to them by the historian, "sons of Belial," i. e. "worthless" or base fellows." Eli knew about their meaness, but he did nothing about it. Nothing, that is, except to give them a mild rebuke, to which they gave not the slightest heed, but went merrily on their way, defrauding the people, and defaming the priesthood. It was another of the many instances in history where a good man had bad sons, where a good man, well-meaning but weak, fails to administer discipline, where a father is so busy, even with good things, that he does not give himself and his time to his children. And the judgment that finally fell upon Hophni and Phinehas, and which broke Eli's heart,has been repeated with variations thru the years. It is the story of forfeited privilege and foregone punishment.

A YOUNG MAN OF PROMISE

Samuel was a young man of promise. Indeed when he appears on the scene in today's lesson, he is but a mere lad. He came in answer to prayer, and he was in the tabernacle at Shiloh as Eli's servant or minister, in fulfilment of a promise. There is "a human interest" factor in the story—when his mother went up to Shiloh to worship every year, she always took a little coat which she had made for him, to replace the one that he had outgrown. These mothers—what great souls and spirits they are! And one suspects that she also took along a box of cookies and other good things to eat. Mothers have a way of doing things like that.

"And Samuel grew before the Lord" and "The child Samuel grew on, and was in favor both with the Lord, and also with men." Like the boy Jesus, Samuel grew in stature of body, mind and spirit, and in the esteem of both men and God. It was evident that here was a lad of promise. There were qualities of leadership, and quality of character that made it clear to those who knew the lad that he was a chosen instrument of God for some great and good purpose.

"Now Samuel did not yet know of the Lord, neither was the word of the Lord revealed unto him." I Samuel 3:7. The knowledge of God does not spring fullgrown in a child's life. There is first the seed, then the bud, then the full-grown corn in the ear. The seed is there—there is in every child the capacity for God. What a privilege and a responsibility parents and teachers and Sunday school teachers and ministers have in cultivating and nurturing this tiny seed of faith and knowledge in the heart of a child!

A YOUNG MAN WHO RECEIVED A CALL

While he was yet young—the record does not give his age at the time—Samuel received a call or a commission from the Lord. Asleep in the temple, or in the house of Eli the priest, he was awakened during the night by someone calling him. With characteristic promptness, he quickly arose and ran to Eli to do his bidding. The aged priest told the lad that he had not called him, and sent him back to bed. When the thing happened again, not once but twice, Eli knew that it was "the Lord that had called the child" and he told him to go back and if the voice came again to say "Speak Lord, for thy servant heareth." And sure enough the voice did come again, and God made known to Samuel what he was about to do. It was a startling and sad message—it was an announcement of the judgment that was to fall upon Eli and his sons and his household for their forfeited privileges and their failure of high mission.

SUNDAY SCHOOL LESSON

June 29, 1958

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

A small boy, sitting on a rear seat in a schoolroom, appeared to be daydreaming, and not hearing what the teacher was saying. "Do you have trouble hearing, Johnny," she asked. "No ma'am." the boy replied politely, "but I have trouble listening." How many of us there are who have trouble listening, that is listening to God. We are too busy, sometimes too busy even with good works, to listen to the voice of the Eternal. We hear, but we do not listen. The secret of Samuel's growth was the fact that he listened and obeyed. He tried to understand what the will of the Lord was to do it. All of us ought to take time to be silent, so that we can hear what the Lord would say to us.

A YOUNG MAN OF COURAGE

One of the qualities that revealed Samuel's character and courage is revealed in connection with this incident related above. Eli was curious to know what the Lord had spoken to the lad the night before, and insisted that Samuel tell him the whole story. That put Samuel on the spot! The Lord had told him about the judgment that was to fall upon Eli and his sons and his household. How could he, a mere stripling tell Eli this? The record is putting it mildly when it states that "Samuel feared to show Eli the vision." It took courage, raw courage, lots of courage to give Eli that message of doom and disaster. But the young man had backbone. Because he feared God he was not afraid of the face of man. And "he told him every whit, and hid nothing from him." To Eli's credit, let it be said that the old man took his medicine without complaint. "It is the Lord; let him do what seemeth him good."

There is always the temptation for a minister or a teacher, or for that matter for the Christian, to refrain from speaking the truth, from expressing himself on controversial issues, from speaking and preaching the truth that is unpalatable to his hearers, for courageously bearing his witness to his Christian convictions on issues of great concern. And sometimes tremendous pressure, and even intimidation, are brought to bear upon those who would thus declare unpleasant and unpalatable truth. It is part of the price that the true servant of the Lord must pay. He must

—Continued on Page 15

AT OUR CHURCH HOME FOR CHILDREN

John G. Truitt, Superintendent

Worship Services Are Led By Children

Dear Friends:

Our children are having lots of fun this summer. Most of them are waiting with their vacations until the 19th of June so that as many of them as possible will be here for the special program they are giving the Women's School of Missions. We are always glad to have the women visit the Home during their School of Missions. The children will conduct one of their regular mid-week services in our beautiful Holt Memorial Chapel for them.

This will be a service of worship. It will not take anyone of us who may be present long to learn that it is not a showing off of the children but a time of reverent coming into the presence of the Spirit of Christ. From the moment the piano prelude begins until the soft music is over at the benediction a spirit of worship will prevail. There will be happy children who delight to come into just such a service. There will be nothing sepulchral about it, for bright happy children do not worship that way.

There will be a youth making, in dignity and reverence, a call to worship, a brief moment of simple prayer, and there will be a song of praise. And how they like to sing! In due course there will be other songs, scriptures, prayers, a meditation or talk, and an offering. The children make an offering from their spending money, which is given them by sponsoring friends. This offertory service is sweet. They are helping with the new church building here in our college community, since they are members of the Sunday school and church. These services usually held at 7:15 last only 45 minutes or less. This time instead of being on Wednesday night it will be on Thursday night to fit into the schedule of the Missions School.

Now let me thank each church and individual who has helped to make a fairly good summertime report this week. I say, fairly good, because a monthly offering from each Sunday school, or church, in our Convention would make it necessary for us to hear from on the average more than 50 each week instead of 16, as this week. I am so grateful to each church and friend who helps us and I wish to express not only my thanks but also the thanks of the staff members and the children.

MONTHLY OFFERINGS

REPORT FOR JUNE 16. 1958

Amount brought forward			$19,064.68
Eastern North Carolina Conference			
Mt. Gilead	$ 15.00	$ 15.00	
Eastern Virginia Conference			
Franklin	112.00		
Liberty Spring, S.S.	2.50	114.50	
North Carolina and Virginia Conference			
Apple's Chapel	38.00		
Union (Va.), S.S.	5.00		
Hendersonville	4.00	47.00	
Western North Carolina Conference			
Pleasant Cross, S.S.	14.00		
Pleasant Union	33.46		
Randleman	18.00	65.46	
Virginia Valley Conference			
Concord, S.S.	12.00		
New Hope, S.S.	6.00	18.00	
Total			$ 259.96
Grand Total			$19,324.64

SPECIAL OFFERINGS

Amount brought forward		$34,692.16
Philathea Class, Suffolk Christian Church	$ 5.00	
Woman's Fellowship, Holland Christian Church	15.00	
Wake Chapel Miss. Circle Fellowship	15.00	
Daily Vacation Bible School, Liberty(Vance) Church	24.75	
Women's Christian Fellowship, Hendersonville Church	5.00	
Miss Nelle Dixon Rawles, Arlington, Va.	15.00	
Ladies' Aid Society of Bethlehem Church (V.Va.)	30.00	
In Memory of Mr. and Mrs. R. H. Ayscue	5.00	
In Memory of Martin L. Grissom	10.00	
In Memory of Martin L. Grissom	10.00	
In Memory of James A. Nicholas	10.00	
In Memory of James A. Nicholas	5.00	
In Memory of James A. Nicholas	5.00	
In Memory of James A. Nicholas	5.00	
Special Gifts	240.00	
Total		$ 399.75
Grand Total		$35,091.91
Total for the Week		$ 659.71
Total for the Year		$54,416.55

MEMORIAL GIFTS

Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please accept the enclosed $.............................. as a memorial gift to the Christian Orphanage in memory of:

....

(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....

(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

SUNDAY SCHOOL LESSON

(Continued from Page 13)

obey God rather than men. He can speak truth in love, but he must speak it, nevertheless. Alas for the teacher or the preacher who only teaches or preaches what the people want! We need courage in the pulpit and in the classroom and everywhere else today. It is significant that it was when the scribes and pharisees perceived the boldness of Peter and John, that they took knowledge of them that they had been with Jesus. And this quality of courage, evidenced in Samuel's life as a young man, was displayed throughout a long and faithful public service as judge and prophet. As a prophet, he was a spokesman for God—that is what the word means.

HOSPITALS IN INDIA

(Continued from Page 8

blocked by their elders, because it was a love match and because they were not of the same caste — both objections absolutely intolerable in Indian society! She is quickly being married off to some more "suitable" person by her parents.

The outlook for the year ahead is bright, especially with the new opportunities opening up for the leprosy work in the Tiruvadanai area and the public health extension work our new health guide will be doing around Kilanjunai. We are especially encouraged by the flood of letters, parcels, and gifts from all of you that make us realize how much support we have from so many places back home. The numbers of churches responding with "Friendly Service" extras is unbelievable, and very much appreciated. For the new list of friends collected in this way we are indeed grateful.

CHURCHES AND THE SOUTH

(Continued from Page 7)

a denomination unto ourselves — nor are we actually so isolated or different from the rest of the country as we may sometimes like to think.

4. We are not obligated to maintain some "traditional" form of church life which has no existence, save in the minds of people who have heard about, but have never seen it.

5. Old truth is not necessarily good just because it is old, nor is new truth essentially bad just because it is new.

6. We are not in business to imitate the structure, activities, or achievements of some other denomination merely because they have more meetings, take in more new members, or raise more money than we do.

At the same time, there are some things which we need to learn:

1. Our kind of freedom, rightly interpreted and rightly used, is our most sacred privilege and should be the source of our most constructive vitality.

2. We have a joint heritage (from both the Congregational and the Christian denominations), which is second to none in American Protestantism!

3. We need to re-capture the essential doctrine of the Reformation: "the priesthood of all believers."

4. We need to discover those areas in which we may give creative leadership, pioneering on those frontiers where others may not be free or dare to venture.

5. We need, at all times, to understand who we are and to "sell" our traditions and our potentials by the quality of life which we express in all that we think, or speak, or do — that "our light may so shine, that others, seeing our good works, may glorify our Father who is in Heaven."

The ohm, measurement of resistance to electric current, was named for George Sumon Ohm, who discovered the principle in 1826.

In Memoriam

"Blessed are the dead who die in the Lord."

EASON

We, the Deacons of Great Bridge Congregational Christian Church have come together this evening in solemn assembly to pay tribute to our departed friend and brother, Deacon Edgar A. Eason. As we meet for business purposes just now, we miss his genial appearance, his ready wit, his wise counsel, his ever ready willingness for general needful service for his Lord.

Therefore, be it resolved:

1. That in his passing away the Church has lost one of the most consecrated, loyal, devoted and loving members.
2. In all departments of service for his church he was always in the forefront, ready for action with ideas helpful, needful and progressive, frequently resulting in the upbilding of his church.
3. He was a child of the Father full of faith, loyalty, hope, trust and love of the simplest sweetest nature, always revealing these loving traits of character in the blending of the service he rendered.
4. We will ever cherish his memory and strive to emulate those virtues of his life that have been so deeply implanted in our minds. That we are sorry with the bereaved and extend to the family our hearts' deepest sympathy.
5. That a copy of these resolutions be sent to the family, a copy placed upon our records and a copy be sent to THE CHRISTIAN SUN for publication.

E. E. Waterfield
Chairman of Board of Deacons

DUCK

It is with deep sorrow that we, the members of the Woman's Missionary Society of Mt. Carmel Congregational Christian Church, Walters, Virginia, record the passing of a beloved member, Mrs. J. G. Duck, on May 11, 1958.

She was loyal to her church and society as long as her health would permit. We shall always cherish the memory of her friendship and loyalty.

We offer, through love and deep appreciation, the following resolutions:

1. That we extend our deepest sympathy to the family, who feel her passing the keenest.
2. That we keep in our hearts the memory of her beautiful life.
3. That a copy of these resolutions be sent to her family, one sent to THE CHRISTIAN SUN for publication and a copy to be kept on the records of our society.

Mrs. E. W. Beale
Mrs. F. H. Johnson
Committee

MILES

On January 31, 1958, God in his infinite wisdom saw fit to call from our midst Mr. Thomas A. Miles. He was a member of Bethel Congregational Christion Church and a deacon for thirty years. He was also a Mason for a number of years.

He was a man of simple tastes, friendly spirit, strength of character. In his quiet unassuming manner he ofted did many good deeds in an unknown way. Although he is no longer with us, his good works will follow him.

We are grateful to God for what his life has meant to his family, church and community.

Therefore, be it resolved:

1. That we humbly submit to the Father's will, knowing he doeth all things well.
2. That we extend to his family our heartfelt sympathy and earnest prayers.
3. That a copy of these resolutions be sent the family, a copy be sent to THE CHRISTIAN SUN for publication, and a copy be placed on our church records.

Mrs. R. W. Traynham, Jr.
Mrs. G. M. Herndon
Mrs. I. W. Fitch
Committee

BARNES FAMILY MAKES PERFECT ATTENDANCE

Mr. and Mrs. Samuel Barnes and their family of Holy Neck church recently received recognition for their outstanding church work and perfect attendance record. Front row — Mr. Barnes, deacon, assistant Sunday school superintendent, teacher, president of the laymen's fellowship, received first year pin for attendance. Howard, 8, Sylvia, 7, Deborah, 5, and Robert, 2, each received a two year pin. Mrs. Barnes, who is a Sunday school teacher, received a two year pin. In the back row are Samuel, Jr., 14, Winfred, 11, and Mary Anne, 13, all of whom received third year pins.

AN OPEN LETTER

Dear God:

I wanted to write you and let you know why we didn't attend the services of the church. You have chosen for your day a day that comes after a hard week when we are all tired out. Also it comes just after Saturday night and that is the night we feel we should enjoy ourselves and take in a movie, or a ball game, or a party, and it is usually after midnight when we get to sleep. You have chosen the very day we want to sleep late.

Then, too, my family demands a big Sunday dinner and you know, God, that I can't neglect my family. We all sleep so late that it is impossible to get everything done and make it to Sunday School too!

I mean no disrespect, but it seems to me that you have picked the wrong day. I also feel that we should have Sunday afternoon to fish and visit, and to catch up on the odd jobs around the house. Please try to understand and don't hold this against us, because last Sunday we had planned to go to Sunday School and Church, but Aunt Sue and Uncle Jake came to visit and we just couldn't leave them. And too, the Sunday before we had planned to come but it rained.

I wanted to tell you all of these things so that you could see our viewpoint and would know that it really isn't our fault that we don't go every Sunday.

We have been faithful members for 20 years and still love you. Bye for now.

Minnie Saints
— Bulletin, First Evangelical and Reformed Church, Winston-Salem, as quoted in **The Standard**

The Christian Sun

Miss Beatrice George
1207 Seaboard Ave.
12-1-58

VOLUME 110 1, 1958 NUMBER 26

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

THIS ISSUE CONTAINS

MINUTES OF THE

SOUTHERN CONVENTION

1958 SESSION

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office: Elon College, North Carolina.

AMERICA FIRST

Not merely in matters material,
but in things of the spirit;

Not merely in science, inventions, motors and skyscrapers,
but also in ideals, principles, character;

Not merely in the calm assertion of rights,
but in the glad assumption of duties;

Not flaunting her strength as a giant,
but bending in helpfulness over a sick and wounded world like a good Samaritan;

Not in splendid isolation,
but in courageous cooperation;

Not in pride, arrogance and disdain of other races and peoples,
but in sympathy, love and understanding;

Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster,
but in blazing a new trail along which, please God, other nations will follow into the New Jerusalem where war shall be no more.

Some day some nation must take that path unless we are to lapse once again into utter barbarism, and that honor we covet for our beloved America;
So in that spirit and with these hopes we say with all our heart and soul: AMERICA FIRST.

—Bishop Oldham

Here And There Among The Churches

William Parker, a student at Elon College, is serving as supply pastor at Elk Spur and Rocky Ford churches in Carroll County.

Clayton Church at Clayton, North Carolina, reports an average attendance of 124 at Bible school, which is one more than last year, according to Mrs. J. B. Turner.

Lakeview Church had 70 enrolled in vacation Bible school the week of June 16. The commencement program was given Sunday, June 22. Rev. G. H. Veazey is the pastor.

Warwick church had worried about cleaning some lots by their church until Mr. Hunter Scott of Franklin began constructing a highway by the church. He cleared the lots, and the church is happy.

Student supply pastor at First Church, Richmond, Virginia, June 8 through August 31, is Philip N. Libby, Jr., a member of the Senior class at Union Theological Seminary. A graduate of Davidson, who has done graduate work at Duke, he decided to become a minister while in the Navy and a youth leader at Knox Presbyterian Church, Norfolk.

Rabbi Sherman Stein of Temple Sinai will present the sermon at Shelton Memorial church, Portsmouth, July 20. July 27 the guest speaker will be Rev. James E. Clark, minister of education at Court Street Baptist Church. The clerk of the church, William F. Lawrence, attended the General Council in Boston last week.

At Ingram on Children's Day (June 8) a children's trio sang "Tell Me the Stories of Jesus" and the youth choir sang "This Is My Father's World" for special music.

Friends of Rev. G. C. Crutchfield will be pleased to know that he was able to make the trip to Elon College recently when Mrs. Crutchfield attended the School of Missions.

Rev. and Mrs. Richard Jackson and family are planning to be in Chapel Hill August 9-12. Mr. Jackson will preach at our United Church (his former pastorate) August 10. A fellowship dinner will follow the service.

Two weeks of vacation Bible school were held at **Ingram**, beginning June 16, with activities or classes for every age. The Pilgrim Fellowship is planning a Work Day for Christ the first week in July. Rev. W. A. Rich is pastor.

James Jackson, a member of our Church at Tryon, North Carolina, and a student at the Oberlin School of Religion, Oberlin, Ohio, is serving as summer supply pastor at Eutaw Community Church, Fayetteville, N. C.

Eighteen churches in Halifax and Pittsylvania counties in Virginia sponsored a union tent revival at Ingram beginning June 22. The tent comes from the Methodist Board of Evangelism; it will be located across from our Congregational Christian church; and the preaching will be done by Rev. F. M. Dick, a retired Presbyterian minister. Real cooperation!

Dr. and Mrs. Fred B. Eutsler of Canton, New York, are the proud parents of a son, Philip Kern, who was born June 13. Dr. Eutsler was formerly pastor of our United Church, Raleigh, and is now chaplain at St. Lawrence University.

Superintendent William T. Scott conducted the morning worship at our church in Holland, Virginia, Sunday, June 15. He also led the church in the observance of Holy Communion, and of special interest to him personally was the christening of his small granddaughter, Mary Josephine Luke, daughter of Mr. and Mrs. James A. Luke.

BROWN TO TOUR EUROPE AND RUSSIA

William T. Scott

Rev. Arthur Mason Brown, minister of the Congregational Church of Christ in Tryon, N. C., is to be a member of the Council for Social Action Tour this summer, which will include a visit to Russia. The Social Action Tour will leave New York July 2, under the direction of Dr. Galen Weaver, and it will be concluded August 8. The tour includes a visit to London, Paris, Bonn, Berlin, Warsaw, Moscow, Leningrad, Helsinki and Stockholm. The tour group will have the opportunity of meeting with government, cultural and church leaders in various countries and cities visited, and the tour ought to bring a fine wealth of resource material back to the states. It is possible that Mr. Brown will be available in the fall for speaking engagements in some of our churches which might be interested in a personal report.

Volume 110 Number 26

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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ROSEMONT YOUNG PEOPLE ELECT NEW OFFICERS

Richard Milteer

The Rosemont Pilgrim Fellowship, South Norfolk, has recently elected officers for the coming year. They are as follows: Billy Morrison, president; Douglas Weaver, vice president; Joyce Beard, secretary; Kerry Nothnagel, treasurer; John Fleming, song leader; Sandra Dollar, reporter; Sandra Dollar, Faith chairman; Hubert Walker, Action chairman; and Naomi Horton, Fellowship chairman. Mr. and Mrs. W. C. Morrison will be the adult counselors to succeed Mrs. Ada Gladstone, who has served for many years very faithfully and willingly. Richard Milteer, retiring president, installed the officers June 15 at the regular meeting.

The group set up as their motto for the coming year, "To Grow Twice In Spirit — Once In Size." A study of the Bible is now being made.

UCYM CONFERENCE

The annual Training Conference of the North Carolina United Christian Youth Movement will be held August 16-23 at Camp Climax near Greensboro.

Youth and adult advisors of many denominations will participate in a week of Ecumenical worship and study, endeavoring to strengthen local UCYM Councils and Denominational participation.

The Conference program is directed by an able and well qualified Staff, including the Executive Directors of the North Carolina and Georgia Council of Churches.

A valuable experience in ecumenical fellowship and co-operation awaits all who attend. Some of the Conference activities include local council and denominational workshops, Bible study and discussion, led by Dr. Boyd L. Daniels, of Duke University, and varied evening recreational programs.

Each local council and each denomination should be represented by two youth and one adult. However, any interested person should contact the State Office: N. C.—UCYM, Box 6637, College Station, Durham, N. C.

DR. MARGARET BLEMKER

Miss Margaret R. Blamker, secretary for Europe and the Near East of the American Board of Commissioners for Foreign Missions, was given the honorary degree of Doctor of Letters of Humanity by Heidelberg College, Tiffin, Ohio, June 8. Dr. Blemker, daughter of an Evangelical and Reformed minister, graduated from Heidelberg, received her Master's degree in Personnel from Syracuse University, and taught in Turkey before coming to her present job in 1949. She has been a teacher at the School of Missions at Elon College.

Welcome To Arlington

(The following lines, written by John Dudley Chamberlain, Jr., news editor of The Columbus Citizen, were used with a picture of the Unknown Soldier's Tomb in the Washington Daily News for Memorial Day. They seem equally fitting for the Fourth of July. — Ed.)

Come friends, lie down beside me here where spring breezes whisper soft and guards walk overhead to keep us safe.
For 40 years I've lain alone, so tell me, please, how goes the world since then?
Did the Princeton sage achieve his goal of peace and justice for all men?
Were our lives well spent, or did we sacrifice in vain?
And tell me, friends: How came you here? How did you die?
If you fell as I, alone, upon some bloody field, then tell me this:
How came the wars in which you fought? Whither went eternal peace for which I died?

Morning Star Afloat Again

The Morning Star VII, latest of the century-old line of missionary sailing vessels serving a 1,000-island parish in the Pacific, is afloat again — thanks to the U.S. Navy.

The 60-foot ketch, commanded by Congregational Christian missionary Eleanor Wilson of Boston, was a casualty of the devastating typhoon that swept Micronesia last winter. Dragged from her mooring and tossed high and dry on a tiny island five miles from her home base in the Marshall Islands, the "floating church" looked for a time like a total loss.

She lay parallel to the shore "behind a mound of solid coral rock", Miss Wilson reported to the American Board of Commissioners for Foreign Missions at Boston, under which she serves. The job was not only to get the boat back into the water but to get it back all in one piece. It was feared that because of her location and position, any attempt to move the craft would split it in two.

Marshallese experts gave it an all-out try with such tools as they could round up; but the Morning Star wouldn't budge.

Then the Navy arrived in the persons of a Captain Dally and a Bos'n Luzak. What they saw was not merely a missionary ship in trouble but a rare opportunity to give their men some valuable training.

Along came a crew from the Fourteenth Naval District armed with a bulldozer, block and tackle and other special equipment. It wasn't easy and they didn't do it overnight, but after dragging the 'Star' more than 350 feet, they put her in the water, intact.

"We owe our unbounded thanks to the Navy," Miss Wilson decleared. "God bless those young men who bent their backs to a difficult task and brought their vision into reality."

Miss Wilson is a sister of Dr. Perrin T. Wilson of (1626 Massachusetts Avenue) Cambridge, Massachusetts. She is 66.

In parts of Iceland and in Rotorua, New Zealand, hot water is piped into homes and business buildings to provide heat without the use of fuel.

Freedom

"Breathes there a man with soul so dead who never to himself hath said, this is my own, my native land?" How long has it been since you repeated those famous words of Patrick Henry: "Give me liberty; or give me death"? The old Fourth of July speech-making is outdated. We don't do it any more. That was for father and grandfather. We should remind ourselves that liberty meant much to those of a generation just gone, and that we may easily forget that liberty comes with a price to each individual and generation. We better not throw away our liberty when we discard the Fourth of July speaking and celebrating.

Liberty is a slippery thing. While we are busy about other things, such good things as making a living or social climbing, liberty may slip away from us. Our world is filled with people who are willing to steal from us our heritage that says all men have the right to life, liberty and the pursuit of happiness. They believe that dictators, little ones and big ones, have rights that inhere in themselves — they do not believe in God and so cannot say that they have Divine right to rule. But rule they will if there is any possible chance. If we permit them, our liberties will be curtailed, or taken from us.

It would be a good thing for America if all who have vacation on July 4 would take an hour to meditate on what freedom really means. School, home, church, job, friends, newspapers, books, public speech — these are some of the blessings of freedom. We make them for ourselves, and we use them as may seem wise. "Eternal vigilance is the price of liberty." For it millions have died. It is our great heritage. We should preserve it for future generations.

Organ Of The Convention

Each week there is printed on the front page of this paper, "Organ of the Southern Convention of Congregational Christian Churches." That means that this paper belongs to, is published by, and is the spokesman for the Southern Convention. It is not a free lance to do as it pleases. It is subject to the wishes of the Convention, which is composed of the representatives of our churches in North Carolina and Virginia.

This issue is much different from the ordinary because the Convention session voted that its actions should be printed in THE CHRISTIAN SUN. Minutes are important, for they record the wish of the people who voted. Those readers who voted will of course read the minutes. Many others will be interested in what actions the Convention took while in session in Norfolk, Virginia. For the information of all who are interested, THE SUN is pleased to present the actions of the Southern Convention as recorded by the secretary. This is the official record as presented for publication.

The organ of the Convention does more than print the records. It undertakes to tell the story of what is being done by the separate churches, groups of people like the young people, laymen, and women, organizations of the Conferences and the Convention, and to stimulate action and direct them toward worthy ends. The house organ of any organization is a promotional agent. The promotion may be done directly or indirectly, but the purpose is to assist the organization in doing its task. Whatever will help people, churches, conferences, or the Convention itself to grow in character and usefulness is therefore a legitimate activity of this paper.

A Second Term

Two years have passed since this writer began editing this paper for his second time. It was expected that he secure materials, prepare them for the printer, and plan how they would be arranged on the pages of the paper. This he has done for the printing of 100 papers.

Having been re-elected for another biennium, this is the first paper in the second term. Two more years lie ahead. Practice in the past should give some preparation for the future. But every issue is its own challenge. The clean pages call for something clean and wholesome. Kind readers need to be rewarded for their time and effort. Subscribers should get their money's worth. Casual readers should find something exciting to the eye and intellect. Church workers will be offered helps or left weaker than they should be. People of all ages will be remembered as materials are planned for the paper. At least that is the hope.

In looking to the future there is a bit of hesitancy, however. There will not be time to do an adequate job. More than half of the editor's income must come from some other source. At present it comes from being pastor of our High Point church. The church is in the process of relocating and erecting a new building. This is exciting and demanding work. It needs a man on the job all the time. So does THE CHRISTIAN SUN. If sometimes the paper is not all that you wish, please remember that the editor will regret it more than anyone else, and that he will be excruciatingly aware of the short coming. All that can be promised is a very sincere effort to do the best possible under the circumstances.

No Paper Next Week

We print 50 issues per year. One week is skipped at Christmas and another in the summer, presumably in June. Since the Fourth of July is the time for holiday and that week is used for vacation by the Durham Printing Company, our printer, there is nobody home to prepare a paper for next week. Please read something else that is worthy of your interest, and be ready to welcome THE CHRISTIAN SUN which will be dated July 15. Until then, happy vacation.

About * * *

SERVICE CLUBS

The amazing growth of service clubs, which are rapidly spreading throughout the world, indicates that these organizations meet a need that exists among men everywhere.

Rotary, Lions, Civitan, Kiwanis, or other groups represent more than an association of men eating together. There is much more to the club idea than this. True enough, the meal hour is taken as the time for busy men to get together to enjoy the company of other men. Through regular association members widen the circle of their friends which, standing alone, is worth what the clubs cost.

More than the formation of friendship, however, attends such group associations. Gradually comes the conscious of other duties to be performed in life, including an appreciation of civic obligations and the contribution that each individual must make, through personal application, to the many problems that confront and often perplex any growing municipality.

Through clubs comes a broader understanding of human problems and the growth of tolerance through mutual esteem. The clubs work to create good feeling and friendly cooperative effort for common goals. This is not the labored act of directed puppets, but the genuine and democratic expression of a feeling of friendship that is dormant in every human heart.

Here, than, is an avenue for progress, a vehicle for personal advancement and the power for moving a community along the right direction. But the club is not a substitute for the church and club members everywhere recognize this.

C. B. Riddle

First joint national council of Pilgrim Fellowship of our denomination and Youth Fellowship of the Evangelical and Reformed Church met June 20-27 at Union Theological Seminary, New York. Those attending from the Southern Convention included: Paul Robinson, Burlington, N. C.; Jean Capps, Wake Chapel, Fuquay Springs, N. C.; Nancy Rountree, Sunbury, N. C.; Jimmy Litten, New Market, Virginia; and Rev. Max B. Vestal, Shallow Well, Sanford, North Carolina.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

July

SOUTH AFRICA

6—**Mr. and Mrs. Prentiss Myrick** went to Africa last year, where following language study, they will counsel African pastors and their wives. He graduated from Harvard and Union she from Manitoba and Columbia.

7—**Virginia Nichols** went out in 1948 for 3-year term to take charge of office at Inanda Seminary; stayed 5 years; went back on career basis. Active in outstation Sunday schools.

8—**Rev. and Mrs. John Parsons** are in Johannesburg where they work with mine and city churches. With the Bergsmans, they are helping to develop United Church in gold mining area. Both graduated from Grinnell ,and he from Hartford Seminary.

9—**Rev. and Mrs. Ray Phillips** are in the U.S. on pre-retirement furlough, after serving in Johannesburg since 1918. They founded Helping Hand for Native Girls, the Bantu Men's Social Center, The Talitha Home, and the Jan Hofmeyr School of Social Work. Both graduated from Carleton College in 1914 and he has his B.D. from Yale.

10—**Mrs. Bernice Post** is now serving 3-year term as teacher of home ec. at Inanda Seminary. She is a graduate of Nebraska State Teachers College.

11—**Mr. and Mrs. David Rubenstein** went to Africa in 1947 and served at Adams College. In 1957 became managers of Wilgespruit Fellowship Center near Johannesburg in 1957.

12—**Rev. and Mrs. Richard Sales** are studying Zulu language in South Africa to prepare themselves for evangelistic work there. Both have B.D. degrees from Chicago Theological Seminary.

13—**Lavina Scott** is principal of Inanda Seminary for Girls in South Africa. She went to Africa in 1932. She is also Secretary of the entire Mission and has served as chairman of the Natal Native Education Advisory Board, made up of all Missions engaged in education and government educational representatives.

14—**Dr. and Mrs. Alan Taylor** went to Africa in 1921 and are now in their final term of service. For the past 35 years he has been medical superintendent of McCord Zulu Hospital, Durban. Mrs. Taylor, a nurse, has assisted her husband at the hospital. He has served as dean of the Non-European Medical School of Natal University and she as divisional commissioner for African Girl Guides.

15—**Agnes Wood** teaches domestic science and math and is associate principal of Inanda Seminary. She has proved to be a talented "maintenance man" for with unskilled African workers she has supervised such improvements as bathrooms, a deep well, a reservoir and pipe lines connecting all the buildings!

16—**Minnie Carter** retired on furlough in 1957 after spending more than 40 years on the staff of Inanda Seminary. An educator of ability, she prepared religious education material for district Sunday schools, and made many trips on horseback to visit outstation churches. "Always gentle, she nevertheless had a force and a firmness which made a lasting impression on many."

17—**Mr. and Mrs. Robert Brueckner** retired in 1957 after more than 40 years of service in South Africa. He was photographer, musician, violin maker, builder, architect, landscape gardener, engineer and educator. He served as Principal of Adams College and as General Superintendent of a circuit of over a hundred primary schools. She has had ill health for many years, but helped many hundreds of people, materially and spiritually. "Officially in retirement, but still active in service in their Johannesburg home, they continue their mission of love and friendship

TREASURY DEPARTMENT OF AMERICAN BOARD

18—**Carl Holdridge** became treasurer of the American Board February 1. A banker before becoming associate treasurer in 1956, he has been a lay leader among our Connecticut churches.

19—**Harold Belcher**, treasurer of the American Board for 27 years, has now become assistant treasurer in anticipation of his approaching retirement. Except for time spent obtaining his M.A. degree at Harvard and teaching at his Alma Mater, Dartmouth, Mr. Belcher has devoted his life to service with the American Board. For six years he served Foochow Mission and has been with treasury department since 1920.

MINUTES OF
THE FORTY-THIRD BIENNIAL SESSION
OF
THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES, INC.

APRIL 29 - MAY 1, 1958

The Christian Temple
Norfolk, Virginia
The Rev. Frank R. Hamilton
Host Pastor

> *"The whole creation is on tiptoe to see*
> *the wonderful sight of the Sons of God*
> *coming into their own."*
> (Romans 8:19—Phillips Translation)

> *"The things that are fallen are being raised up;*
> *That which is growing old is being made new.*
> *All things are coming to their fulfillment*
> *Through Jesus Christ, our Lord."*

TUESDAY, APRIL 29 — AFTERNOON SESSION

President Martin T. Garren called the Convention to Order at 2:00.

The Convention Hymn, "Christ for the World We Sing," was sung.

The constituting prayer was offered by Dr. L. E. Smith.

An address of welcome, sounding a keynote for the Convention, was given by the Rev. Frank R. Hamilton, host pastor.

A fitting response, also setting the tone of the sessions, was delivered by President Garren, which was followed by the hymn, "The Church's One Foundation."

A quorum of delegates was declared present.

Dr. William T. Scott, Superintendent, was called on to introduce the ministers who had taken pastorates in the Convention since the last Convention session. These were — Congregational Christian: Arthur M. Brown, Joe A. French, L. L. Hubbard, Hugh Lasseter, Charles F. Pegram, Arnt Schoning, Collie Seymour, and James W. Walters; from the Methodist Church — Russell Shaffer and Kenneth Moore; from the Disciples of Christ, W. B. Daniel.

Mr. Junichi Nakamura of Japan, Miss Faye Gordon, Mr. Paul Robinson, and Miss Dorothy Hampton were introduced as special guests and as participants in the sessions.

President Garren presented the printed program as the report of the Program Committee.

Voted 1 C/58-60

That the printed program (See Exhibit "A") be the program of this biennial session and that it be altered as necessary to facilitate the business of the Convention.

Voted 2 C/58-60

That the following telegram be sent to the Southern Synod in session at Lenoir, N. C.:

Southern Synod
Evangelical & Reformed Church
Dr. Harvey A. Fesperman, President
Zion Evangelical & Reformed Church
Lenoir, North Carolina

The Southern Convention of Congregational Christian Churches, meeting in its 43rd biennial session at The Christian Temple, Norfolk, Virginia, sends warmest fraternal and Christian greetings to you, our brethren in Christ, as you meet in annual session. We rejoice with you in the United Church of Christ, and we earnestly pray that our ways may come together in strength that the name of Jesus Christ may be glorified and his great Church builded.

Since our meeting dates are the same, our Convention proposes that in 1960 your Synod and our Convention seek invitations to meet in the City of Burlington, where we could enjoy many sessions together, make a great united witness, and yet our host churches could provide adequately for our separate business sessions.

Wishing you grace and peace through our Lord Jesus Christ,

The Southern Convention
By: Martin T. Garren, President
Henry E. Robinson, Secretary
Wm. T. Scott, Superintendent

Greetings from the Rev. G. C. Crutchfield were read, expressing regret at his not being able to attend the meetings because of ill health.

Voted 3 C/58-60

That the Secretary respond to Mr. Crutchfield's greetings with appropriate sentiments from the Convention, expressing the wishes for a speedy recovery and an early return to his duties. (Sent May 7, 1958.)

The President appointed the following Committees:

PUBLICITY: Dr. F. C. Lester, Chairman; Rev. Jack T. Akin.

RESOLUTIONS: Dr. George D. Alley, Chairman; Dr. J. Earl Danieley, Mrs. F. C. Lester.

BUSINESS: Rev. W. W. Snyder, Rev. Melvin Dollar, Mr. J. Letcher Eley.

CREDENTIALS: Rev. A. Lanson Granger, Jr., Chairman; Rev. Carl E. Wallace, Rev. Clyde L. Fields, Rev. W. Walter Hall, Rev. Rosser L. Clapp.

The President recognized the following persons present as Past Presidents of the Convention:

Dr. L. E. Smith	Dr. W. E. Wisseman
Dr. H. S. Hardcastle	Dr. Jesse H. Dollar

The hymn, "All Hail the Power of Jesus' Name," was sung.

The Chaplain for these sessions, the Rev. William T. Scott, Jr., conducted the Worship Service.

The first major address was given by the Hon. George B. Hastings, Grant, Nebraska, Moderator of the General Council of Congregational Christian Churches. He was introduced by Dr. Jesse H. Dollar. Mr. Hastings wove a most interesting bit of biographical material into a presentation of the place of the church in the life of present day America.

The report of the Executive Board was given by the Secretary, Dr. Henry E. Robinson. (See Exhibit "B.")

The Superintendent's report was given, with particular attention drawn to the statement and prayer on race quoted from "An Essay on Negro Slavery," written in 1789 by the Rev. James O'Kelly. Dr. Scott expressed thanks to all his colleagues, pointing out that he had covered 75,000 miles of travel during the past two years, and called for advance, especially in the field of evangelism. (See Exhibit "C.")

The Treasurer's Report was presented by the Assistant Treasurer, Miss Edna Fitch, and Dr. Scott, in the absence of the Treasurer, Mr. Walter L. Cooper. (See Exhibit "D.")

Dr. George D. Alley, Chairman of the Committee on Race Relations, presented the report of that Committee. (See Exhibit "E.")

Dr. Henry E. Robinson, Chairman of the Revisions Committee, presented the report of that Committee. (See Exhibit "F.")

Voted 4 C/58-60

That the section concerning changes in the Manual that would extend the privileges of Licentiates to include that of administering the sacraments be eliminated from the report. (Section between the "***" on page 56 of the Blue Book.)

At the request of the Chairman, consideration of the last portion of the report concerning an interpretation of Conference Ordination was postponed until Thursday morning in order to give further time for study, especially by the Convention Committee on the Ministry. (On Thursday when this item was considered, it was voted to refer the matter back to the Committee on the Ministry for further study.)

Voted 5 C/58-60

That the Report of the Revisions Committee be adopted with the above alterations. (In substance, the changes adopted are of a minor nature, merely bringing into their proper place in the Manual certain changes in terminology already adopted by the Convention.)

The report of the Finance Committee was given by the Chairman, Dr. George D. Alley. (See Exhibit "G.")

The report of Elon College was given by the President, Dr. J. Earl Danieley. (See Exhibit "H.")

After announcements by the host pastor, the session was recessed with prayer offered by the Rev. Rosser L. Clapp.

The delegates and visitors enjoyed three simultaneous banquets as follows:

Laymen's Fellowship Place: Park Place Methodist Church
  Dr. J. Earl Danieley, President
  Speaker: Hon. George B. Hastings
Women's Fellowship Place: The Christian Temple
  Mrs. F. C. Lester, President
  Speaker: Mr. Junichi Nakamura of Japan
Pilgrim Fellowship Place: Knox Presbyterian Church
  Miss Faye Gordon, President
  Speaker: Dr. David M. Stowe — "The Day History Began"

Between the afternoon and evening sessions of Tuesday, April 29th, the Executive Committee of the Executive Board met. The minutes of this meeting are as follows:

Present: Martin T. Garren, David W. Shepherd, H. E. Robinson, W. W. Snyder, Jesse H. Dollar, Mrs. W. E. Wisseman.

(1)

The Rev. Fred P. Register, Secretary of Stewardship & Evangelism, presented his resignation effective June 1, 1958, to accept the Superintendency of the Nebraska Congregational Conference.

Voted

That in view of the earned vacation of Mr. Register, that his resignation be accepted effective July 1, 1958, with June vacation allowed.

Voted

That the Resolutions Committee prepare appropriate resolution concerning the faithful services Mr. Register has rendered the Convention, and wishing him God-speed in his new work.

(2)

The Personnel Committee, through its Chairman, Dr. W. E. Wisseman, nominates the Rev. Kenneth D. Register to the office of Associate Superintendent, with residence to be located within the bounds of the Eastern Virginia Conference.

Voted

That the Executive Committee approve the nomination of the Rev. Kenneth D. Register to the office of Associate Superintendent, effective September 1. 1958, and that the Committee on behalf of the Executive Board nominate him to the Nominating Committee of the Southern Convention for presentation to the Convention, along with other nominations for Convention elections.

APRIL 29 — EVENING SESSION

A most inspiring candlelight service was held, in which literally hundreds of candles were placed on the rostrum and at each pew throughout the sanctuary. A challenging message was brought by Dr. Arthur W. Newell, pastor of St. John's Evangelical and Reformed Church, Richmond, Virginia.

The host pastor conducted the service of worship and included an appropriate memorial section for those who have passed on to their eternal reward since the last session of the Convention. (See the Report of the Committee on Memoirs, Exhibit "I.")

The observance of Holy Communion was preceded by appropriate music by the Temple Choir and by a solo by the Rev. Jack T. Akin. Dr. Newell and the Rev. Mr. Hamilton officiated at the Lord's Table.

The Tuesday sessions terminated with the Benediction.

WEDNESDAY, APRIL 30 — MORNING SESSION

President Martin T. Garren called the Convention to order at 9:15 a.m.

The hymn, "When Morning Gilds the Skies," was sung.

The invocation was by the Rev. John R. Lackey.

A telegram, stating their regret at being unable to attend the Convention, was received from Mr. and Mrs. Stein Basnight. (Copy on file.)

The Rev. Max Vestal was named acting Secretary in the absence of the Secretary.

Voted 6 C/58-60

That the report of the Executive Board be adopted and that the actions of the Executive Board be made the action of the Convention. (Exhibit "B.")

Dr. John G. Truitt, Past President, presided.

Voted 7 C/58-60

That the report of the Superintendent be adopted. (Exhibit "C.")

President Garren returned to the chair.

Voted 8 C/58-60

That the Treasurer's Report be adopted. (Exhibit "D.")

The Rev. Frank Hamilton reported that the Rev. Odell J. Powell had been taken ill and was in a Norfolk hospital.

The Rev. George Alley made additional comments on the report of the Race Relations Committee.

Voted 9 C/58-60

That the report of the Race Relations Committee be adopted. (Exhibit "E.")

Consideration of the report of the Revisions Committee was deferred until Thursday morning because of the absence of the chairman.

Voted 10 C/58-60

That the report of the Finance Committee be adopted. (Exhibit "G.")

The report of the Board of Publications was given by the Rev. W. W. Snyder. (Exhibit "J.")

Dr. F. C. Lester, introduced by Mr. Snyder, spoke as Editor of **The Christian Sun.** Dr. Lester presented a book of letters of appreciation to Dr. H. S. Hardcastle for his years of service through the Sunday School notes in **The Christian Sun.** A cash gift of about $600 accompanied the letters.

Voted 11 C/58-60

That the Report of the President of Elon College be adopted. (Exhibit "H.")

Mrs. F. C. Lester introduced the Rev. W. Judson King, who reported on Franklinton Center.

A hospitality hour was observed, with refreshments served by ladies of the host church.

An inspiring address on Stewardship was given by the Hon. George B. Hastings.

The Convention Chaplain, the Rev. William T. Scott, Jr., conducted a service of worship.

The session recessed for luncheon served by the ladies of the host church.

APRIL 30 — AFTERNOON SESSION

The hymn, "What a Friend We Have In Jesus," was sung.

The invocation was by the Rev. Tucker G. Humphries.

The report of the Rural Church Committee was given by the chairman, the Rev. Max Vestal. (Exhibit "K.")

The report of the Historical Society was given by Mrs. Oma U. Johnson, substituting for Mrs. W. W. Sellers. (Exhibit "L.")

The report of the Historian was made by Dr. F. C. Lester. This was supplemented by a brief history of the host church, The Christian Temple, given by Dr. L. E. Smith. Dr. Lester is to write his report for the records.

Superintendent John G. Truitt reported on the Congregational Christian Home for Children. (Exhibit "M.")

The following communication was received from the Southern Synod of the Evangelical and Reformed Church:

> "The Southern Synod of the Evangelical Reformed Church in 70th annual session at Zion Evangelical Reformed Church, Lenoir, N. C., sends greetings and good wishes to your Southern Convention. We pray your session may be led by the spirit of God and that in due time we may be in truth the United Church of Christ.
>
> H. A. Fesperman, President"

The report of the Board of Christian Education was made by Chairman William J. Andes. (Exhibit "N.")

The Convention was recessed for 10 minutes.

The hymn, "Onward, Christian Soldiers," was sung.

The report of the Social Action Committee was read by the Chairman, the Rev. A. Lanson Granger. (Exhibit "O.")

The report of the Ministerial Loan Fund and Scholarship Fund was made by Dr. John G. Truitt. (Exhibit "P.")

The report of the Committee on Evangelism was made by Chairman Clyde L. Fields. The Rev. Winfred Bray assisted in the presentation. (Exhibit "Q.")

The report of the Stewardship Committee was made by its chairman, the Rev. Mark W. Andes. (Exhibit "R.")

The report of the Secretary of Stewardship and Evangelism was made by the Rev. Fred P. Register. (Exhibit "S.")

The report of the Mission Board was made by Mrs. W. E. Wisseman, Chairman. (Exhibit "T.")

The report of the Nominating Committee was given by its chairman, Dr. Jesse H. Dollar.

Voted 12 C/58-60

That action on the report of the Nominating Committee be deferred until Thursday morning.

Voted 13 C/58-60

That the Convention send greetings and expressions of good will to the Rev. Odell J. Powell and the Rev. Rufus Ansley. (Letters written May 8, 1958.)

A suggestion and invitation was made by the Rev. William J. Andes that the Convention might meet jointly with the Evangelical and Reformed Synod, perhaps in the new Elon College Community Church, in 1960.

The Rev. Russell Shaffer moved that apportionments be increased $2,500 for the Board of Publications, so as to hire a full-time Editor for **The Christian Sun.**

Voted 14 C/58-60

That the above motion by Mr. Shaffer be placed on the table.

The afternoon session was recessed following the Benediction by the Rev. Lowell Smoot.

FELLOWSHIP SUPPER — THE CHRISTIAN TEMPLE — 6:00 P.M.

Dr. H. S. Hardcastle served as Toastmaster.

Dr. Hardcastle referred to the Laymen's report as printed in the Blue Book. (Exhibit "U.")

Mrs. F. C. Lester reported for the Women's Fellowship. (Exhibit "V.")

A report on "The Status of the Union" was made by Dr. Jesse H. Dollar.

APRIL 30 — EVENING SESSION

The Chaplain, the Rev. William T. Scott, Jr., led the worship service.

Lovely music was provided by an ensemble from the Elon College Choir.

The report of the Committee on the Ministry was deferred until Thursday.

Dr. Loy L. Long, Candidate Secretary of The American Board, introduced by Dr. Scott, spoke briefly of the need for all types of missionaries.

Dr. David M. Stowe spoke on the theme, "The Urgency of Our Mission."

An offering of $126.13 was made to the Congregational Christian Service Committee.

The Benediction was given by the Rev. Melvin Dollar and the Convention was recessed until Thursday morning.

THURSDAY, MAY 1, 1958 — MORNING SESSION

The session opened with the hymn, "Lead On, O King Eternal," which was followed by the invocation by the Rev. Garland Bennett.

Voted 15 C/58-60

That the report of the Board of Publications be adopted. (Exhibit "J.")

Voted 16 C/58-60

That the Finance Committee and the Board of Publications study the proposal that the Editorship of **The Christian Sun** be made a full-time position, taking into consideration the several views expressed on this subject on the Convention floor.

The matter of an endowment for **The Christian Sun** was discussed briefly, the subject having been introduced by Mr. J. T. Kernodle, who for many years was Managing Editor of **The Sun.**

Voted 17 C/58-60

Individual votes of adoption were recorded on the following reports:

Report of the Rural Church Committee (Exhibit "K").

Report of the Historical Society (Exhibit "L").

Report of the Historian.

Report of the Congregational Christian Home for Children (Exhibit "M").

Report of the Board of Christian Education (Exhibit "N").

Report of the Ministerial Scholarship and Loan Fund (Exhibit "P").

Report of the Commission on Stewardship (Exhibit "R").

Report of the Evangelism Committee (Exhibit "Q").

Report of the Memoirs Committee (Exhibit "I").

Report of the Secretary of Stewardship and Evangelism (Exhibit "S").

Voted 18 C/58-60

That the following action of the Executive Committee be made the action of the Convention:

The Rev. Fred P. Register, Secretary of Stewardship and Evangelism, presented his resignation effective June 1, 1958, to accept the Superintendency of the Nebraska Congregational Conference.

Voted, that in view of the earned vacation of Mr. Register, his resignation be accepted effective July 1, 1958, with June vacation allowed.

That the Resolutions Committee prepare appropriate resolution concerning the faithful services Mr. Register has rendered the Convention, and wishing him God-speed in his new work.

Dr. Robinson, on behalf of the Convention, presented the Registers a gift of five pieces of luggage with appropriate expressions of deep appreciation of the large contribution this family has made to the welfare and on-going of the life of the churches.

Voted 19 C/58-60

That the report of the Mission Board be adopted and that the names of Louis Wilkins and Dr. and Mrs. William Tolley be added. (Exhibit "T.")

After considerable discussion concerning an increase in the Foreign Missions item of the Apportionment, it was voted:

Voted 20 C/58-60

That the Convention go on record as favoring a substantial increase in the Foreign Missions item of the apportionment and that such an increase be studied by the Mission Board and the Finance Committee with a view to inclusion in the apportionment of the 1960-62 biennium, and that during the present biennium the Mission Board exert every effort to raise $7500 per year in Authorized Specials.

Voted 21 C/58-60

That the Convention instruct the Executive Board to enter into negotiations with the national officials of the Christian Higher Education Fund along the lines previously voted by the Executive Board indicated in the latter's report as shown in Exhibit "B."

Dr. Dollar submitted the report of the Nominating Committee.

Voted 22 C/58-60

That the Nominating Committee Report, including the recommendations, be adopted as here presented, and that the following officers and Board members be elected as nominated:

REPORT OF THE COMMITTEE ON NOMINATIONS

Your Committee wishes to place before you the names of the following people to serve as indicated:

PRESIDENT, Martin T. Garren, Greensboro, North Carolina.

VICE PRESIDENT, Dr. David W. Shepherd, Virgilina, Virginia.

SECRETARY, The. Rev. Max Vestal, Sanford, North Carolina.
TREASURER, Mr. Walter L. Cooper, Burlington, North Carolina.
ASSISTANT TREASURER, Miss Edna Fitch, Burlington, North Carolina.
SUPERINTENDENT AND REGISTRAR, Dr. Wm. T. Scott, Elon College, N. C.
ASSOCIATE SUPERINTENDENT, The Rev. K. D. Register (Note: Mr. Register, on May 12, 1958, declined the election. WTS)
SECRETARY OF CHRISTIAN EDUCATION AND YOUTH WORK, The Rev. Robert A. Knowles, Elon College, N. C. (Effective Sept. 1, 1958)
EDITOR OF THE CHRISTIAN SUN, Dr. F. C. Lester, Asheboro, N. C.
HISTORIAN OF THE CONVENTION, Dr. F. C. Lester, Asheboro, N. C.

EXECUTIVE BOARD

Conference Representatives — Class of 1962:
VVA — Mr. Clarence A. Phillips, Broadway, Virginia.
EVA — The Rev. Melvin Dollar, South Norfolk, Virginia.
ENC — Mr. C. W. Russum, Fuquay Springs, N. C.
WNC — The Rev. Clyde L. Fields, Asheboro, N. C.
NCVA — The Rev. W. Walter Hall, Danville, Virginia.

Members-at-Large, Class of 1962:
Mrs. Ralph Cline, Sanford, N. C.; Mrs. W. B. Williams, Newport News, Va.

BOARD OF CHRISTIAN EDUCATION

Class of 1962:
Mrs. Jack T. Akin, Norfolk, Virginia; The Rev. W. T. Scott, Jr., Durham, N. C.; Dr. J. Earl Danieley, Elon College, N. C.; Mr. Algie Blalock, Burlington, N. C.; Mrs. Harvey Carnes, Chapel Hill, N. C.

HISTORICAL SOCIETY

Board of Directors, Class of 1962:
Mrs. R. A. Whitten, Winchester, Virginia; Mrs. Oma U. Johnson, Elon College, N. C.; The Rev. J. Frank Apple, Henderson, N. C.; The Rev. S. E. Madren, Elkton, Virginia; Mr. S. H. Basnight, Chapel Hill, N. C.; The Rev. Kenneth D. Register, Burlington, N. C.

MISSION BOARD

Class of 1962:
Mrs. Tom Good, Broadway, Va.; The Rev. Mark W. Andes, South Boston, Va.; Mrs. Banks Garrison, Burlington, N. C.; The Rev. Lowell Smoot, Henderson, N. C.; The Rev. R. T. Grissom, Holland, Va.; The Rev. Carl E. Wallace, Southern Pines, N. C.; Dr. Henry E. Robinson, Burlington, N. C.

Note: The Executive Committee of the Executive Board on May 12, 1958, filled two vacancies on the Mission Board in the Class of 1960, as follows: Mrs. Ray Gordon to replace Mrs. John G. Truitt, who in 1956 was elected for two years; the Rev. Harvey L. Carnes to replace the Rev. J. E. Neese, who has moved to Florida.

BOARD OF PUBLICATIONS

Class of 1962:
The Rev. Frank R. Hamilton, Norfolk, Va.; The Rev. Russell Shaffer, Portsmouth, Va.; The Rev. Joe A. French, Franklin, Va.

*BOARD OF TRUSTEES, ELON COLLEGE

Class of 1964: (two nominees for each vacancy)
Mr. John A. Boland, Jr., Mr. J. L. Crumpton, Hon. Thad Eure, Mr. Clyde Gordon, Mr. W. L. Gregory, Dr. B. D. Jones, Jr., Mr. B. E. Jordan, Mrs. J. Allen Kimball, Dr. C. W. McPherson, Mr. J. Hinton Rountree, The Rev. W. Millard Stevens, Mrs. Cecil Wilkins, Mr. Walter Wilkins, Mr. Harold L. Barney, Mr. S. H. Basnight, Mr. George Chandler, Mr. A. C. Dawson, Dr. Jesse H. Dollar, Mr. S. T. Earp, Mr. John R. Foster, Mr. Allen Gant, Mr. Ralph Holt, Mr. W. W. Kimball, Jr., Mr. D .C. McLennan, Mr. Clarence A. Phillips, Dr. W. D. Rippy, Hon. Ralph Scott, Dr. H. Shelton Smith, Mr. Royal H. Spence, Jr., Mr. Phil Weaver, Dr. L. E. Smith, Dr. Wm. T. Scott (Ex-Officio, without vote), Mr. Hugh Cummings, Dr. T. E. Powell, Jr., Mr. Herbert Burton, Mr. George Bullard.

CONGREGATIONAL CHRISTIAN HOME FOR CHILDREN

Board of Trustees, Class of 1964:
Mrs. J. H. McEwen, Mr. D. L. Boone, Mr. T. W. Walton, Mr. I. H. Vickery, Mr. Clayton Pugh, Mr. J. L. Read, Dr. Wm. T. Scott (Ex-Officio, without vote).

We offer the following recommendations.

I. That the Executive Committee of the Executive Board be empowered to elect the representatives nominated by the Board of Christian Education, Board of Publications, Mission Board, Laymen's Fellowship, Women's Fellowship, Youth Fellowship, and any other persons properly nominated for membership on the Executive Board.

II. We recommend that the Executive Committee of the Executive Board be empowered to elect the delegates to the General Council of Congregational Christian Churches, meeting in Boston, Massachusetts, June 24th to 30th, 1958.

III. We recommend that By-Law 7-A of the Constitution be interpreted to mean that a person may serve two full terms, where the rule applies, and that his election to an unexpired term does not count against the above terms he is eligible to serve.

Respectfully submitted,
Mrs. Garland Spratley
Carl E. Wallace
W. W. Snyder
S. H. Pell
Jesse H. Dollar, Chairman

*Correction as follows:

The Candidates for election to the Board of Trustees of Elon College nominated by the Convention to the Board of Trustees are as follows: (34 from which to choose 17) (13 terms expire) (4 vacancies to be filled).

John A. Boland
J. L. Crumpton
Thad Eure
Clyde Gordon
W. L. Gregory
B. D. Jones, Jr.
B. E. Jordan
J. Allen Kimball
C. W. McPherson
George Chandler
A. C. Dawson
Jesse H. Dollar
S. T. Earp
John Foster
Allen Gant
W. W. Kimball, Jr.
D. C. McLennan
Clarence A. Phillips
J. Hinton Rountree
W. Millard Stevens
Mrs. Cecil Wilkins
Walter Wilkins
Harold L. Barney
S. H. Basnight
Herbert Burton
George Bullard
W. E. Wisseman
W. D. Rippy
Ralph Scott
H. Shelton Smith
Royal H. Spence, Jr.
Hugh Cummings
T. E. Powell, Jr.
Dr. L. E. Smith

Wm. T. Scott, Sr., Ex-Officio, without vote
Martin T. Garren, Ex-Officio, without vote

Note: On May 12, 1958, by action of the Executive Committee of the Executive Board, the list of names voted upon by the Convention has been altered. Through an error by the Nominating Committee, 35 names were submitted and voted upon. However, it has been learned that two, Mr. Ralph Holt and Mr. Phil Weaver, have declined to serve. To establish the proper number, the name of the Rev. W. E. Wisseman has been added. (H.E.R. & M.B.V.)

Note: The above report had been altered at two places by appropriate motions at the Convention.

1. The name of Dr. L. E. Smith was substituted for that of Dr. W. E. Wisseman as a candidate for election to the Board of Trustees of Elon College. Dr. Wisseman had asked that his name be withdrawn.

2. Dr. Henry E. Robinson was added to the Mission Board, Class of 1962, the Nominating Committee having presented only six names

when seven was the proper number.

The President ruled out of order a motion that it be a standing rule of the Convention that the Nominating Committee present mimeographed ballots for the purpose of voting. The interpretation was given that a standing rule must be passed in a manner like the passage of a By-Law and that the necessary conditions had not been met.

Voted 23 C/58-60

That the Convention commend to the Nominating Committee the use of mimeographed ballots for the use of the delegates in voting at the next meeting.

Voted 24 C/58-60

That the report of the Laymen's and Women's Fellowships, and that of the Pilgrim Fellowship as given at the Fellowship Banquets be adopted. (Exhibits "U" and "V.")

The final disposition of the Revisions Committee item was taken as recorded earlier in these minutes under the session of Tuesday afternoon. (See Vote 5C.)

Voted 25 C/58-60

That the time of business session be extended if necessary.

Voted 26 C/58-60

That the report of the Committee on the Ministry be adopted. (Exhibit "W.")

The report of the Social Action Committee was placed before the Convention for adoption. Several members of the Convention took strong exception to the section on race. It was apparent that no agreement could be reached within the time remaining before the sermon. It was agreed that an afternoon session would be necessary following the luncheon hour. The time for reconvening was set by the President at 12:45 P.M.

The Convention Sermon was delivered by the Rev. Gaylord B. Noyce, Raleigh, N. C., who called for courageous action by the churches in a day when secularism challenged the Christian witness.

The Convention recessed for lunch served by the ladies of the local church.

THURSDAY, MAY 1, 1958 — AFTERNOON SESSION

Voted 27 C/58-60

That the action on the Social Action report be suspended pending the findings of a special committee seeking to reconcile the divergent views, and that other Convention business be considered.

Voted 28 C/58-60

That the following report of the Credentials Committee be adopted:

CREDENTIALS COMMITTEE

	Delegates	Ministers	Visitors	Totals
WNC	11	8	0	19
ENC	19	10	1	30
VVA	11	3	3	17
NCVA	42	27	9	78
EVA	76	29	272	377
TOTALS	159	77	285	521

Carl E. Wallace
Clyde L. Fields
W. W. Hall
Rosser L. Clapp
A. Lanson Granger

Voted 29 C/58-60

That a Revisions Committee be appointed during the biennium to bring in an amended version of #5 Chapter VI, p. 41, of the Manual, if it sees fit.

Voted 30 C/58-60

That the Convention adopt the following Resolutions as presented by the Resolutions Committee:

REPORT OF THE RESOLUTIONS COMMITTEE

WHEREAS, we have been privileged to share in the sessions of this, the 43rd biennial meeting of the Southern Convention of the Congregational Christian Churches, and,

WHEREAS, we feel deeply indebted to several individuals and groups whose labors have contributed to our inspiration, edification and comfort:

THEREFORE BE IT RESOLVED:

1. That we join in a rising vote of appreciation to the ministers, musicians, and other members of The Christian Temple of Norfolk, Virginia, for their most gracious hospitality and for the friendly reception accorded us in this lovely church.
2. That we express, again, our gratitude and appreciation to the officers and the staff personnel of the Convention for their devoted service during the past two years and especially for the splendid leadership given in the planning and conducting of these meetings.
3. That we convey, through the President and Secretary of the Convention, our heart-felt thanks to the Honorable George B. Hastings, Dr. Arthur W. Newell, Professor Junichi Nakamura, Dr. David M. Stowe, and the Rev. W. Judson King for their outstanding contributions to the spirit of these sessions.
4. That we express our gratitude to the ministers and people of the Knox Presbyterian and the Park Place Methodist Churches of this city for the generous sharing of their facilities in providing for our Young People's and Laymen's Banquets.
5. That we convey our thanks to Professors Fletcher Moore and John Westmoreland and the members of the ensemble from Elon College for their inspiring music during our service of worship on Wednesday evening, April 30th.
6. That we, in grateful recognition of his 26 years of devoted service as President of Elon College, extend a rising vote of appreciation on behalf of the Southern Convention to Dr. Leon Edgar Smith, whose retirement has become effective during the last biennium.
7. That we extend to the Rev. Fred P. Register (by rising) our abiding gratitude for his services as Secretary of Stewardship and Evangelism during the past 3½ years and that we assure him of our prayers and best wishes as he begins his new duties as Superintendent and Minister of the Nebraska Conference.
8. That we note, once again, our continuing enthusiasm for and our commitment to the endeavors which are leading us ever closer to a new fellowship in the United Church of Christ.
9. That, finally, we recognize the essential and lasting contribution of the Chaplain, the Preacher, the members of each and every Board and Committee, and all others whose efforts have helped to make this meeting a memorable one.

Respectfully submitted,
George D. Alley, Chairman
Mrs. F. C. Lester
J. Earl Danieley

Items 6 and 7 were voted separately by standing.

A letter from the Secretary of the North Carolina and Virginia

Conference in support of the United Church of Christ was presented by the Secretary.

Mr. Martin T. Garren
President of the Southern Convention
1817 Rolling Road
Greensboro, North Carolina

Dear Martin:

At the North Carolina and Virginia Conference, Dr. W. T. Scott presented the "Report and Recommendations Concerning the Union . . ." as adopted by the Executive Board some time ago. The following motion was passed by the North Carolina and Virginia Conference of Congregational Christian Churches in session at the Pleasant Grove Church, November 7, 1957:

"That the North Carolina and Virginia Conference of Congregational Christian Churches declares itself in cooperation with the United Church of Christ and urges the Southern Convention of Congregational Christian Churches to cooperate fully with our national bodies, such as the General Council of Congregational Christian Churches and the General Synod of the United Church of Christ, toward furthering the processes of union."

We would appreciate this motion getting into the proper channels of the Southern Convention.

We had a very nice Conference and I believe all went well.

W. J. Andes, Secretary North Carolina and Virginia Conference

Voted 31 C/58-60

That the Convention likewise declares itself in full accord with the union of the Congregational Christian and Evangelical and Reformed bodies and that the other Conferences be asked to take steps similar to that taken by the North Carolina and Virginia Conference. (Letters sent Conference Secretaries May 8, 1958.)

A motion that the Blue Book be distributed two weeks in advance was tabled. Dr. Scott urged this action, pointing out the extreme difficulty in securing and processing so great a number of reports in the time available, with a very limited office staff.

Voted 32 C/58-60

That 2:30 p.m. be set as the latest time for adjournment.

Mrs. F. C. Lester expressed concern that about twenty-five ministers of the Convention had failed to attend the Convention and that they had failed to give any reason for their absence.

At this point, the special committee seeking a revised report of the Committee for Social Action re-entered the room and made the following report:

Beginninging at the 5th paragraph — **Race Relations, P. 41,** Social Action Committee's report in the Blue Book, the revised wording is as follows:

"We believe, therefore, as Christians, that we must oppose all programs which have as their intended purpose prohibiting the Negro from gaining equal right and opportunities, and we must oppose all forms of harrassment and economic boycott against those who have sought by legal means to improve their lot and status.

"Eventually, we will come to the place where the two races must work out their problems together as members of the same society. And we call upon our elected officials to begin to work towards such an end now.

"We call upon our people to oppose and seek to eliminate such laws and programs which would deprive any individual by virtue of his race or economic status of the right to vote in free elections.

"We support and give encouragement to the efforts of groups who seek to gain their rights through peaceful and democratic means. We ask that this Convention send such a statement of our conviction to the Governors of North Carolina and Virginia and to the press."

The section on Public Schools, P. 42 of the Blue Book, was altered to read:

"Our denomination has had a long interest and concern for the education of our citizenry. We believe that as Christians we have a tremendous responsibility in the present 'crisis in education.' We believe that as churches we should give every effort and encouragement towards improving the quality of teaching in our schools; that we should encourage more young people to enter the vocation of teaching; and that we should seek to improve the scale of teachers' salaries, if necessary. through Federal aid without Federal Control. We reaffirm our belief in the continued support of the public schools."

Voted 33 C/58-60

That the report of the Social Action Committee as revised be adopted. (Exhibit "O.")

The president appointed a committee to handle the publicity of the Social Action report, consisting of: Dr. George D. Alley, the Rev. A. Lanson Granger, and the Rev. Frank R. Hamilton.

Mr. Mills Godwin, who had strongly opposed the section on race of the Social Action Committee's report, thanked the Convention for its willingness to revise the report and stated that he felt the churches had been served by this action.

Note: Attention is called to the Job Analyses for staff employees (Exhibit "X") and a brochure — "Next Steps in Union" — concerning the United Church of Christ (Exhibit "Y"). The Auditor's statement is made in Exhibit "Z,." all printed in the Blue Book.

Dr. H. S. Hardcastle made a speech of deep appreciation for the expressions of esteem that had come to him as the writer of the Sunday School notes for 40 years.

By acclamation, the Convention recognized the outstanding service which had been rendered by President Martin T. Garren as Moderator of these sessions.

Voted 34 C/58-60

That the President, the Secretary and the Superintendent be authorized to complete the minutes and that the same be printed in **The Annual** and that the actions of the Convention be printed as soon as possible in **The Christian Sun.**

This 43rd Biennial Session of the Southern Convention was duly adjourned by the Benediction delivered by Dr. W. E. Wisseman.

Martin T. Garren, President Henry E. Robinson, Secretary

Note: The minutes of the sessions of Wednesday, April 30, 1958, were taken by the Rev. Max Vestal in the absence of the Secretary. HER

The Justice And Mercy Of God

Background Scripture: Deuteronomy 10:12-11:1; Psalm 145; Micah 6:6-8; Romans 5:6-11.

Devotional Reading: Psalm 89:1, 2; 5-8, 13-16.

Memory Selection: **But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children.** Psalm 103:17.

GO SLOW — DANGER AHEAD

We begin today a series of lessons on JUSTICE. There will be thirteen of them — a whole quarter will be devoted to the discussion of justice in its various forms and in its varied applications. There's the rub — **this matter of applying justice to the various realms of life — the family, community life, government, minorities, nations, daily work, economic life, people in need.** To be sure it is possible to teach these lessons in an abstract way, talking of justice in terms of sweetness and light, and never coming to grips with justice as applied concretely to the relationships of life. But if one seeks to apply the Biblical conception and doctrine of justice to the various realms of life as embodied in the topics of these lessons, he might well pray for **courage,** for it is going to take courage to teach these lessons as they ought to be taught. And those who hear these lessons might well pray for **grace,** for it is going to take grace to hear these lessons and to be willing to face the truth which in many instances will be unwelcome truth. There is danger ahead this quarter. There is dynamite in these lessons. It is only fair that you be warned in advance about the matter. If anybody gets thru this quarter without having his conscience or his "peace of mind" disturbed, he will have missed the point of these lessons.

CLEARING THE GROUND

What do we mean by justice? More especially what does the Bible mean by justice? It is interesting to note that in the Old Testament the words "justice" and "righteousness" are synonymous. To be just is to be righteous. From the human standpoint, justice has to do with conduct in relation to others. It is applied to business where just weights and measures are demanded; to courts, where the rights of rich and poor, Israelite and sojourner are equally to be regarded; to every relationship in life, where men are to do right toward their fellowmen. Furthermore in the larger sense justice involved not only giving to others their rights, but involves the active duty of establishing their rights. It is both personal and social. Thus to "seek justice" means to relieve the oppressed, judge the fatherless, plead for the widow. A man is not only to treat others justly personally; he is to see to it that this is the practice of the larger community.

Now all fair-minded men agree concerning the duty of being just to everyone. But when one comes to see that the essence of justice is summed up in the Golden Rule, he sees what large matters are involved, how searching a thing justice is. To put one's self in the place of another, and then to treat him as one would be treated is justice. When a man sets himself to the high task of being just, he embarks on a course that takes all the insight and imagination and generosity he has. And more — he must have a goodly measure of divine grace.

THE JUSTICE OF GOD

There is an important milestone in the spiritual pilgrimage of the race in the words of Abraham as recorded in Genesis 18:25. In the dialogue between the great pioneer of faith and Jehovah, the patriarch exclaims "SHALL NOT THE JUDGE OF ALL THE EARTH DO RIGHT? The justice of God — how important belief in that is! If God is not just, then he is not a true God at all. His justice or righteousness is founded on, and springs from his character. When personified, Justice is usually represented by a goddess, holding a sword or a pair of scales in her hands, and either with her eyes closed, or blindfolded, as a token of impartiality. If God played favorites, if he were unjust or unfair, it would be a fatal defect in his character. There are many things that we cannot understand or explain, but if we come to believe that God is unjust or unfair, then the grounds of faith have been undermined and faith will be shipwrecked. The Judge of all the earth does right. This means that justice is often associated with judgment. Many of the judgments of God are inextricably bound up with his justice. To allow sin to go unpunished would be injustice on the part of God. There are many seeming inequities in life — we see them on every hand. But we do not see clearly, we see only thru a glass darkly, and when we do see face to face, we will see that God is just.

SUNDAY SCHOOL LESSON

July 6, 1958

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

THE MERCY OF GOD

Yes, God is just, or righteous. But he is more than just; He is merciful. He does not deal with us after our sins, nor reward us according to our iniquities. There is mercy even in His justice — as the hymn writer puts it, "There's a wideness in God's mercy, like the wideness of the sea; There's a kindness in his justice which is more than liberty." Even in the Old Testament, the emphasis is upon God's mercy and not on his justice. Even his justice is not simply retributive; it is redemptive. All this was beautifully symbolized in the ark in the Holy of Holies. In the ark were the "tables of stone" the Law. But on the ark were the two cherabim with wings outstretched, forming the "mercy seat." The stirring message of the Old Testament, especially as its thought developed and matured is the mercy of God, even in the guise of justice and judgment.

When we come to the New Testament, we come into the full light of the gospel or good news of the mercy of God. It finds ecstatic expression in the words of Paul in today's lesson. God expressed his love for and his mercy toward man, in that Christ died for man. And not simply good men, but for sinners. "For God commended his love toward us, in that, while we were yet sinners, Christ died for us. And by his death he brought us into a new relationship with God — we were reconciled to God — God did not need to be reconciled, it was man who needed reconciliation. And if when we were enemies, and without strength, Christ died for us, how much more shall we be saved, be made whole, by the spirit of the living Christ! ! Justification, being made righteous by faith, reconciliation, being brought back into a new relationship, atonement, being made "at one" with God thru Christ. And all this as a gift — there was nothing that we could do to earn it — it was an act of grace.

AT OUR CHURCH HOME FOR CHILDREN

John R. Foster Memorial Fund

John G. Truitt, Superintendent

Dear Friends:

In the attached report you will see the name of the late John R. Foster, of Burlington, N. C., who was one of the founders of the Christian Orphanage, now known as the Congregational Christian Home for Children. Back in those days his family used to tell him that he thought more of the Orphanage children than he did of his own. However, they well knew that was only a teasing remark. It does serve to show how devoted he was to the Orphanage.

His family a few years ago set up a John R. Foster Memorial Fund in the amount of $2,000.00 which has been increasing annually. Seeing the improvements which are being made they have contributed this week $250.00 from a portion of the accrued interest. We are very grateful. This is a good illustration of how a name may be permanently honored and the work of this Home greatly helped. James L. Foster, Jr., of Elon College, N. C., was made trustee and agent for this fund.

Also I see in this report a donation in the amount of $20.00 which is in lieu of Decoration Day flowers for members of the families of John R. Foster and Samuel McPherson buried in Pine Hill cemetery, Burlington, N. C., donated by Mr. and Mrs. M. W. McPherson.

Tommy West, 10 years old, has just returned from a week's vacation at Brookside, New Jersey, where my son John is the minister. I met Tommy at the Greensboro airport shortly after noon. He had ridden up with John and his wife, Dolores. He reports a wonderful trip, having seen many of the important places in Washington, D. C., and New York City. He was given clothes, shoes and several extra gifts of various kinds. He was given special attention by the stewardess on the airplane, and seemed quite thrilled with the fact that he was back to Greensboro in three and a half hours.

Sidney Johnson took a bus Saturday for a two weeks' stay in the hands of our good folks at Christian Temple, Norfolk, Virginia. Many others of our children are away this week having a good time and making fine friends. Every child at the Home will be given a week or two weeks' vacation among their sponsors. Barbara Jean Arnold and Mike Adkins are with good friends of the Home in the Valley of Virginia and Winchester, Virginia.

We are very grateful for our church folk, who know and appreciate the work of this Home, who take such a delight in giving a boy or girl a good time and helping him to aspire to be somebody worthwhile in the world. It is a joy to see how much joy the boys and girls have with such good friends.

WHAT ARE BOYS AND GIRLS GOOD FOR?

During the past few years I have found a good deal of fun in taking hold of a boy's hand or a girl's hand, looking him or her in the face and pressing my question on them — "What is a boy good for? What is a girl good for?" and seeing them squirm and dodge. After a little teasing I say, "A boy is good to make a man out of; a girl is good to make a woman out of." And they are the only things in all the world with which you can make a man or a woman respectively. If I know the parents of the one to whom I am speaking and know them to be positive, constructive, wholesome personalities, I then add something like this: "If you make just such a man as your father, or just such a woman as your mother, you will be fulfilling the pur-

—Continued on Page 15

REPORT FOR JUNE 23, 1958

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward			$19,324.64
Eastern North Carolina Conference			
Amelia	$33.00		
Christian Light	15.00	$ 48.00	
Eastern Virginia Conference			
Cypress Chapel	40.00		
Liberty Spring	46.00		
Christian Temple	95.00		
Oak Grove	10.00	191.00	
Western North Carolina Conference			
Antioch (C), S.S.	21.73		
Needham's Grove	16.00		
Pleasant Grove	25.00		
Zion	30.00	92.73	
Total			$ 331.73
Grand Total			$19,656.37

SPECIAL OFFERINGS

Amount brought forward		$35,091.91
Reliable Bible Class, First Christian Church, Portsmouth, Va.	$ 17.00	
Ladies' Bible Class, First Cong. Christian Church, Henderson, N. C.	25.00	
Girls' Jr. High S.S. Class, Cong. Church, Tryon, N. C.	16.50	
Philathea Class, Reidsville Church	30.00	
Miss. Soc. Burton's Grove	19.00	
Vacation Bible School, Eutaw Comm. Church, Fayetteville, N. C.	17.05	
Young People's Class, Reidsville Church	5.00	
John R. Foster Memorial Fund	250.00	
Jr. Baraca Philathea Class, Holy Neck Church	10.35	
Vacation Bible School, Holland Christian Church	14.05	
In Memory of John R. Foster & Samuel McPherson Families	20.00	
In Memory of Dr. William H. Stratford	5.00	
Special Gifts	262.06	
Total		$ 691.01
Grand Total		$35,782.92
Total for the Week		$ 1,022.74
Total for the Year		$55,439.29

Dr. Truitt Receives Double Honors

It was Father's Day, and that alone was reason for a celebration for Dr. John G. Truitt, beloved superintendent of Elon's Children's Home. but it was also his birthday, and his family took advantage of the opportunity to make the day a really memorable one.

And what could be more memorable than Southern fried chicken with all the trimmings, a birthday cake with 67 candles, plenty of ice cream and one's family to enjoy it all with him on a summer day?

Asked if it was a surprise affair, Dr. Truitt admitted that the party was no surprise in itself, but all the gifts were a special surprise — and besides how could Mrs. Truitt keep a secret involving preparations for some 30 guests? That was how many relatives — children and grandchildren of the late Mr. and Mrs. H. Lee Truitt of Summerfield — who were on hand for Dr. Truitt's party.

Eight states would have been represented if all of the relatives could have been present, but three states were represented, as it was. Among the guests were Dr. Truitt's brother the Rev. H. E. Truitt of Waynesboro, Va., who has served as minister of the same Presbyterian Church there for 30 years and his sister, Mrs. Robert Simpson of Summerfield; his son, the Rev. John G. Truitt. Jr., and his wife, the former Delores Hagan of Burlington, who is pastor of a Brookside, N. J., church; his daughter, Mrs. Baxter Twiddy, and her family from Elon College; his widowed sister-in-law, Mrs. W. J. B. Truitt of Norfolk; Mr. and Mrs. James S. Truitt, Jr., and family of Burlington, Mr. and Mrs. John L. Truitt and family of Sanford, Mr. and Mrs. Harold Beard and children of Norfolk, Va., and Mr. and Mrs. William Insch and family of Winston-Salem.

There was only one flaw in the day — the other Truitt daughter. Mrs. James E. Cousins and her family from Norfolk, were not able to be with the family.

Tables for the dinner guests were set up in the living room, porch and den of the Truitt home, and were decorated with summer flowers from the Truitts' own garden — a special love of both Dr. and Mrs. Truitt.

What Are Boys And Girls Good For?

(Continued from Page 14)

pose for which God made you and put you into the world." And this last observation should bring us parents to sober thinking on life and its significance, and as to how well we are filling the mission that God has given us in the world.

W. R. Cullom
Wake Forest. N. C.

Treasurer's Report

WOMEN'S FELLOWSHIP OF EASTERN VIRGINIA

Quarter Ending June 15, 1958

Apportionment

Antioch	$ 15.00
Berea (Nans.)	50.00
Bethlehem (Nans.)	44.87
Bayview	55.00
Christian Temple	93.75
Central	20.00
Dendron	20.00
Damascus	25.00
Eure	14.50
First. Portsmouth	25.00
First. Richmond	15.00
Franklin	85.00
Great Bridge	25.00
Holland	40.00
Holy Neck	41.25
Hopewell	5.00
Isle of Wight	25.00
Little Creek	10.00
Mt. Carmel	20.00
Mt. Zion	7.50
Newport News	50.00
Oakland	25.00
Oak Grove	9.60
Rosemont	100.00
Shelton Memorial	69.00
South Norfolk	60.00
Suffolk	250.00
Union. Hunterdale	36.25
Wakefield	10.25
Waverly	15.00
Windsor	30.00
Warwick	15.00
Total	$1.306.97

Juniors

Berea (Nans.)	$ 25.00
Bethlehem (Nans.)	5.00
Eure	1.35
Portsmouth, First	3.00
Franklin	7.50
Great Bridge	5.00
Holland	5.00
Holy Neck	5.00
Mt. Carmel	8.00
Oakland	2.50
Union. Hunterdale	8.00
Wakefield	1.38
Total	$ 76.73

Cradle Roll

Berea (Nans.)	$ 5.00
Eure	1.35
Portsmouth, First	1.00
Franklin	2.00
Mt. Carmel	1.00
Mt. Zion	1.00
Oakland	10.14
Union. Hunterdale	8.05
Total	$ 29.54

Life Memberships

Berea (Nans.)	$ 10.00
Bethlehem (Nans.)	60.00
Christian Temple	10.00
Eure	10.00
Little Creek	10.00
Mt. Zion	10.00
Newport News	20.00
Suffolk	20.00
Union, Hunterdale	10.00
Total	$ 160.00

Memorials

Berea (Nans.)	$ 10.00
Bethlehem (Nans.)	10.00
Christian Temple	50.00
Great Bridge	10.00
Newport News	30.00
Suffolk	30.00
Union. Hunterdale	10.00
Total	$ 150.00

RECEIPTS

Balance Brought Forward	$ 200.00
Apportionment	$1,306.97
Juniors	76.73
Cradle Roll	29.54
Life Membership	160.00
Memorial	150.00
Spring Rallies	
Waverly	22.95
Suffolk	61.10
Norfolk	55.08
TOTAL	$2.062.37

DISBURSEMENTS

Morris Printing Company (350 Programs)	$ 7.50
Miss Isabel Hemmingway	15.00
Mrs. Ray Gordon	15.00
Mrs. Ray Gordan (Expenses of Mission School)	50.00
Price Printing Company — Reports	13.25
Mrs. J. D. Strader — Convention Treasurer	1.723.34
TOTAL	$1.823.99
TOTAL RECEIPTS	$2.062.37
TOTAL DISBURSEMENTS	$1.823.99
BALANCE IN BANK	$ 238.38

Mrs. Sam P. Frost

FOURTH OF JULY PROCLAMATION

Edwin T. Dahlberg, D. D.,
President,
National Council of Churches

America has declared itself to be a nation under God.

It is at the same time a nation among many other nations, confronted equally with the perils and opportunities of the Nuclear-Space Age.

Independence Day affords us as a people, the occasion for turning again to the Author of our being, to inquire how we may best exercise the liberties for which our countrymen have lived and died, to the end that we may not only be a nation under God, but a world under God.

The promise made by the Almighty to his children in Old Testament times we hold to be valid still today:

"If my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land." (II Chronicles 7:14)

As president of the National Council of Churches, on authority of its General Board, I call upon all of our churches to encourage appropriate observance of Independence Day. We urge that people in every community come together that they may worship their Maker and solemnly commemorate the historic principles by which our founding fathers established our great Republic.

On these occasions, in this centennial year of the birth of Theodore Roosevelt, we might well remember his admonition to Americans:

"The Declaration of Independence derived its peculiar importance not on account of what America was, but because of what she was to become. . . . The duties of American citizenship are very solemn as well as very precious, and each one of us owes to himself, to his children and to all his fellow-Americans to show that he is capable of performing them. . . It ought to be axiomatic in this country that every man must devote a reasonable share of his time to doing his duty in the political life of the community."

In this spirit, such convocations should be dedicated to a humble appraisal of our privileges, blessings and duties as a nation. They should not be exploited, as has sometimes been the case, for purposes of belligerency and national vanity. They should encourage responsible citizenship on the part of all, and special understanding by Christians of their contribution to the building of political processes conducive to human welfare and freedom.

The Fourth of July should be a day of gratitude, reminding us of the noble inheritance we have received from those who lived before us, and of the costly sacrifices that have been made both on the field of battle and in the vocations of civilian life, in behalf of the doctrine that all men are created free and equal. Let us eradicate from our national life all that is contrary to that doctrine, whether it be racial, religious, or economic injustice.

It should be a day of contrition also — a time when we recognize our share of the common guilt of nations for the war and strife that have beset our generation. At the same time that we face realistically the treachery and duplicity of global powers that would destroy everything we know of freedom, we would call for a re-examination of all trade and armament policies of our own that might lead to international fear and misunderstanding, lest we trust too much in the weapons of the flesh and not enough in the armor of the spirit.

Above all, we would charge men and women in every walk of life to dedicate themselves personally and collectively to holy living, turning from the insobriety, obscenity, and carelessness of conduct which mar our good name among the nations. Especially would we appeal to the churches to re-energize the religious faith of the nation, so that once again there may be established in every home a family altar, where fathers and mothers and children may bow daily before the God and Father of our Lord Jesus Christ in supplication for the land that we love. Let it be our prayer that there may be fostered among our people the spirit of true religion, and of patriotism at its noblest and best, so that the glories of America's cities and countryside alike may gleam undimmed by human tears.

The Christian Sun

VOLUME 110 **ULY 15, 1958** **NUMBER 27**

Miss Beatrice George
1207 Seaboard Ave. 12-1-58

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only head of the Church.
2. Christian is sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Organ of the Southern Convention of Congregational Christian Churches.

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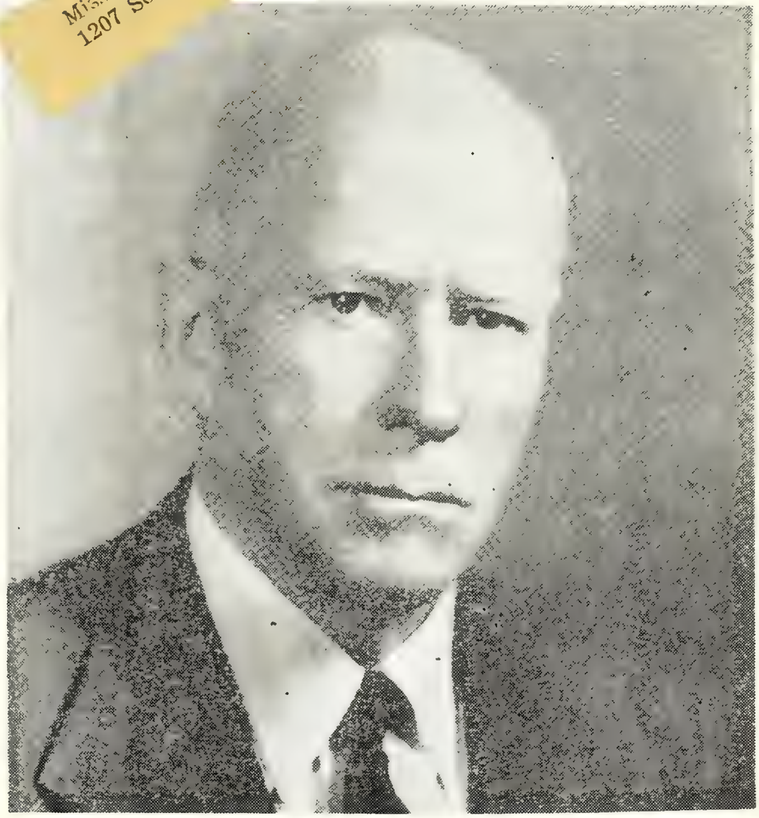

THE REV. DR. RAY E. PHILLIPS

For the first time in its history, the General Council of the Congregational Christian Churches elected a missionary as its moderator.

He is Rev. Dr. Ray E. Phillips, an outstanding social service worker in South Africa since 1918 and for many years director of the Jan H. Hofmeyr School of Social Work at Johannesburg.

Dr. Phillips was the unanimous choice of the nearly 3000 delegates at the opening session of the General Council's biennial meeting. He took office at the close of the meeting June 30, succeeding George B. Hastings, an attorney of Grant, Nebraska, who presided over the recent sessions.

Here And There Among The Churches

St. Peter's United Church of Christ is the name, chosen unanimously July 6, for the new Greensboro church, which has been referred to as Forest Hills Mission.

Dr. John G. Truitt preached at Haw River Sunday morning, June 22. The junior class, of which Mrs. Charles Koch is teacher, led the worship service. Last Sunday **Mrs. Doris Albert** of Pakistan spoke there, and next Sunday **Dr. J. Earl Danieley** will be the speaker.

Convention Stewardship Commission, of which Rev. Joe A. French is chairman, met Monday morning, July 14, at Elon College. Members of the commission, conference apportionment committee chairman, and conference presidents were invited to attend this important meeting.

Union Grove church, near Asheboro, of which Rev. Avery Brown is pastor, will have special services Sunday through Friday of next week, with Rev. John R. Lackey of Winston-Salem as guest speaker. This church held Bible school the third week in June with an enrollment of 70.

More than 200 were enrolled in the two weeks' Bible school at Third Avenue, Danville, with an average attendance of 179. The closing program was given Sunday evening, June 22. Rev. W. A. Rich, pastor of Ingram and Pleasant Grove churches, preached in Danville June 29, while the pastor, Rev. W. W. Hall, was in Boston attending the General Council. Mrs. W. O. Andrews, former missionary, spoke at the Wednesday evening service June 25.

Vacation church school at Southern Pines had an enrollment of 120 and average attendance of 95, with commencement during the opening period of church school June 29.

Mrs. Wofford C. Timmons, is at Southern Pines for the summer according to bulletin of The Church of Wide Fellowship, where her late husband was the pastor.

United Church choir, .. Raleigh, North Carolina, recorded theme music for Terry Waugh's weekly summer educational TV program, Channel 4, University of North Carolina, May 28. The theme: "Bless This House."

Rev. Bland Leebrick, pastor of Apple's Chapel, attended the Rural Ministers' School at V.P.I. in Blacksburk, Virginia last week. This week **Rev. Don Lyerly**, pastor of an Evangelical and Reformed church, will be the speaker at special services each evening.

Rev. Thomas D. Sutton of Palm Street, Greensboro, is serving as guest preacher at special services each evening this week at Pleasant Grove church near Bennett. Bible school was held at this church the fourth week in June with an enrollment of 90. Rev. Avery Brown is pastor.

Miss Clarice Gunn directed the Bible school at Happy Home church, near Ruffin, North Carolina, June 23-27, with Rev. Weldon Madren assisting. Young people did the teaching for the 87 who attended. Following classes the closing day the church furnished refreshments for the group.

Remember the Sunday School Conventions next week:

Tuesday at Rosemont
Wednesday at Wentworth
Thursday at Pleasant Grove
Friday at Ingram

Southern Convention Representatives at the International Seminars for ministers and their wives at Old Orchard Beach, Maine, sponsored by the American Board are: Rev. and Mrs. W. J. Andes and Rev. and Mrs. H. E. Robinson, who were there last week, and Rev. and Mrs. Henry Harman and Rev. and Mrs. W. E. Wisseman who are there this week.

Rev. Oscar B. Wooldridge, Coordinator of Religious Affairs at State College, will preach at United, Raleigh, July 27, while the pastor, Rev. Gaylord B. Noyce, is on vacation. The church newsletter suggests that two ministers of the congregation, Chaplain William Steininger of State Hospital, and Rev. William G. Long of State College YMCA will be available for pastoral assistance while the minister is away.

Summer fellowship suppers are being held for the Haw River church group. The first one, July 27, will be at the home of Dr. and Mrs. J. C. Wilkins, while the ones August 3 and August 24 will be at the parsonage. The church families are divided into three groups and asked to attend a particular night, although they may come to all three if they wish. Each one brings a dish of food and the church furnishes the drink. A Wednesday morning Bible school class for primaries each week in July is another unusual feature of the summer program at this church where Rev. Henry Harman is pastor.

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THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Eastern Va. Sunday School Convention Rosemont — July 22

The 89th annual session of the Eastern Virginia Sunday School Convention of Congregational Christian Churches will be held at the Rosemont Christian Church on Tuesday, July 22, 1958.

The convention will be opened at 10:00 A.M. with the president, Mrs. J. H. Booth, Jr., presiding.

Mr. Raymond Niles of the Rosemont Church will give the address of welcome. The opening worship service will be led by Mrs. Dewey Jones of Rosemont. Rev. Joe A. French, pastor of Hunterdale Church, will speak on "Christian Education in the Local Church." The closing feature of the morning session will be an inspirational address on "Adults and the Sunday School" by Mrs. Marjorie Hereford, Dean of Women of Elon College.

Lunch will be served at noon. There will be three workshops in the afternoon. The one on "Adult Education" will be led by Miss Jacquelin Schuetz; one on "Goals of the Sunday School" by Miss Frances Newman. There will also be one on "Pilgrim Series Materials and Home Cooperation."

Rev. O. D. Poythress will be leading a fourth group, planned especially for those who are not teaching or serving as officers in the Sunday school, but who have enjoyed the fellowship of the Sunday school through the years.

The business session will be held following the workshops. Officers for the coming year will be elected.

Vacation Bible School at High Point was held June 18-27 by **Rex Thomas** of Sanford, ministerial student at Elon College, with an enrollment of 48. The commencement program was in the form of a vesper service on the church lawn, which followed a picnic supper for the entire church group. Thus the church "carried on" while its pastor, the editor of this paper, was attending the General Council.

The Round Robin of the United Congregational Christian Church, Winston-Salem, North Carolina, is a mimeographed paper published by Betty Jo Kash, printer and Virginia Omdahl, reporter. The June issue contained much news of the church, including the fact that the pastor, Rev. John R. Lackey, chairman of the city-wide drive for clothing for Church World Service, reported 8,000 pounds collected for overseas relief; that the vacation school will be held August 4-8; that their pastor will be dean of the Senior High Camp at Moonelon August 10-16, which is one of more than 300 camps sponsored by our denomination each summer; welcomed five new members; and announced joint monthly Workers Conference sessions for their church and Pfafftown.

A sense of loss is felt by the editor and others in our churches because of the tragic death of Dr. Carl Heath Kopf July 1 in the First Congregational Church, Washington, D. C., where he had been pastor for eleven years.

Congratulations and best wishes to Mr. and Mrs. John Kelley, who were married at Leaksville church June 28. Mrs. Kelley was the former Dorothy Foltz, a graduate of Elon College and Hartford Seminary, who served as director of religious education in our Elon College and Burlington, First Churches. On their honeymoon Mr. and Mrs. Kelley visited Winter Park, Florida, where Mrs. Kelley served for several years as director of religious education for the First Congregational Church.

NEWS FROM SOUTH NORFOLK

Frances Newman

Closing exercises of the Vacation Church School of The South Norfolk Congregational Christian Church were held Sunday, June 29, at 7:30 P. M. in the church sanctuary. Average attendance in the Beginners Department was 46, while in the Primary and Junior Department the average attendance was 70. Certificates were awarded to the children by the Department Superintendents: Mrs. Harriette Smith of the Beginners, Mrs. Mary King of the Primary, and Mrs. Pearl Robinson of the Junior.

The following Juniors from the South Norfolk Church are attending Camp Moonelon at Elon College, N. C. this week (June 29 - July 5); Rita Leet, Eunice Bateman, Linda Harvel, Claudia Wagner, Nina Jo Skinner, Ruthie Scharff, Connie Taylor, Billy Meacom, Wayne Whitley and Gatie Etheridge.

Rev. Ronald H. Peters, pastor of the Mellott, Indiana, Congregational Christian Church, was guest minister at the South Norfolk Church, Sunday, June 29, in the absence of the regular minister, Rev. O. D. Poythress, who was attending the meeting of the General Council in Boston, Massachusetts. Mr. Peters served as assistant minister at the Congregational Christian Church in Michigan City, Indiana, and was active in evangelistic work, doing much personal work for the Gideons International before taking up the pastorate two years ago at Mellott, Indiana. Mrs. Peters and their five year old daughter, Donna, accompanied Mr. Peters to South Norfolk for a visit with friends.

Our Forest Hills Mission

Wm. T. Scott

Superintendent and Mrs. Scott attended the services of the Forest Hills Mission in Greensboro Sunday, June 29. The services are being held in the Bessemer Elementary School, and Rev. Carl T. Daye, the new minister, is on the job. His residence is in the new parsonage, 4108 Phillips Avenue. Both Mr. and Mrs. Daye are qualified Christian young people and we anticipate for them a very successful and happy ministry in this joint Congregational Christian — United Church Extension Project.

The Mission has 75 enrolled in Sunday school and on the 29th had approximately 45 in attendance. The morning service was attended by 50 persons. Mr. Daye preached a very helpful sermon. This is a young but enthusiastic group, and now they are in the process of making extensive surveys of the community. They have had the cooperation of the First Evangelical and Reformed and the First Congregational Christian church laymen in the survey work.

It is always a thrill to visit a new church. In a growing city like Greensboro, we have a ministry to perform and it is encouraging to see us take this opportunity. It is also gratifying that as we move toward the United Church of Christ, we are able to begin this new work in Greensboro on a joint basis.

Religion Is Interesting

Mechanics Hall in Boston is a big barn-like building. It is not pretty even when the stage is draped and a big cross is placed in the background. The folding chairs are uncomfortable. It is a place to meet but it has served its day and is soon to be replaced with a modern structure.

The program planned and advertised by the General Council of Congregational Christian Churches had to do with theological discussions and church business. There were no entertainment features. The theme was "The Lordship of Christ." Great theologians told what they thought this means, and people responded by asking questions, and by making statements of their own. Churchmen from around the world told of conditions everywhere, and undertook to make plain what the Lordship of Christ could mean in our revolutionary world. Plans for church work at home and abroad were considered in relation to the Lordship of Christ.

More than two thousand delegates from our six thousand churches were in Boston June 24-30 to share in this strictly religious program. They were joined with another thousand visitors. Services of worship began at 8:30 (daylight saving time) each morning, and ran until near eleven each evening, with time out to eat. Always there was a large group present for whatever was going on. The people were interested.

They were interested in religion. Last year they had joined with the Evangelcal and Reformed Church in the United Church of Christ. The General Council is on its way out, for it will be absorbed in the larger United Synod. Nothing unusual or exciting was expected. People were interested in knowing how the churches were responding to the changes being made so the United Church can help to answer the prayer of Christ for the unity of the Church, and were pleased to know that the income was a million dollars more than the year before. They wanted to know how our denomination through its many boards and agencies can really make Christ Lord in all phases of life all over the world. Religion at its best is excitingly interesting.

We Must Live Together

The new moderator of the General Council has spent nearly half a century in South Africa where many races are mingled, and where white people are fighting fiercely to maintain their supremacy. American Negroes, Indians and white people are members of the Congregational Christian Churches, and when the General Council convenes it is difficult to say that one group is better than another. The people of Hawaii do not look just like the people on the North American continent, but when beautiful ladies of their churches present leis to the speakers on the platform in the customary form, which is with a kiss on each cheek, it is difficult to keep from coveting a place on the stage. The enslaved people of Hungary do not have the same pigmented skin that most Americans have, but their love for liberty and their fight to get it make us a little ashamed of our patriotism. Our neighbors to the south do not like our attitude towards them, and recently displayed that dislike in their reception of the Vice President of the United States. Democracy is challenged by Communism in almost every corner of the globe.

World travelers at the General Council told us that we must live with the people of the world. Most of those people are very poor while we are enviously rich; they believe in different religions, or none at all, while we profess faith in Christ as Lord of life; their customs and culture are strange to us; some of them are eager to see our economic destruction and are willing to conquer us at the first opportunity; yet we must live with them, or not live at all.

Evidence is adequate to make us believe that world civilization could be destroyed in a matter of minutes. War now is human suicide. If the bombs that are now ready were released their explosion and deadly fall-out would likely leave no human life on our planet. Whether we like it or not, we live with the people of the earth, or we do not live.

This makes the religion of Jesus a necessity. It gives missions urgency. It makes the business of the church superior to all other business.

Glimpses Along The Way

A trip to the General Council is exceedingly interesting to one who has been attending since the one in Seattle when Congregationalists and Christians united in 1931. Roads are better now than they were then, better than when the Council met in California, or even when it met in New Haven four years ago. It is easy to get where you are going when there is a throughway or turnpike on which to travel.

Leaksville church was our first stop. Rev. and Mrs. Newton were there, the man and woman who served that pastorate for seventeen years. After the morning service in which Mr. Newton consecrated a baby and the editor preached, a luscious dinner was served in the basement of the church, and friendships were renewed.

One reason for attending a Council is to meet old friends. Superintendents remind us of the beginning of that office in the Southern Convention. Preachers who have served with us here and are now working elsewhere assure one of the unity of the fellowship. Missionaries, heroes and heroines of the faith, come from the far places of the earth with news of "the family out there." Some of them we have known for years. Denominational leaders whose spirits refresh one are seen busily engaged in making the Church move forward. Delegates, known and unknown, are friendly folk with whom it is a delight to converse. Representatives of other denominations come to bring greetings and to extend good wishes. All of this is an enriching fellowship that is greatly to be desired.

It was good to see George B. Hastings, an attorney, presiding over the Council. For two years he has gone up and down the land stimulating the thought, inspiring the heart, and consolidating the courage of the people called Congregational Christian, and for a week he presided with dignity, fairness and vigor over the national assembly of the people his great heart enfolds.

The next session will be in connection with the Synod meeting of the United Church of Christ in 1961. The place is yet to be decided, but urgent invitations were received from Seattle, Washington, Colorado Congregational Christians and Evangelical Reformed Churches, and from St. Louis, Missouri.

To make Christ Lord in all phases of life and in all areas of the world seemed to be the primary concern of the 3,000 people who composed the General Council of 1958. If that becomes the primary concern of the members of our 6,000 churches the next Council will have more glowing reports of progress than have yet been made.

About * * *

THE RECESSIONAL

Few poems in the English language are known to as many people as the Recessional by Rudyard Kipling. This brief ode has swept through the minds of countless millions and yet, had it not been for the quick apprehension of an American woman, it is almost certain that the work would never have known the light of print.

The Recessional boasts of the might of England and a warning that her power would wane unless her people kept in mind their final dependence, not upon themselves, but upon a Divinity, a Providence greater than any armed forces on land or sea. All this— anl far more—is fully interpreted in the first stanza of the poem which immortalized Kipling.

God of our fathers, known of old—
Lord of our far-flung battle-line—
Beneath whose awful hand we hold
Dominion over palm and pine —
Lord God of Hosts, be with us yet,
Lest we forget — lest we forget!

In July 1897, Miss Sara Norton, daughter of the famous American scholar, Charles Eliot Norton, was visiting Mr. and Mrs. Kipling at Rottingdean in Sussex. Earlier in the year Kipling had witnessed a gigantic naval review and army maneuvers, all displayed with tremendous, conscious pride of British might. The spectacles impressed Kipling and he wrote the Recessional. It was out of such a patriotic spirit that Francis Scott Key wrote the Star-Spangled Banner 83 years before.

In the course of Miss Norton's visit she noticed Kipling taking papers from desk drawers, glancing at them and retaining some while tossing others into a wastebasket. It occurred to Miss Norton that it might prove interesting to see just what Kipling was throwing away.

So she asked permission to pry through the wastebasket and, this given, began to dig around among the papers. Looking at one paper she paused and told Kipling she thought the poem was worth keeping; indeed she went so far as to say that she thought it worth printing. He reluctantly consented to her wishes and dispatched the lines to The London Times. The next day the poem appeared, elaborately displayed. The lines were the Recessional.

Before Kipling had dispatched the poem, however, Miss Norton suggested the haunting repetition of that famous line, "Lord God of Hosts, be with us yet, Lest we forget — lest we forget!" So, in a sense, it might be said that an American had a part in writing of that poem which takes so high a rank among the works in the English language.

C. B. Riddle

This Interested Me

Emily C. Lester

In the home of Dr. and Mrs. W. W. Sloan of Elon College I recently met Mrs. Doris Albert of Lahore, Pakistan, who is as charming and attractive a woman as I have ever had the privilege of knowing. It is easy to see where Douglas Albert, student at Elon College, gets those qualities of friendliness, courtesy, and understanding which have endeared him to many in the Southern Convention!

There are two other members of the family — Mr. Albert is going to the World Council of Christian Education meeting in Japan this summer as a representative of the Y.M.C.A. of Pakistan. A son, Ernest, has finished pre-medical work at High Point College and is now attending Duke. Out of his savings he provided about half the money for his mother's round-trip plane fare to the United States.

When I saw Mrs. Albert she was in the process of making saris (the graceful garments which women of her country wear), for all her luggage had been lost en route (let us hope it has arrived ere this is printed). It contained ten saris, including her lovely engagement and wedding ones, which of course are irreplaceable. Bouneva Farlow Joyner has loaned her three she brought back from Ceylon.

Because of delay in being granted a passport, Mrs. Albert could not arrive in time for our School of Missions. However, it is planned that she will visit many of our churches, in addition to meeting our children and young people at Moonelon. I covet for all of you the opportunity of meeting her and hearing her speak.

RECESSIONAL

The tumult and the shouting dies;
The captains and the kings depart;
Still stands Thine ancient sacrifice,
An humble and a contrite heart:
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!

If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe,
Such boasting as the Gentiles use
Or lesser breeds without the law:
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!

Learned Peddler

An advanced student of philosophy hitch-hiked a ride with a Jewish junkman, and thought to pay his way by sharing some of his own enthusiasm and understanding with the peddler. The junkman, however, raised some basic questions so ably that the scholar's assumption of superiority was badly shaken!

A university library a few years ago received a set of Tibetan scriptures and its only qualified Tibetan scholar set out on the tedious task of translation. He received an offer of assistance from a plumber who had for years made a study of the same rare language!

I pass on these incidents not to show that scholars are stuffed shirts. Quite the contrary, I mean to show that not all people find the intellectual life stifled as they enter the non-academic vocations most of us must follow. The junkman had a copy of Spinoza in his dirty pocket. The plumber had a hobby for his mind.

Christian faith, with its knowledge that life is more than meat has in it a drive towards personal fulfilment. Certainly bread-winning, child-rearing and home-making are a part of the Christian calling, but so too is the development of the whole person through creative leisure. If the summer's pace is easier for you don't use all the extra hours in spectator sport by the TV screen. Read an extra book or two of a deep and thoughtful sort: develop a skill, use your own hands at something creative. The love of God, said Jesus, is with heart and soul and strength and **mind**. The peddler, too, can be a man of wisdom.

— Gaylord B. Noyce
United Church, Raleigh

Pastor's Paragraphs . . .

SUMMER ACTIVITIES

By the time our July Newsletter reaches your homes, I will have attended the 14th bi-ennial sessions of the General Council, our national denominational body, which are to be held in Boston, Massachusetts, June 22-30, and will be en route home again. I have been looking forward to this splendid opportunity to become re-acquainted with the total work of our fellowship, to renewing acquaintances with old friends from all over the country and, especially, to the fact that my wife will be accompanying me and that we may be away together for more than just overnight, for the first time in four years. There is no way to impart, to anyone who has never had the privilege of attending a full-scale national church meeting, the tremendous thrill which this experience can be for any person committed to the life and work of his church. Suffice it to say that I am deeply grateful to all of you who have wanted me to represent our local church (only those churches with more than 1,000 members have the privilege of nominating their own delegate), that we shall faithfully attend every important meeting of the week, and will be happy to present any such report as may be helpful to our own church, upon our return.

Every Sunday since the middle of May I have expected the "Summer slump" to begin, in terms of greatly decreased attendance and participation in the Church School and our morning worship service. I am happy to say that, with the exception of last Sunday (Father's Day, June 15), when it poured rain for two-thirds of the day, I have been pleasantly surprised because the "slump" did not begin! While I do not enjoy looking at empty pews, as is true with any minister, my real concern is with the fact that your church needs you, and you need it, just as much during the Summer months as at any other time in the year. I will hope, therefore, that all of you will continue to support every phase of our life and program together, even though these are greatly diminished, straight through until Fall.

There will be no issue of the Newsletter in August, so this is my last opportunity to communicate with you, in print, before I return from vacation at the beginning of September. Please know that each of you will be very much in my thoughts and prayers while I am gone and that, God willing, I shall hope to return to you and to the ministry of our church refreshed in body, mind, and spirit at the beginning of our Fall program. May God attend each of you and yours with His richest blessing wherever you may be and in whatever you may do in this season.

— George D. Alley
Suffolk Christian Church

* * *

HOW THE WORLD CAN BE SAVED

This world can be saved from political chaos and collapse by one thing only, and that is worship. For to worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open up the heart to the love of God, to devote the will to the purpose of God.

**— William Temple quoted in
Shelton Memorial bulletin.**

* * *

ON BEING A CHURCH MEMBER

People join churches, or refuse to join them, for reasons almost as numerous as people. But whatever the reasons, two categories seem to emerge. First there are those who do not join unless they feel the church is good enough for them and their families. They are careful to find out whether the creed or faith of the church is in substantial agreement with their own. They are careful to determine what the social level of the church is, whether there may be some advantage to them in their association with the people, whether the educational program and the organizational activities are to their liking. They are likely to be sermon-tasters who want to make sure the minister never offends by expressing theological or social views contrary to theirs. They are reluctant to get involved in the church's work, usually being much too busy with other things. They don't have time to sing in the choir or serve on a committee or teach the children in Church School. In short, they judge the worth of a church by what they get out of it, are unloving in their criticisms, and are easily provoked. People in this category seldom stay long, but move on to other churches, blindly searching for what they shall never find.

In the second category, generally speaking, are people who are slow to join a church because they feel unworthy. They do not feel they can measure up to the church's high standards. To them, the church is a sacred institution, not by any to be entered into lightly or unadvisedly. They endure turmoil of soul, for to them the act of uniting with a church is the equivalent of joining the body of Christ. The occasion is one of holiness, a sacrament, in which they soberly take vows to give their all in the service of God through the church. They do not join a minister, but the Church Universal and there their loyalty remains. They do not join to be served, but to serve. When they inquire about the social level of the church, its several organizations and activities, the quality of the preaching, and so on, they are thinking of where and how they can apply themselves that the church's weaknesses may be made strong, that its usefulness to God and man may be increased. They join in the acknowledgment of their imperfections, seeking the grace and the help of God. They join as humble learners, with minds open to new truth and new ways of doing things. Such people are the backbone of the church — or as Jesus put it, "the light of the world." They are the true children of God.

It is never a question of whether the church is good enough for us, but of whether we are good enough for the church. We should come to it as humble petitioners, overjoyed that God willingly accepts into his family such as we are.

— Frank E. Ratzell
Asheville Congregational

Almost 250 children were enrolled in the vacation school at Suffolk church June 9-13, conducted under the leadership of Mrs. E. C. Wilkins, director of religious education.

A GROWING CHURCH depends upon:

A. A plan for new people to visit our church.

B. A worthwhile program that will appeal to new people.

C. A plan of challenging for membership those who show interest.

NOTE: The first step rests mostly with the members. Are you bringing your friends and neighbors with you? Why not? This is the secret for **Church Growth.**

—Bulletin, Church of Wide
Fellowship, Southern Pines,
North Carolina

Report Of National P. F. Meeting

Dear Fellow PF'ers:

I wish to thank you for the honor of serving as one of your delegates to the Joint National Council of 1958 held at Union Theological Seminary, New York, N. Y. The experience was enriching, challenging, and exciting. I pray that I will prove worthy of being one of your delegates.

I was proud of you because you are an excelling convention. May we not be complacent though, but may we strive to make the best, better. Let's make our Pilgrim Fellowships growing ones by supporting our local, conference, convention, national, and international programs. Christ's work demands willing followers. Let's not let Him down.

Joint National Council was not a giant rally! It was not a place where we went to learn our jobs. We didn't have many speeches or make much show. We worked at Joint National Council. We exchanged ideas and gained wisdom and saved time for fun and fellowship too. From all of this we developed program emphases for each of our three commissions — Faith, Fellowship, and Action — for the years 1958-60. This Joint National Council represented a dream, a dream of union with the Evangelical and Reformed youth. It was a **Joint** National Council of Congregational Christian and Evangelical and Reformed youth. We worked together; we planned together; and we shared together. Our fellowship was one which is only experienced by ones united under God.

Nancy Rountree

I am looking forward to seeing all of you at your conference rallies to share with you more fully the wisdom I gained at Joint National Council. In the meantime if I can be of any assistance to you in your Pilgrim Fellowship work, please do not hesitate to call upon me. My address is, Sunbury, North Carolina. See you at your rallies!

In Christian love,
Nancy A. Rountree

SPECIAL SERVICES AT RAMSEUR

Judy Maness

The Ramseur Congregational Christian Church had two impressive services Sunday, June 15.

The morning worship service was dedicated to our fathers. In the church bulletins were the names of fathers and the children who gave an offering in honor or memory of them. These contributions went into the building fund for our new parsonage. Traditional Father's Day hymns were sung. A poem in honor of fathers was read by Miss Judy Maness. Mrs. Ruth Brown read a poem in memory of fathers. The pastor, Rev. Garland Bennett, delivered an inspiring message for fathers. Five new church members were added in closing the special service.

Sunday evening our Bible School held its commencement. We had a very successful week with the average of 65 pupils a day. The church is proud of the work the teachers, helpers, and pastor did in the Bible School.

Youth Sunday was observed at Hunterdale, Franklin, Virginia, June 22, with Sheliah Gardner, Bradley Hasty, Harold Turner, Stephen Fowler, Alvis Barrington, Jr., William G. O'Brien, Jr., and Carol Ann Smith participating. The topic for the sermon by the pastor, Rev. Joe A. French was "A Top Coat," (Colossians 3:14). As a part of the offering Christine Cobb presented a $70 check to send food to the hungry of the world and Cheryl Blythe presented the Vacation Bible School offering for Miss Eleanor Wilson and **Morning Star** VII.

Revival services at Happy Home, where Rev. Weldon Madren is pastor, began last Wednesday and will continue through Friday of this week with Rev. Melvin Dollar, pastor of Rosemont, South Norfolk, as guest minister.

LONG'S CHAPEL HONORS MEMBER

Mrs. Hassel L. Chandler

The Women's Fellowship of Long's Chapel Christian Church recently gave to Miss Majorie Warren a "Life Membership" in their organization, in recognition of her loyal and unselfish services.

Miss Warren, who is one of the charter members, has contributed much to the growth and development of the Fellowship.

With enthusiasm and love she is ever ready to lend a helping hand with all the activities of the church.

VACATION BIBLE SCHOOL AT HOPEDALE

Mrs. T. Otis Carey

The D.V.B.S. was held at Hopedale Christian Church June 8-13. The program for the parents and friends of the ones attending was presented at 7:30 June 15. We are happy to have had 72 registered for our school.

The teachers and workers were as follows:

Supt. Mrs. Otis Carey, Mrs. Claude James, Asst.

Beginner Dept: Mrs. Evelyn Warren, Mrs. Barbara Faucett.

Primary Dept: Mrs. Nannie Mae Wade, Mrs. Doris Handy.

Junior Dept: Mrs. Catherine Phillips, Mrs. Louise Hopkins.

Intermediate Dept: Mrs. W. M. Hackney, Miss Julia Jones.

Music was directed by Rev. and Mrs. John Permar. Hopedale church is very proud of their "Permars" as they are called.

Rev. and Mrs. Permar have done a swell job in the interest of music with the children in the D.V.B.S. Every class used songs to carry out their theme of work. Mr. Permar used colored slides to help tell the story of the songs. These pictures were changed during the song when the thought changed.

The children were graded on their daily Bible study and nine year old Micheal Warren, son of Mr. and Mrs. Elmer Warren, had an over all average of 99 on his work and was presented with a Bible from his teacher for attaining this honor.

The Beginners Class had a perfect attendance with 14 on their roll.

We feel we have had a very successful school and it was my very great pleasure to act as the Superintendent.

Moderator Phillips

The Hofmeyr School, one of the model institutions of its kind, was established by Dr. Ray Phillips to train Bantu and other non-Europeans for social work among their own people.

During his four decades in South Africa under the American Board of Commissioners for Foreign Missions, Dr. Phillips' efforts to improve the lot of the less favored peoples there attracted international attention:

He founded the Pathfinder movement that grew into a Boy Scout organization of 16,000 members. He started the Bantu Men's Social Center in Johannesburg, only meeting place for African men in this city of more than a million people. To bring instruction and wholesome entertainment to men and youths in the trouble-breeding mine compounds, he introduced a movie circuit which now includes every mine of consequence in the Transvaal.

A member of the national council of the Y.M.C.A. since his earliest days in South Africa, he was the director during World War II of all 'Y' work for non-Europeans in 50 military camps.

He has been active on numerous official commissions and committees dealing with such problems as housing, wages, education and juvenile delinquency among the 400,000 Africans working in Johannesburg.

As chairman of the city council of Moroka, an emergency camp outside Johannesburg, he was "mayor", counsellor and advocate of a sprawling shanty metropolis of 75,000 non-whites.

A top authority on the inter-racial problems of South Africa, Dr. Phillips is the author of three books on the subject, "The Bantu are Coming", "The Bantu in the City" and "The Crux of the Race Problem". He is now working on a fourth book.

A native of Hawthorne, Wisconsin, Ray Phillips was educated at Duluth, Minnesota, high school, Carleton College, Northfield, Minnesota, and the Yale Divinity School. He received his Ph.D. from Yale in 1937.

Mrs. Phillips, the former Dora Larson of Clarkefield, Minnesota, was also active during their many years in South Africa. She served as chairman of a hospital's board of managers, chairman of a committee of European women who ran a hostel for working African women in Johannesburg, treasurer of a home for delinquent girls, national secretary-treasurer of the Zenzele Y. W. C. A. which today includes 60 African groups scattered throughout the Union of South Africa; and national president of the 36,000-member African Girl Guides.

Dr. and Mrs. Phillips have a daughter, Dr. Ruth Trotter, a practicing physician of Cambridge, Massachusetts; and two sons, John Phillips, an associate professor of Astronomy at the University of California; and James Phillips, a scientist working on a government nuclear project at Los Alamos, New Mexico.

WORLD AFFAIRS INSTITUTE

An unusual opportunity for North Carolina and Virginia churchmen to become better equipped as world-minded citizens is the World Affairs Institute at Black Mountain July 25-27.

Co-sponsors are the American Freedom Association and the N. C. Council of Churches through its committee on National and World Affairs; a number of civic organizations are also cooperating in this project.

The program covers two major areas: (1) the scientific facts about radioactive fall-out resulting from nuclear explosions; and (2) the proper way to achieve order in the world.

Featured on the program are such leaders as Navy Captain John Morse, on the staff of the Chairman, Atomic Energy Commission; Dr. James Arnold, Princeton University Chemistry Professor; Professor Sohn of Harvard University and Robert Reno, New Hampshire attorney, both of whom collaborated in the book "World Peace through World Law" just published by the Harvard press; Telford Taylor, one of the Nuremberg trial lawyers; and Harry Golden, Charlotte editor. Clarence Streit is tentatively scheduled to appear.

Write to the North Carolina Council of Churches, Box 6637, College Station, Durham, for further information.

—Church Council Bulletin
N. C. Council of Churches

DELEGATES TO THE GENERAL COUNCIL

Boston, Massachusetts
June 24-30, 1958

EVA Conference

Rev. W. A. Grissom, Rev. Frank R. Hamilton, Mr. Wm. F. Lawrence, Rev. Olin B. Pendleton, Mrs. Olin B. Pendleton, Mrs. W. B. Williams, Mrs. Melvin Dollar, Mrs. G. D. Alley, Rev. O. D. Poythress, Mrs. W. A. Grissom, Rev. Hugh Lassiter and Rev. Chas. F. Pegram.

ENC Conference

Rev. Lowell A. Smoot and Mrs. Lowell A. Smoot.

WNC Conference

Mr. Hubert Beane, Rev. Winfred Bray, Mrs. Clyde L. Fields, Mrs. F. C. Lester and Rev. L. M. Presnell.

NCVA Conference

Mrs. Wm. J. Andes, Rev. Arthur M. Brown, Mrs. Arthur M. Brown, Mr. Martin T. Garren, Mr. R. W. Morton, Jr., Mrs. R. W. Morton, Jr., Rev. Wm. T. Scott, Jr. and Rev. W. W. Snyder.

At Large

Rev. G. D. Alley, Rev. Wm. J. Andes, Rev. Melvin Dollar, Rev. Clyde L. Fields, Rev. W. Walter Hall, Rev. F. C. Lester and Rev. H. E. Robinson.

Superintendent

Dr. William T. Scott

Visitors

Mrs. Chas. F. Pegram, Mrs. Hubert Beane, Elizabeth Lester, Dorothy Lester, Harry Lester and David Andes.

BIBLE SCHOOL AT LIBERTY, VANCE

Mrs. D. L. Stokes

The daily vacation Bible school was held at Liberty (Vance) church, near Henderson, North Carolina, the second week in June with an attendance of 55. Mrs. Nelson Falkner was principal.

The general theme for the week was "Jesus," with the kindergarten class using at its topic "Children Learn From Jesus"; primary, "Jesus Went About Doing Good"; Juniors, "Jesus Is His Name"; and Junior High, "Fairest Lord Jesus."

Commencement exercises were held on Children's Day with a good attendance of parents and friends. Rev. Lowell A. Smoot, pastor, planned his sermon for the children, using as his topic "The Big Black Bug." He stressed responsibility and courtesy, which was not only meaningful to the children but to the adults. The choir was filled to capacity with members of the Junior Choir who sang "Jesus and the Children."

Laymen Hear Challenge

"Purporting to be a Christian in a casual way, or in name only, is frivolous, insignificant, and blasphemous!" a Connecticut business man told Congregational Christian laymen from over the nation in Boston June 29.

John H. Ives, Bridgeport, Conn., who is chairman of the administrative committee of the Office of Communication, Congregational Christian Churches, declared before the denomination's Laymen's Fellowship that what today's Christian does, says, and thinks "now bears its mark on the entire world."

"Due to modern transportation and communication techniques, as contrasted with those of Jesus' time," said Mr. Ives, "whether we realize it or not, we are casting rays of sunshine or shadow, encouraging faith and trust or doubt and fear, and building love or hate, across the face of the earth."

The men's gathering was held at Old South Church, Boston, Sunday afternoon in connection with the fourteenth biennial session of the General Council of the Congregational Christian Churches. William Smith, Madison, Wisconsin, attorney who is chairman of the fellowship, presided.

Mr. Ives who retired this winter as chairman of the Missions Council, and who has surveyed Christian missions over the world, said that in world affairs Christian interest is at stake more than business interests.

"The United States is viewed as a Christian nation," he pointed out, "and what we do or do not do, and how we do and say, has a tremendous reaction on the entire world . . . We are on a pedestal."

"But don't think for one split second our reflected statue is loved, admired, and envied by all the world, or even a small part of the world. At this very moment, the statue looks more like that of the devil than that of Christ to millions and millions on this globe, and certainly we must be aware of the weakness of the pedestal itself," he declared.

As the "succesful businessman keeps alert to changing times, keeps informed by more than casual reading of his trade paper," and "is well advised as to government policies, especially when applicable to his business," Mr. Ives, a prominent Bridgeport realtor, told the men, so must the Christian laymen, who is the same individual, study his Bible, "the most widely published guidebook ever known to man"; read denominational publications with the thoroughness and enthusiasm he applies to trade journals, and "keep constant vigil" on government policies and officials as they affect Christian interests.

In addition, this Christian layman, as in his business life, is constantly called upon to make personal decisions, said Mr. Ives. "I dare say that a day never passes but that each of us consciously or unconsciously makes one or more decisions involving our Christian faith. It is possible some of our unconscious decisions should rate more consciousness, and it is probably true that many of our conscious decisions are arrived at haphazardly or without prick of conscience," he told his audience.

Mr. Ives felt that Christians are called upon to make decisions involving proportionate giving to the church; contribution of their time and talent; care in their "practices and utterances" in relation to their fellowmen, and decisions to suppress personal ego to God's Will and Christ's teachings.

Men's Fellowship Club was organized at Rosemont church, South Norfolk, June 18, when Dr. H. S. Hardcastle spoke to the group on "The Structure of the Congregational Christian Church." Officers elected are: Robert Evans, president; H. R. Morrison, Jr., vice president; Charles Phelps, secretary-treasurer; Don Liverman and W. P. Nothnagel, program committee; Don Jackson, Myron Winslow, W. J. Phillips, Mack Miller, David Comfort, kitchen committee; Beauford Dobbs, John Halstead, St. Clair Dudley, Luther Bondurant, telephone committee.

ELON PRESIDENT AT INTERNATIONAL COUNCIL

President J. Earl Danieley attended the International Congregational Council meeting in Hartford, Connecticut, July 2-9, where he served as a discussion leader during the small groups discussion periods.

National church groups to be represented at the meeting, which has "God Speaks to Our World" as its theme, include organizations in the United States, England and Wales, Scotland, Ireland, South Africa, Brazil, Finland, Holland, Sweden, Canada, South India, North India and Japan.

Dr. Danieley's Anniversary Is Observed

An early morning service of prayer and meditation, July 1, marked the beginning of Dr. J. Earl Danieley's second year as president of Elon College. He assumed his duties exactly one year ago with a similar service, at which he dedicated himself and the college to a program of Christian service in the field of higher education.

Speaking of the new year Dr. Danieley said, "Today we begin our second year together at Elon College. All of us, faculty, students, administration, alumni and friends, have special responsibilities and opportunities, because Elon is a Christian college."

"It is appropriate," he continued, "that we join in this service of worship to give thanks for the opportunities for service during the past year and to seek guidance and strength for the challenge which is ours in the year ahead. May God guide us all to a fuller understanding of his will for our lives, and may we dedicate ourselves more completely to the service of God and our fellow man."

The musical program for the morning service featured Mrs. Jenneatte Isaacs Hassell, organist, and Charles Lynam, baritone, each of them Elon College graduates in the field of music.

Approximately 100 faculty members and friends attended the service.

A small cake bearing one candle was waiting for Dr. Danieley when he returned to his office. It was prepared by college kitchen personnel to commemorate the observance of his first anniversary as president of the college.

The Thirteenth Annual School Of Missions

Mary H. Booth

The 13th Annual School of Missions of the Women's Fellowship of the Southern Convention which was in session at Elon College, June 17-20, was the largest and one of the best ever held.

The Registrar's report shows these figures: Total number in Dormitory — 128, Day Registrations — 216. These registrations include 230 persons. Dormitory Registrations according to Conference: North Carolina — 52; Eastern Virginia — 62; Valley Virginia — 11; Visitors — 3; Day Registrations— Eastern Virginia 4; North Carolina — 122. There were 47 churches in North Carolina Conference represented, 23 in Eastern Virginia Conference and 4 in the Valley of Virginia. There were 24 minister's wives living in the dormitory and 13 who attended by the day.

Mrs. A. L. Hook, wife of Professor Hook at Elon College, has attended all 13 Schools of Missions. For her it is still an experience she would not want to miss.

Although the schools are somewhat alike, each one is delightfully different.

Dr. Arthur Mason Brown who has lived in Lebanon gave such a vivid picture of conditions in the Middle East that I feel sure all who heard him are anxious to get into the study on the Middle East. We have a keener interest, too, in the happenings we read about on the front pages of our newspapers now concerning this part of our world.

Dr. and Mrs. Sloan kindled our interest in Mexico and Puerto Rico as they told of experiences they had while visiting these countries.

These two countries and Hawaii are included in the home study theme, "Concerns of a Continent." Mrs. Olin Pendleton brought us a most colorful presentation of Hawaii. Dressed in Hawaiian costume, she explained the colored slides which told the story of the work at the Church of the Crossroads where Rev. and Mrs. Pendleton served for 3 years.

The Bible Study on the book, "WE BELIEVE" by Robert V. Moss, Jr., was ably presented by Mrs. Guy Benchoff, past president of the National Women's Guild of the E. & R. Church. A thoughtful study of this theme and a conscientious searching for a personal answer is going to mean much to the total program of our church work. One statement that Mrs. Benchoff made is still ringing in my thoughts: "If a church has one pastor and 200 members, that church should have 201 ministers!"

There were so many good things that I cannot mention them all. The seminars and workshops were informative and helpful. The worship service held in Holt Chapel at the Children's Home, conducted by the children, was an outstanding occasion. We especially enjoyed having the international students who are at Elon speak to us and talk with us afterwards. At this same session Louis Wilkins was honored. Louis was graduated from Elon in May and will sail for Turkey in August where he will teach for 3 years under the auspices of the American Board of Commissioners for Foreign Missions.

The early morning communion service held in the upper room in McEwen dining hall was very impressive. Dr. W. J. Andes conducted the service as we sat around the tables which were arranged in the shape of the cross. There were white tablecloths on the tables with a simple arrangement of evergreen down the center of each table. At the center of the cross formed by the tables was a rustic cross with an arrangement of flowers at the foot — this symbolizing life and beauty flowing from the Cross.

Mrs. W. E. Wisseman conducted the closing session of the School of Missions. She used a poem by Ernestine Hoff Emrick which spoke such a meaningful message to the women who now would be leaving this "Mount of Vision" to return to their daily duties. But in the thought of the poem we may keep our thoughts in lofty places while we perform the lowly tasks.

"A bit of leaven helps a woman rise
To view her daily tasks thru spirit-eyes.
With this enlightened sight, she then can feed
Her family — bread of life indeed.
And nevermore shall housework be
A meaningless monotony!"

P. S. Many women were asking where they could get this poem. It may be obtained from the The Women's Guild of the Evangelical and Reformed Church — 2969 W. 25th Street, Cleveland 13, Ohio. It is entitled "His Kingdom in My Kitchen", price 25c.

WOMEN'S FELLOWSHIP REPORT BLANKS

It will soon be time for reporting Southern Convention Women's Fellowship work for the year which closes August 31!

Blanks were mailed on June 26 and 27 to all people responsible for reporting.

The procedure is the same as last year, but for the sake of any new officers it might be well to review.

Some time ago each local society president received a report blank which she was to use as a sort of work sheet for compiling her year's work. A second blank will be coming to her now from her district superintendent. This the society president is to fill in and return to her district superintendent. From these local society reports the district superintendent gathers material for her report to the president of her conference. The district superintendent is also responsible for sending information to each area chairman in her conference — Christian Education, Missionary Education, Friendly Service, Social Action, Spiritual Life, Stewardship. The area chairman in turn reports to the convention chairman.

All of these blanks have been mailed. If you are an officer responsible for reporting and did not get your blanks and will contact me I will be glad to supply them.

Mrs. Robert A. Whitten
Box 355
Winchester, Virginia

Mission Board

COMMITTEES

EXECUTIVE:

Melvin Dollar, Chairman; Carl Wallace, Secretary; Mrs. F. C. Lester, Mrs. W. E. Wisseman, Fred Allred, Henry Robinson.

FINANCE:

R. T. Grissom, Chairman; Mrs. Ray Gordon, Mark Andes.

MISSIONARY EDUCATION & PROJECTS

Mrs. W. E. Wisseman, Chairman; Gaylord B. Noyce, Harvey Carnes, Associate Supt. Ex Officio.

MINISTERIAL RELIEF

Rex Powell, Chairman; Lowell Smoot, Dr. W. T. Scott.

Care Package Reaches Casa Mia

Teofilo Santi, Director

Through the Congregational Christian Service Committee we have received a gift of a ten dollar CARE food parcel from the Southern Convention. To all of you who have sacrificed and saved to make this gift possible we send sincerest thanks and gratitude. It is the spiritual and material help which comes from kind friends like you which enables us to help the needy brethren with whom we are privileged to work. The road to rehabilitation is a long and hard one for them, but the friends who care enough to share give them hope and encouragement.

Activities at CASA MIA proceed in varied ways, trying always to meet as many of the needs of our folks as we can. As the demands for strictly scholastic work lessen, we can give more emphasis to vocational activities. Sewing, knitting, needlework, and pattern drafting and tailoring occupy the interests of little girls, teen-agers, and their mothers. A group of thirteen and fourteen year olds has completed the project of making new cotton print dresses for all our girls, and short pants for all our boys. All our groups have the practice of making some things for themselves and some things for others. They too like to experience the joy of being able to share of their talents with others. The book-binding project continues to provide much interest for a group of 36 little boys. Since the beginning of this year a project in cameo cutting has been progressing very well. This group is also getting special instruction in design. More recently a younger group have begun work with seashells. The teen-age boys have had a busy season with their various athletic events and occasional cultural programs. Some of them are planning to attend the World Council of Churches Work Camp near Rome. For all of the youngsters the daily meal program is of great importance. The daily medical clinic serves the needs of our boys and girls, as well as those of many and many of the needy folks in the area. Thank you for your continuing prayers for and interest in our Italian Service Mission.

SOUTHERN PINES WOMEN HAVE GOOD YEAR

The Women of The Church of Wide Fellowship, Southern Pines, N. C. closed their 1957-58 year with the May monthly meeting. During the year their 5 circles studied Psalms and on three occasions heard speakers relate their impressions of Japan while living and visiting there.

In April Mrs. W. E. Wisseman, Mrs. O. H. Paris and Mrs. W. C. Paris of Greensboro, N. C. visited with the group and Mrs. Wisseman gave an inspiring and challenging talk on the theme, "Christ, The Church and Race."

In May Mrs. Glenn White and Mrs. Bill Simmons of Pittsboro visited the regular monthly meeting and Mrs. White, Sanford district superintendent, spoke on the work of the district and its relationship to the local fellowship. At this time annual reports were submitted revealing that all apportionments and goals had been met. Life Memberships were presented to Mrs. Harry Pethick and Mrs. Louis Schiepers. The following new officers were elected and they are now busy with plans for the new year which begins in September.

President, Mrs. R. M. Cushman; 1st Vice President, Friendly Service Chairman, Mrs. Earl Parker; 2nd Vice President, Christian Education Chairman, Mrs. Carl Wallace; Secretary, Mrs. Eliza C. Tremble; and Treasurer, Mrs. Everett Walker.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

July

TREASURY DEPARTMENT OF AMERICAN BOARD

20—**Earle E. Smith,** Assistant Treasurer, is "in charge of transportation." That is not as simple as it might sound, for he is responsible for securing tickets and visas for missionaries and staff members, and for seeing that their belongings are shipped to the far corners of the world. He is very efficient, having done it for 28 years.

INDIA

21—**The National Christian Council of India.** Organized in 1913 and reorganized in 1923 there are 18 provincial councils under it. Part of its stated purpose is: "To promote common thought and, where possible, common action on questions affecting the entire Christian movement in India."

22—**Rev. Raymond Dudley,** whom many in the Southern Convention know because of his visits in this area, served for 25 years as a missionary to India, since 1944 as Secretary for India and Ceylon, and now is on leave of absence to become consultant on the staff of the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches and is living in Geneva, Switzerland.

MADURA MISSION

23—Work here centers in the city of Madurai and reaches out through six other regular stations. Hospitals, clinics, social service centers and all of the schools except American College and Lady Doak College are now a part of the Christian program of the Church of South India. Training of lay leaders is important, as is emphasis on public health service and preventive medical work.

24—**The Church of South India** is made up of 350,000 Christians of Anglican, English Methodist, Presbyterian, and Congregational backgrounds. The Madura-Ramnad Diocese includes 43,000 from our Madura Mission and 17,000 from Anglican diocese. First bishop of this group is Right Reverend J. E. L. Newbigin, a missionary of the Church of Scotland, who was heard by some of our people at the Uniting Synod last summer.

25—**Schools** include 25 institutions, which range from kindergarten through college and include a School for Missionaries Children at Kodaikanal, to which Mrs. Ed Riggs has referred in her letters. Several are union institutions with other denominations.

26—**Hospitals and Dispensaries** number 5 and include a training school for nurses and a leper asylum.

Changes In Foreign Missions

(Part of an address given at the General Council)

Dr. Alford Carlton

During the past century remarkable changes have taken place in the distribution of the Christian Church around the world and in its corresponding strategy. What were daughter churches have become sister churches and full members of the World Council. Christian leaders from Asia, Africa and Latin America have taken a place and a worthy one alongside Christians from Europe and North America. Regional organizations bridging nations and denominations have arisen, like the Asia Council on Ecumenical Mission, the East Asia Christian Conference, and a large number of National Councils of Churches. Discussion is now under way for the integration of the work of the International Missionary Council and of the World Council of Churches. Such integration does not represent a mere desire for bigness, nor the triumph of one ecumenical agency over another, but a genuine recognition that the missions of the church resulted in the formation of churches which now share fully in the united mission of the church as a whole. It is a false dilemma to speak of the organizations connected with the International Missionary Council as though they were the sole guardians of the principle of the mission, of the World Council of Churches as though it were solely an ecclesiastical gathering, devoid of mission interest. By this integration there should come a greater strength to the church as a whole and thereby major strength for the prosecution of the mission of the church both within and without its own ranks.

There are other changes which have taken place during these same years. The obvious one is the multiplication of means of communication and the increased speed whereby men and man's words can travel rapidly from one place to another. We live in a world now where we will all stand or fall together. I am sure you will read carefully from end to end the report which has been put in your hands entitled "The Conquest of Inner Space." Christian churches in Asia, with all their vigor and success in many areas, still number two or three percent of the people on that continent. Yet by the year 2000 there will be more citizens of India than residents of all the Western Hemisphere and more people in China than there were persons in the entire world in the year 1900. Similar statistics could be gathered for Africa. So it becomes a matter of prime importance to us, as the report says, to make sure not only whose satellites and missiles will dominate outer space but what ideas and communities will command the inner loyalties of mankind.

With the rapid increase in communication, with the sharing of the problems and resources among Christians around the world, it is natural that there should be changes in the administrative organization of the work within any one church. I was told the other day, for instance, that the church of Scotland has set up a committee to arrange before the next meeting of their general assembly, the plan for the unification within one body of the following organizations of the Church of Scotland: The Foreign Mission Board, The Colonial Work Committee, The Jewish Mission, The Refugee Work Committee, The Interchurch Aid Committee, and the Interchurch Relations Committee.

Those familiar with the internal organization of the new United Presbyterian Church U.S.A., formed a month ago in Pittsburgh, know that it has made a similar leap into the future and organized all its ecumenical relationships under the leadership of one single "Commission on Ecumenical Mission and Relationships."

Such changes are not accomplished without real stress and without the pain of original thinking. The sending of money cannot displace the sending of persons as an expression of ecumenical fellowship. In many cases the connection between the donor and the recipient of a gift is lost by the process of that which has been called "the decontamination of money." By that I mean the principle that it should be possible for the Christian church to use its resources of men and money where it will and as they are needed without necessary identification with the point of origin of those resources.

It should be possible, for example, to have a Swedish Christian working for the church in Korea at the expense of the churches of the United States, without the denominationalism or the nationality of the donors, the workers, nor the recipients being an obstacle to the effectiveness of that Christian service. We shall have to learn how to interest people in work which they do not themselves direct, but which they will be convinced is vitally important Christian work. We shall have to learn to accept missionaries from other lands as well as to send them. One of the happy developments in recent years has been the growth of the mission movement among the churches of Asia, sending Christian workers to other lands of Asia and even to Africa and America. The day must come when there is no more provincialism of nationality or denomination in the prosecution of the Christian task in a beleaguered world.

Yet all this must be done without the development of duplicate channels nor the creation of an expensive top heavy administrative machinery. There must be no Vatican created in Geneva to handle the Protestants' work around the world! It is furthermore necessary to keep the Orthodox Churches within the orbit and to cultivate those ties which are still weak but vitally important between the work represented by the major missionary boards and the noncooperating societies so effectively described as the "third force", in a recent number of Life, by Dr. Henry Pitney VanDusen. Nor can we forget the small but growing measure of cooperation with the Roman Catholic Church in many areas of the world, however unpromising such cooperation seems at times.

Attendance crusade at Pleasant Grove, near Halifax, Virginia was successfully completed: Goal for three months of April, May, and June was 100 at Sunday school, and the average attendance was 103. The kindergarten class barely "nosed out" the juniors for best attendance with 84 per cent against 83 per cent. Rev. W. A. Rich, the pastor, attended the Rural Ministers' School at V.P.I. last week.

Origin of hymns was the subject of the vesper service led by Mrs. Thomas L. Woodward preceding the dinner meeting of the Suffolk Women's Fellowship June 11 at the Planters Club. These hymns were sung by a quartet composed of Mrs. M. F. Hall, Mrs. George D. Alley, J. E. Baines and Eddie Kinsey.

Justice In The Family

Background Scripture: Leviticus 19:32; Proverbs 6:20-23; Ephesians 5:21-6:4; I Timothy 5:8.

Devotional Reading: Malachi 2:13-16.

Memory Selection: **Let each of you look not only on his own interests, but also to the interests of others.** Philippians 2:4.

THE SANCTITY OF THE HOME

Paul had a high regard for the sanctity of the home. He believed it was the most sacred, the most blessed institution upon earth, the most gracious gift of God to man. He held it in such high regard that he likened its relationships even unto the relationship between Christ and the Church! It was, in his thinking, the foundation of Christian society, and he thought of it as the most important training ground for the education and discipline both for parents and for children. In today's lesson he gives, in simple terms, **the mutual rights,** and **the mutual obligations** of the members of the household. And although the lesson is one in a series of lessons on justice — indeed the title of it is "Justice in the Family" — **the key word is love.** Except there be love, there is little chance of justice. Love of Christ and love for each other are the only lasting foundations for a happy and enduring home life. All Christians should understand and remember that marriage is hallowed by the fact that it is a symbol of the relationship or union of Christ with the Church, and they should try to regulate their conduct toward one another in the light of this sublime truth.

RIGHT HOME RELATIONS

1. Between husbands and wives. "Wives submit yourselves unto your husbands, as unto the Lord." Some folks think that Paul was an enemy of women. He was in fact **their emancipator.** He insisted upon their spiritual equality with men, and wherever his teachings have been accepted women have been enfranchised, ennobled, and given their proper rights and privileges. The husband is the "head of the family" not in the sense of being a tyrant or boss, but in the sense of being the provider and protector of the family. The wife is to recognize this fact, accept it, and submit herself unto her husband, **"but as unto the Lord."** She is not to cringe before him, or submit to every whim and unreasonable demand; she is to recognize his leadership and authority in the Christian home.. Her submission springs from affection and trust and devotion, like that of the Church toward Christ. Furthermore this submission exists, and can be expected to endure only where the husband manifests Christian devotion and love.

"Husbands, love your wives, even as Christ loved the Church, gave himself for it." That puts the matter of submission on the part of the wife in another light. Only as the husband manifests the spirit of unselfishness and sacrificial service, the spirit of sympathy and chivalrous care, has he the right to claim leadership or headship in the Christian family. Paul puts this matter on a high plane when he says that a man ought to love his wife even as he loves himself. Indeed he asserts that true marriage is a real union between a man and a woman! In a home based on these principles, there is no emphasis upon rights; the emphasis is primarily upon privileges and opportunities for service. A young bride in reply to the remark of a friend at the wedding reception to the effect that the marriage ought to turn out well because she and her husband seemed to have the knack of meeting each other halfway, of going "fifty fifty", said "Tom and I have vowed to make ours a "hundred-hundred" marriage — we are going all the way to make our marriage a genuine success."

2. Children toward parents. "Children obey your parents in the Lord, for this is right. Honor thy father and thy mother; which is the first commandment with promise." Children owe their parents **obedience in the Lord.** The parents are God's duly appointed and authorized representatives in the home. Theirs is the divinely appointed task of teaching obedience to authority, all constituted authority. **Parents are unjust who do not teach their children to obey.** For the tragic fact is that the child which does not learn to obey in the home, will not likely learn obedience anywhere! To be sure, mothers and fathers sometimes make mistakes. But they have lived longer than the children, they have learned by experience, and they love their children and discipline them for their highest welfare. As the wise man says in one verse of today's lesson "For the commandment is a lamp, and the law is light; and reproofs of instruction are **the way of life."** And the promise is sure — "that it may be well with thee, and that thou mayest live long on the earth." There are exceptions to this, as to all other rules. But obedience to wise, loving, Christian parents usually results in habits of industry, self-control, self-respect, of faithfulness and kindness, which are guarantees of success and long continuance of life. The word "obey" in the Greek, means "readiness to hear," a "listening ear of unhesitating attention" a willingness to hear and to heed counsel and advice. The parent who cannot bear to discipline the dear little one because "he loves him so" is not showing the proper kind of love.

SUNDAY SCHOOL LESSON

July 20, 1958

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

3. Parents toward children. If children are to honor and respect their parents, and obey them, parents are to show themselves worthy of honor and respect and obedience. The duty of children to parents is no more real and binding than the duty of parents to children. If the children are to give honor and obedience, the parents must show gentleness and sympathy and understanding and common sense. "Provoke not your children to wrath." There are fathers, and mothers, who are so exacting and demanding, so unreasonable and unjust, that they not only irritate, but they alienate their children. This does not mean, of course, that a father must always allow a child to have its own way. Nothing could be more unkind or unjust than to do that. What Paul is saying is that the child should not be made the victim of caprice or self-indulgence. Such discipline as is necessary should be administered in love.

"Bring them up in the nurture and admonition of the Lord." The Revised Standard Version puts it thus: "Bring them up in the discipline and instruction of the Lord." Discipline is to be not only negative, and not primarily negative, but positive. Parents

—Continued on Page 15

AT OUR CHURCH HOME FOR CHILDREN

Renewing Friendships And Resting

Dear Friends:

It is nice to have a few days away from the daily routine — and the beyond the routine — of the Home. Adelia and I left the campus a week ago today. Since then we have been seeing the sights and visiting many friends. We have been traveling to roads of yesteryear. Thirty years can make many changes. Thirty years can make a lot of difference.

The roads have changed. So have the people who traveled them. The roads are wider, straighter. The friendships restore many sweet memories. The hills and mountains are the same, and the friends still know that age-old grace of welcome. Many folks have been kind and in a way that seemed to give them joy.

I am writing from the home of a doctor. Thirty years ago he was a quiet, fine Sunday school scholar in Dayton, Ohio. He now lives in a beautiful new home atop the wooded hills at Lancaster. Well do I remember that June 16, 1937, when young Dr. Fred Jones and his pretty bride "repeated of me" in the parsonage at Suffolk, Virginia. They had had the livingroom beautifully decorated with flowers from a Suffolk florist. Now they have success, three almost grown children, and a beautiful home in Lancaster, Ohio.

From here we go to Dayton. Ah! Dayton. Adelia was a bride and they all loved her. There we shall visit several friends with whom we have kept up a firm friendship across the years. Ministers with a will to work and a good wife can make many fine friends across the mounting years, believe me.

Spent four days in Cleveland where Adelia attended the National Education Association Meeting. I attended some of the high spots — and rested.

John G. Truitt, Supt.
July 5, 1958

Summer educational entertainment is featured at the Morehead Planetarium, Chapel Hill, North Carolina, with a program entitled "Exploring Land, Sea and Sky during the International Geophysical Year." The program is given twice every day during the summer — 3:00 and 8:30.

REPORT FOR JUNE 30, 1958

MONTHLY OFFERINGS

Amount brought forward			$19,656.37
Eastern North Carolina Conference			
Chapel Hill	$45.00		
Liberty (Vance), S.S.	30.00		
Mt. Auburn, S.S.	20.31	$ 95.31	
Eastern Virginia Conference			
Berea (Norfolk)	38.00		
Bethlehem (Nans), S.S.	46.10		
Liberty Spring, S.S.	2.50		
New Lebanon, S.S.	31.54	118.14	
North Carolina and Virginia Conference			
Burlington, First	96.68	96.68	
Total			$ 310.13
Grand Total			$19,966.50

SPECIAL OFFERINGS

Amount brought forward		$35,782.92
Women's Fellowship, Mt. Carmel Church, Walters, Va.	$ 15.00	
Mr. & Mrs. G. S. Huber, Spring Grove, Va.	100.00	
New Hope Christian Church, Wadley, Ala.	5.00	
Vacation Bible School, Little Creek Church, Norfolk, Va.	38.00	
Chester H. Roth Co., Inc. (dividend)	15.00	
FCX, Raleigh, N. C. (dividend)	13.77	
In Memory of Locke M. Newlin	5.00	
In Memory of A. E. Pye	5.00	
In Memory of G. C. Crutchfield, Jr.	5.00	
In Memory of Mrs. Mattie Bell Highfill	5.00	
In Memory of R. J. Kernodle	25.00	
Special Gifts	84.75	
Total		$ 316.52
Grand Total		$36,099.44
Total for the Week		$ 626.65
Total for the Year		$56,065.94

REPORT FOR JULY 7, 1958

MONTHLY OFFERINGS

Amount brought forward	$19,966.50
NO REPORT THIS WEEK	
Grand Total	$19,966.50

SPECIAL OFFERINGS

Amount brought forward		$36,099.44
Pilgrim Bible Class, First Cong. Christian Church, Greensboro, N. C.	$ 50.00	
Betty & Linda Bray, Bennett, N. C.	10.00	
Mr. & Mrs. D. M. McLelland, Elon College, N. C.	10.00	
Mr. & Mrs. Ras Hensley, Elkton, Va.	10.00	
Mrs. Bertha Kelly Thomas, Sanford, N. C.	5.00	
Eli Bell, Sanford, N. C.	5.00	
Mary Sue Brittle S.S. Class, Bethlehem (Nans), Church	5.00	
Vacation Bible School, North Miami Cong. Church, North Miami, Florida	35.55	
Hebron Cong. Christian Church, Thomaston, Ga.	10.00	
In Memory of Mrs. Mary Gay Delk	5.00	
In Memory of M. A. Cross	5.00	
In Memory of Mrs. Flossie McIver McFarland	500.00	
In Memory of Henry Pegues	5.00	
Special Gifts	359.30	
Total		$ 1,014.85
Grand Total		$37,114.29
Total for the Week		$ 1,014.85
Total for the Year		$57,080.79

In Memoriam

"Blessed are the dead who die in the Lord."

CARDEN

Mrs. Mary Susan Allison Carden, 92, widow of the late Reverend John S. Carden, died on February 15, 1958. For over fifty years Mrs. Carden was a member of the Congregational Christian Church at Durham. She and her husband counseled and encouraged many young ministers throughout the active ministry of Mr. Carden. Mrs. Carden's large family of active Christians bear testimony to her noble life.

The Church adopted the following resolutions of remembrance for Mrs. Carden:

That we recommend to all her example of faith and love for Christ's Kingdom.

That we strive to emulate her ideals of service, cheerfulness, patience and friendliness.

That the memory and influence of her long Christian life be continuous and be a benediction to her family, church and community.

DUCK

On Sunday evening, May 11, 1958, the Death Angel came and took away Mrs. J. G. Duck, one of our oldest and most beloved members of Mt. Carmel Christian Church, Walters, Virginia.

"Miss Fannie,' as she was known by most of us, was 83 years of age and had been a loyal and faithful member of our church since early in life. Although she was unable to attend for the past few years, she never lost interest and love for the church.

Because of our love and appreciation for one so faithful, we offer these resolutions:

First — That we humbly bow to the will of Him who doeth all things well.

Second — That we extend to her family our deepest sympathy.

Third — That a copy of these resolutions be sent to the family, a copy to THE CHRISTIAN SUN for publication, and a copy be placed on our church record.

Miss Louise Rose
Mrs. Loyd Bradshaw
Committee

GLENN

Mrs. Delia Kelly Glenn, 76, life long resident of Durham and a charter member of the Durham Congregational Christian Church, passed away February 12, 1958, after several years of declining health.

In memory of Mrs. Glenn the church adopted the following resolutions:

That her faith, love and devotion to Christ be an example to others.

That her continuous interest in the Durham Congregational Christian Church and its activities and in the religious life of her community, encourage us to respond to our opportunities to serve Christ and the Church.

That we express appreciation for her unusual helpfulness to her neighbors, for her sweet spirit and gentle disposition, and for the broad influence of her long and useful life.

HARRELL

This is a belated tribute to Herbert Pierce Harrell who passed away last November after a lingering illness. A resident of the Driver, Virginia, area, he lived all his life in the house in which he was born, and he became one of the leading citizens of the community. He was a truck farmer on a large scale, and in that connection he was for many years affiliated with a large Commission Merchants Association in New York City. He was civic and community minded, and served for many years as treasurer of the welfare fund of lower Nansemond County, and also as a member of the electoral board of the county. He was also interested in the fraternal life of the community, being a member of both the Masonic and the Odd Fellows lodges. He was a charter member of the Driver Ruritan Club, and a former member of the Suffolk Lions Club.

Mr. Harrell's many interests and activities did not lessen his love for, and his loyalty to, his church. He was a long-time member of the Berea Christian Church. He served for many years both as deacon — he was the senior deacon of the church at the time of his death — and as treasurer of the Sunday school. He also served on important committees of the church. He was both regular and punctual in his attendance at the Sunday school and church services, and was faithful to every trust committed to him. He was a good churchman.

Herbert Harrell was a lovable person. He was quiet, soft-spoken, modest, humble, sincere. There was no sham or show about the man. He was courteous, chivalrous, considerate of others, a Christian gentleman. He was genial and generous in spirit. He had a ready wit and a wholesome humor that made him a delightful companion. It was often spontaneous, and always fresh, original, sparkling. There was never anything coarse or vicious or vulgar about it. His conversation was often like medicine, making the heart glad. He was as plain as an old shoe and as comfortable as a companion. He was thoroughly human and altogether wholesome. He was loyal to his home, his community, his Sunday school, his church, his country, his God. If the poet was right when he said that we are a part of all that we have seen and met, then those who knew Herbert Pierce Harrell are better and happier men and women.

H. S. Hardcastle

PERRY

Frank Burtis Perry, Durham native and member of the Durham Congregational Christian Church since 1931, died on February 24, 1958.

In his memory, the Church adopted the following resolutions of remembrance:

That we remember him as a devoted husband and father and as a helpful neighbor.

That we strive to emulate his virtues of kindness, friendliness, cooperation and industry.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

are "to bring their children up in the **instruction of the Lord."** The parent who is indifferent to the religious education or instruction of his child is unjust. Folks are so inconsistent at this point. They would not think of allowing their children to stay out of school — there are some parents who will do this; but they seem to have little concern as to whether their children go to Sunday School or get any religious instruction! These things ought not so to be. For every person who turns away from the Church later in life because "my parents made me go to Sunday School or Church" there will be a hundred or a thousand who will thank God that their parents cared enough about their highest welfare to bring them up in the discipline and instruction of the Lord.

CHANGED TIMES — ETERNAL PRINCIPLES

Times have changed, but the principles stated in today's lesson will never change. They are the only solution to some of the most serious problems of our day.

HINTON

The Women's Fellowship of Damascus Congregational Christian Church, Sunbury, N. C., wishes to express its deep sense of loss in the death of a beloved member, Mrs. Almira Hinton, on Feb. 11, 1958, and desires to pay tribute to her memory as our friend and co-worker.

The influence of her smile, her ever ready word of cheer, her thoughtful solicitude of others and the love which dwelt in her heart have left an indelible imprint upon the memory of those who knew her. Therefore, we wish to express our grateful appreciation of her tireless efforts in behalf of the Kingdom of God and to emphasize our deep affection for her by adopting the following resolutions:

1. That we realize God doeth all things well. While we mourn the loss of one who has meant much to us, and others as well, we bow in humble submission to his divine will.
2. That we keep in lasting remembrance the high Christian standards and ideals of service, kindness, unselfishness and joyfulness which were in her daily living.
3. That we extend our deepest sympathy to her family, and commend them to our Heavenly Father who said, "Let not your heart be troubled."
4. That a copy of these resolutions be sent to her niece, a copy to THE CHRISTIAN SUN for publication, and a copy to be placed upon the minutes of the Women's Fellowship.

Mrs. E. E. Parker
Mrs. I. H. Pearce

OUR ONE TASK:

The Obedience Of The Christian Community

Rev. Dr. Leslie E. Cooke
Director of the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches, Geneva, Switzerland.

We have one task because we have one Lord. This primitive and earliest confession of faith, "Jesus is Lord," is the crux of the Christian encounter today as it was at the beginning of the Christian church and has been through the centuries. At this point the fight is fiercest. This is the scandal of the Gospel. Nothing and no one can be permitted equal co-existence with Jesus as Lord. Christian people and the Christian church, for example, must go on protesting against nuclear tests and the possibilities of nuclear war, not simply out of humanitarian considerations nor yet because of the thought of generations as yet unborn, but because the created universe belongs to Jesus as Lord and we have no right to use what belongs to him for purposes which do not accord with his will.

This is the crux and centre of the challenge of the renascent and revived ancient religions. The heat and pressure would be off the little Christian minorities in the lands of the ancient religions if they would but admit that Jesus is one among all others instead of the one above all others. These ancient religions are quite prepared to be hospitable to Jesus of Nazareth. Islam will receive him as a prophet, Hinduism will acknowledge the divine wisdom that was in him. The all embracing Buddha will embrace him too as he does in some modern Buddhist symbolism. Jesus as prophet, teacher, even Saviour, will not give offence, but the issue is joined and the conflict is fierce at the point where it is claimed that Jesus is Lord. I remember, and I am sure Dr. Goodall will remember, an evening's conversation with Sarvapalli Radhakrishnan at Lucknow in 1953. Dr. Goodall will remember because he was put up to ask the so-called $64,000 question and he did it with such Asiatic courtesy that it took him at least ten minutes before he came to the question mark. The great and hospitable mind of India's Vice President was prepared to recognise the excellence of Jesus, but not that crusading evangelism should be carried out in his name. He was not prepared to recognise Jesus as Lord. I recall also how at evening prayers which were conducted that night by Bishop Hans Lilje, the bishop read from Colossians Chapter 3 the exhortation not to be carried away with vain philosophies, "for in Christ dwells the whole fullness of God bodily" and how he invited us to sing as our evening hymn the crusader's hymn "Fairest Lord Jesus."

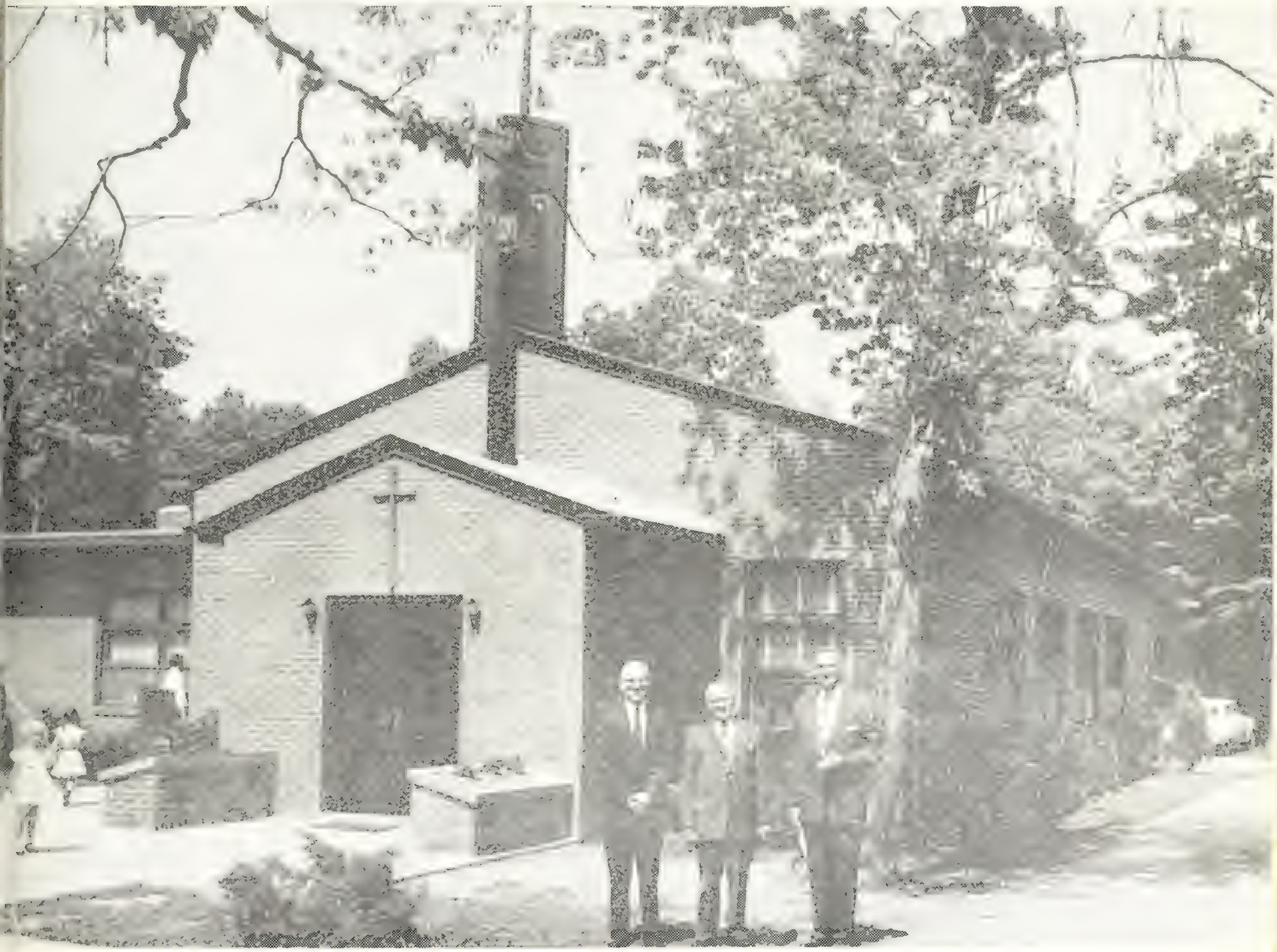
This is the crux and centre of the political challenge to the church. There is not a church in eastern and central Europe today which may not have a large measure of freedom in its worship, be permitted to continue its work in peace and in some countries enjoy state subsidies for its tasks if it were to be content to acknowledge that it has a place within the state and under the lordship of the state. These churches are under pressure not because Christian people are necessarily unwilling to be good citizens of a socialized state nor even because they do not approve of the social revolution. Many of them indeed are grateful for what the social revolution has accomplished. They are under pressure because they cannot admit that the state is Lord.

This is the point of encounter of the Gospel with the individual. There are not lacking those who are prepared to acknowledge that Jesus was a good man and to admire what they are pleased to call his idealism. There are many indeed who would welcome some resurgence of the Christian church as a bulwark against communism or to bolster public morality or public morale or as a force for peace. But for them religion becomes too embarrassingly personal when they are confronted with the fact that Christianity involves the acceptance of Jesus as the Lord of their lives.

This is the decisive issue then which determines our one task. It is that Jesus is not one to be admired, he is one to be adored; not one to be followed as an example but one to be obeyed as a King. It is to him that God has given the name which is above every name. It is at that name that every knee shall bow; it is that name which every tongue shall confess is Lord.

The Christian Sun

VOLUME 110 ASHEBORO, NORTH CAROLINA, JULY 22, 1958 NUMBER 28



BAYSIDE DEDICATES NEW SPIRE

The new spire on our Bayside church was dedicated in a special service held in front of the building June 29 (see page 3). Rev. G. Julius Rice is pastor of this church which was organized in 1954, and last fall reported 156 members, with a church school enrollment of 243.

Here And There Among The Churches

Guest speaker at Worker's Council at Wake Chapel church this evening is Rev. Max Vestal of Shallow Well church. The Worker's Council is composed of teachers, assistant teachers, and officers of the Sunday school.

Rev. Earl T. Farrell, pastor of Wake Chapel church, Fuquay-Varina, North Carolina, is responsible for Daily Devotions each morning this week over WFVG.

Mr. Martin T. Garren, president of the Southern Convention, spoke at First Church, Burlington, July 13, while the pastor, Dr. Henry E. Robinson was attending the American Board Seminar at Old Orchard Beach, Maine.

Two musicians from our Asheboro church, Mrs. John L. Davis, choir director, and Mrs. Sam Greeson, organist, are planning to attend the Music Conference, August 8-9, at Blowing Rock Assembly Grounds, sponsored by the Southern Synod of the Evangelical and Reformed Church. It is hoped that others from our churches are planning to take advantage of this opportunity.

Mrs. W. E. Wisseman will review the mission study book, **Kingdom Beyond Caste,** at **Pleasant Ridge** church, Route 1, Ramseur, August 2. The Women's Fellowship plans to have its annual picnic at 6:30 p.m., to which all the families of the church are invited. The book review will follow at approximately 8:00 p.m. "The ladies would be delighted to have anyone from other churches come for the picnic and also to hear Mrs. Wisseman," says Mrs. Quinton Hicks, president.

Laymen's Fellowship of Eutaw Community, Fayetteville, met June 23 to clean the church grounds and held a picnic June 25. They have entered a team in the Church Softball League under the coaching of Jim Wallace.

Mrs. W. E. J. Briggs of Reidsville, North Carolina, Greensboro district chairman for Women's Fellowship work, accompanied **Mrs. Mark Andes** to the Synodical Women's Guild Retreat of the Evangelical and Reformed women at Blowing Rock, North Carolina, June 24-27. Mrs. Andes was the leader of the vesper services.

An interesting service at baptism was held in the South Norfolk church Sunday evening, July 13. Rev. O. D. Poythress, pastor of that church, Rev. Charles Pegram, pastor of Bayview church, and Rev. W. B. Daniel, pastor of Mt. Zion church, each baptized candidates from his church. Mr. Poythress delivered the sermon, "Why I Belong to the Church." Following the worship and baptismal service there was a "Singspiration" sponsored by the young people of other churches in the city.

FLASH! ! !

Rev. Fred Register, who recently became superintendent of the Nebraska Conference, writes:

"Stephen Lester Register arrived in Lincoln, Nebraska, July 10 at 12:42 p.m., weighed 8 pounds. He and his mother are both fine.

"I do believe with the General Council behind, as well as three cases of mumps, a new baby, and the first issue of our conference paper edited, we may look and pray for less complications in the future."

Piedmont Virginia Area meeting for laymen will be held at Third Avenue, Danville, Friday evening, July 25.

Vacation yard work is being done by the senior class of our Southern Pines church school, with the proceeds to go to the Robert Lee House Chapel. The entire church school will have a picnic August 13.

A special service of giving was held at Hunterdale, Franklin, Virginia, June 29. Ushers who received "Seeds for Korea" were Randy Burgess and Clyde Turner. Ushers who received clothing for needy were Christine Allen, Brenda Blythe, Crissie Blythe, Betty Bradshaw, Gale Burgess, Elizabeth Covington, Shirley Scott, Susan Scott, Esther Vaughan, Brenda Cobb. Regular ushers were Stevie Hornok, Donald Johnson, Allen Rader and Larry Whitley. Carolyn French told the story, "Unto One of the Least" as well as reading the scripture and giving the morning prayer.

An attractive brochure has been published concerning Bayside Christian Church, Bayside, Virginia. Its purpose is two-fold: An invitation to those not affiliated with another Bayside church, and an opportunity to acquaint people with the principles and program of the local church and the denomination. Activities listed include a pre- kindergarten (3 and 4 year olds) and a kindergarten (5 year olds) which meet week days from nine to twelve. Anyone interested in securing such a booklet may write the pastor, Rev. Julius Rice, Box 206, Bayside, Virginia.

Volume 110 Number 28

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Dedication Service At Bayside

G. Julius Rice

On the cover of this paper you will find Bayside church, Bayside, Virginia, pictured with a "new look." That is occasioned by the addition of a spire and changes in the entry and walkways. Mr. E. J. Austin, Southern Pines, North Carolina, was the architect. The estimated contract price was $2,000, but with the help of some of the members of the church the work was done for $681.38. The Friendship Class, under the leadership of its president, Mrs. J. A. Bibla, sponsored the project.

Dr. H. S. Hardcastle was the special speaker at the eleven o'clock worship, June 29. Dinner was served on the lawn of the church to the more than 250 members and friends. The dedication service was held in front of the church at 1:30. Dr. Hardcastle addressed the congregation on "Some Spires of the Church." Mrs. Alexander Trouland, director of music, sang, "Bless This Church." The Litany of Dedication was led by the pastor, Julius Rice. Rev. Charles Pegram, pastor of the Bayview church, gave the benediction.

SHEPHERDS ARE APPRECIATED

Dorothy D. Campbell

The members of Union Congregational Christian Church were saddened on Sunday morning, May 8, by the resignation of their pastor, Dr. David W. Shepherd. The Shepherd family has been a part of our community for the past four years and have endeared themselves to us all.

During their pastorate at Union, many inspiring projects have been undertaken. A $41,270 Educational Building has been erected and furnished, and a number of things added to the sanctuary. On the county level Dr. Shepherd has been active in the Laymen's Fellowship, the Religious Education Association and the Halifax County Ministerial Association. Mrs. Shepherd has served as president of the Halifax County High School Parent-Teachers' Association and has been active in religious education and civic groups. Their children John, Joan, and Sharon have been leaders in all phases of our youth work.

It is, indeed, a great loss when we bid them adieu in August when Dr. Shepherd will take over his duties in Sanford, North Carolina.

Bad driving conditions prevailed in less than 15 percent of the fatal highway accidents in the U. S. in 1957.

A Summer Prayer

RICHARD K. MORTON

Let summer's hot rays of sun bring brightness and warmth to my heart, O God, and may they dispel any lingering mists of darkening doubts. From awareness of the blue infinity of sky above me, I pray, may I come to know the unmeasured extent of Thy love and the boundless opportunities provided by my life.

As I fish in stream or ocean, O God grant that I may seek to catch something more than a fish. As I refresh my body by some wooded lake or through the enjoyment of salt-laden sea air, grant me greater invigoration of the soul.

As I take some precious days from my year-long tasks, draw closer to me and guide me along paths that shall make each day of later work a happier and more fruitful working with Thee.

Lead me into some new adventures of the spirit, O God, that I may meet stimulating people who will help me to live a fuller life. As I open books for which I have had no time and as I take up interests for which I normally have no strength, grant that all this may reveal to me that Thou art in all things and all my experience may contribute to make me a more effective servant of Thine and of my fellow men. In His Name, Amen.

Sunday School Conventions

Eastern North Carolina Sunday School Convention meets tomorrow (Wednesday) at Wentworth church, 10:00-3:30 o'clock. Rev. Thomas W. Madren is the president.

* * *

Western North Carolina churches have been reminded of their Sunday School Convention by the president, C. Parks Teague. The session will be held Thursday (July 24) at Pleasant Grove church. Mrs. Marjorie Hereford, dean of women at Elon College, will speak on "The Sunday School and Adults." Workshops will be conducted in the afternoon as follows: Adult Teachers — Miss Jackie Schuetz; Goals of Christian Education —Miss Frances Newman; The Church and Its Youth—Mrs. William Joyner; Church Recreation — Rev. Bill Simmons.

* * *

The North Carolina and Virginia Sunday School Convention meets Friday, July 25, at Ingram church beginning at 10:00 a.m. The president, Rev. Kenneth D. Register, states the theme for day as "Adult Education." In addition to the address and first two workshops listed above, there will be a workshop on Worship led by Mrs. Mark W. Andes and one on Missions led by Mrs. Doris Albert of Pakistan.

ACTIVITIES AT HAYES CHAPEL

Mrs. Margie Partin

The second week in June was rather a busy one at Hayes Chapel, Garner, North Carolina, with an average attendance of 82 and a high of 87 in Bible School.

The commencement program was given Saturday evening, at which time the teachers of each department presented certificates of attendance.

Revival services began Sunday night with Rev. Ed Sessom bringing the messages. We had a very successful revival with four joining the church and many rededicating their lives to Christ.

Passenger cars were involved in over 78 percent of all U. S. traffic fatalities in 1957 and in 86 percent of traffic injuries.

The Role Of The Congregational Christian Church

(Excerpts from material presented in panel discussion at the annual Southern Convention Minister's Convocation, Elon College, N. C., on May 13, 1958)

John R. Lackey

The only legitimate excuse for the continued existence of a denomination, I believe, is the conviction that it is uniquely stressing some truth which makes it more truly the church at that point than are others. Of course, every denomination thinks this of itself. Thus, we must be continually examining our role, in great humility and sincerety, in the light of God's will. Through a witness of its role, a denomination ministers to the Church Universal. Thus, any denomination ought to be humble enough to learn from the insights of all others.

I belive Congregational Christians have a role to play, a role that is implied in our Cardinal Principles, all of which seem to stem from the first one—"The Lord Jesus Christ is the only Head of the Church." Let us note what these Principles say as to our role in witnessing to the meaning of the Church.

1. It is our role to remind the Church, through these Principles, that the deepest motivation for what the Church does is love for, faith in and obedience to Jesus Christ, the Head of the Church. We have no ecclesiastical hierarchy to put pressure on us, no "Toscanini' to conduct the church. We are responsible directly to Christ, the Head. It is the first function of the Church to lead people to a recognition of the Lordship of Christ; service, deeds, and stewardship follow. Too often this order is inverted, so that we serve without proper motivation.

When we are neglectful and careless, it is Christ, not the preacher or denominational officials, we are letting down; for He is Head of the Church.

2. To say that Jesus Christ is the only Head of the Church is to give testimony as to the true nature of the Church—a people related to one another by common faith in Jesus Christ. Creeds, written or unwritten; books of discipline; theological interpretations and doctrines; outward practices such as rituals, ceremonies, mode of baptism—these do not make the Church. It is Christ alone who has the right to bind a people together, not these lesser things.

3. All who are accepted by the Head of the Church ought to be acepted by the human element of the Church in to full membership. One's past, reputation, worth, merit, creed, beliefs about lesser matters, educational level, economic standing, race, color of skin — these are not the criteria for acceptance into the Church, but rather, that one accept his acceptance with Christ. One whom Christ has accepted ought to be accepted by all other members of the Church.

4. To say that Jesus Christ is the only Head of the Church is to give testimony of the pure and simple Gospel. Jesus Christ is the Gospel, the Good News of the love (agape) of God. To insist on creeds, doctrines, mode of baptism, etc. as requirements for church membership is to obscure the Gospel by elevating these things alongside Jesus Christ as of equal importance.

5. To say that Jesus Christ is the only Head of the Church is to declare that every man should have the right of private judgment and liberty of conscience. As Paul wrote: "Who art thou that judgest another man's servant? to his own master he standeth or falleth." I am answerable only to Christ; then so are you; and not I to you or you to me. Thus, I accept you, even though we do not see eye to eye. Then, the "liberal" must not "look down his nose" at the more narrow; and those who adhere to non-essential should not condemn those who don't. So-called liberals, conservatives, and fundamentalists thus ought to be able to sit in one fellowship—for they are not accountable to each other, but to Christ.

This means that the purpose of the Church is not to dictate faith-content, but to help people work out their faith, through acceptance, love, and sharing. Is this not the meaning of "the priest-hood of all believers"?

6. To say that Jesus Christ is the only Head of the Church is to take the lead in ecumenicity. Men who acknowledge Jesus Christ as Lord, Saviour, and Head of the Church have no right to be divided into 240 denominations.

In summary, it is the role of Congregational Christians to testify that the Church is inclusive in spirit, not exclusive. This means that many of us must first learn what is implied in our own Cardinal Principles!

SUGGESTED FOR LOCAL CHURCHES

From "Brainstorming" Session at Feb. 13-15, Cleveland Meeting on the Nature of the Church and the Place of the Laity in It.

1. Annual commitment of all members.

2. Annual evaluation of local church program.

3. Annual recognition of laity doing good work inside and outside the church.

4. Develop discipline for lay people.

5. Encourage small discussion groups.

6. Periodic survey of community or parish.

7. Give multiciplicity of opportunities for service.

8. Periodic review of what church membership means.

9. Annual planning conference in each congregation.

10. Provide opportunities for meetings of church leaders and community leaders.

11. Urge parents to encourage children to consider church related vocations and to consider whatever vocation they enter as a Christian vocation.

12. Stress role of minister as a teacher.

13. Emphasize "entering church to worship and departing from church to serve."

14. Help members to understand Biblical and Theological terms.

15. Find ways to help people understand stewardship and their responsibility to give.

16. Increase sense of responsibility for work beyond the local church.

— In Churchmen's Fellowship

About * * *

THE QUEEN OF SHEBA

During the last few decades there have been many historic finds to substantiate much of what is recorded in the Old Testament, but mainly by the long and tedious process of excavating.

Now comes news, in brief, overshadowed in the press by happenings around a world poised for a baptism of death, that two aviators flying over a point several hundred miles southeast of Mecca in Saudi Arabia, sighted a half-buried city with a score or more marble towers reaching toward the sky. The area is a vast desert over which no man has been known to have trekked. What the fliers saw is believed to be the remains of a city which was once the abode of the Queen of Sheba.

Although nothing is actually known historically of the Queen of Sheba's lineage and personal qualities, her fame is written into thousands of pieces of literature as a beautiful legend. The story goes back to the Book of Kings, is repeated in Second Chronicles, and touched upon in other literature of the time. Bible students authenticate the brief though graphic account of the Scriptures of the visit of Sheba's famous Queen to Solomon, but they speculate as to her identity and place where she lived. The Bible gives assurance that the Queen of Sheba was deeply impressed by Solomon's wisdom in answering her many queries, as well as by the splendor of his surroundings.

There is no record in history of any country or region known as Sheba. The word is thought to be a corruption of the word Sabaean, the name of a tribe that lived in Yemen, a region in southeastern Asia centuries before the Christian era. There is still a Yemen — a kingdom containing 75,000 square miles and a population of 4,500,000 — and it has been in the news many times recently in connection with the formation of the new Arab Republic.

Homer refers to the Sabaeans in the Odyssey, and Ezekiel speaks of them as "men from the wilderness, which put bracelets upon their hands, and crowns upon their heads." Both Isaiah and Job make reference to the Sabaeans, and indicate that they were a mercantile people of considerable wealth.

It is historically certain that the Sabaeans lived in a highly fertile land, for their exports of spices, incense and myrrh were a kind that can be produced only under favorable tillage. These people as a nation have long since disappeared, perhaps overwhelmed in the surge of the ethnic tide which produced the Arabic race of the present day.

With man's ingenuity, time may come when he will conquer the desert lands near the Red Sea and find the key to the mystery which enshrouds this fascinating queen, and reveal the story of how she made for herself a permanent place in literature through a colorful visit to another great ruler, the wise man of Jerusalem.

C. B. Riddle

CHRIST AND HIS CHURCH

A letter came to me a day or so ago from one of the "elect" ladies of North Carolina asking me to explain to her the meaning of our Lord's statement in Matthew 18:18 about "binding" and "loosing". The same is repeated in several New Testament passages. In replying to her I reminded her of an article that I wrote recently on what I called **Original Christianity.** I insisted in that article that the Christian Church in the New Testament was an **organism** rather than an organization. As such the church is spoken of over and over as "the body" of Christ and he is also spoken of as "the head of the body, which is the church" (I Corinthians 12:27; Ephesians 4:15-16 and other passages). As his body with himself as its head, he meant his church should establish the principles of life for the world about it. This church was to incarnate those principles in itself, set the example for life's **modus operandi,** and in so doing whatever is bound on earth should be bound in heaven and **vice versa.**

In becoming a mere organization as it did, the church lost its opportunity to be and to do what its Founder had planned for it and assigned to it. Nor can it ever become the regulating factor in the world's life that was planned for it until it shall again become an organism with the living Christ as its Head. Much is being said today about revival and I am most heartily backing this movement, but the above thesis contains in it the revival that we need. Certainly these are my convictions. How shall we proceed to bring it to pass?

Wake Forest, N. C.

W. R. Cullom

This Interested Me

Emily C. Lester

Ever wonder how a piece of literature came to be? Come to Vermont with me and I will let you in on the secret of preparing the National Women's Fellowship's program booklet . . .

Six women representing our denomination from different parts of the United States and different types of local churches plus one staff member (staff members, like ministers, are usually considered in the "neuter" category!) met at the lovely farm home of Mrs. Stanley James near Middlebury, Vermont, July 1-2 for the purpose of preparing the program booklet to be used by women's fellowships all over the country in 1959-60. Our chairman, Mrs. Keith Elliot of Battle Creek, Michigan, (director of religious education in the church where Duane Vore is one of three ministers) kept our minds on our business when they would have strayed to contemplation of the beautiful Green Mountains. Mrs. George Stickney of Billings, Montana, represented the far west's progressive viewpoint; Mrs. L. T. Schoen of Minnesota combines a trained social worker's conscience with a country-woman's insight; Mrs. Elmo Niccum of Indiana comes from the "Christian" side of our fellowship. Miss Mildred Walker, administrative assistant in our Women's Fellowship office in Chicago, gave wise counsel. Mrs. F. C. Lester was "also there."

We carefully checked, from the point of view of grammar and format as well as content, several programs which had come to us as the result of our session at the Mid-Winter Meeting. Then we planned for the remainder of the programs, trying to be sure that they will include material for the six departments of work, varied methods of presentation, be suitable for both large and small churches, and with writers coming from many parts of the country. Additional programs coming in will be typed and sent to each member of the committee for approval — which is not a "rubber stamp" affair, but often includes constructive criticism.

When a year from now the booklet is in the hands of the women of the Southern Convention we hope you will find it useful, full of information and inspiration. Then our sojourn in Vermont will have been worthwhile.

Joint National Youth Council

Paul Robinson

As the president of the Southern Convention Pilgrim Fellowship, I had the privilege of being able to attend the First Joint National Council along with Jean Capps, Nancy Rountree, Jimmy Litten and our Advisor, the Rev. Max Vestal.

As another step toward unity, the Youth Fellowship of the Evangelical and Reformed Church and the Pilgrim Fellowship of the Congregational Christian Churches decided to unite their groups. The first step would be to meet together on a national level. This step was taken at Union Theological Seminary in New York City, June 20-27 of this year.

The purpose of these meetings was to find a new name, discuss our problems together, and plan our program for the next two years.

Nothing official was said in regard to the new name but only that there is a committee with both C. C. and E. & R. people striving for that goal.

Even after a new name is decided upon, there are two problems yet to be settled before it can become official.

The first problem is that of the Constitutions. At the present the E & R Constitution recognizes only the name of Youth Fellowship: The C. C. Constitution recognizes only the name of Pilgrim Fellowship. Before the new name can become official, there must be only one Constitution that recognizes only one name.

The other problem is that there must be only one set of officers instead of the now two sets. These problems will eventually be worked out; a merger cannot be rushed.

Several times during the week we had what is known as a Plenary Meeting. At these meetings our national problems were discussed and resolutions concerning our national program were passed.

The most important topic discussed was that of our commission emphases for the next two years.

Each local group is divided into three Commissions: Faith, Action and Fellowship. Each has a different but vital role to play in the local group. At the National Council topics concerning each commission were discussed and narrowed down to the three or four important ones. These were voted on at the plenary meetings, and passed on to the local groups to be emphasized during the next two years.

In this report I have tried to put in a "nut shell" the major happenings of this first Joint National Council. If you would like to hear more about this meeting, please feel free to contact any of the delegates from our Convention.

National Youth Officers

Youth organizations of the Congregational Christian and Evangelical and Reformed churches elected officers to serve for the next two years at the joint session in New York June 20-27.

Elected as president of the Pilgrim Fellowship of the Congregational Christian Churches was James A. Schmidt, 20, of Cincinnati, Ohio. Mr. Schmidt will be a junior at Ohio Wesleyan University next fall.

President elect of the Evangelical and Reformed Youth Fellowship is E. Reginald Wagner, Jr., 21, Mt. Holly Springs, Pennsylvania, a senior at Dickinson College, Carlisle, Pennsylvania. Both of the new presidents are tentatively planning to enter the Christian ministry as their vocation.

Other officers of the Pilgrim Fellowship include vice-president Robert Bowers, 21, San Lorenzo, California; secretary, Miss Faye Bennett, 20, Pembroke, New Hampshire; assistant secretary, Miss June Yamauchi, 19, Honolulu, Hawaii; Action Commission chairman, Mark Miller, 18, Portland, Oregon; Faith Commission chairman, Miss Marilyn Reynolds, 18, Indianapolis, Indiana; Fellowship Commission chairman, David Van Epps, 17, Watertown, New York.

Youth Fellowship officers are vice-president, Miss Kathleen McElroy, 17, Parma, Ohio; secretary, Miss Katharine Templin, 17, Wyomissing, Pennsylvania; treasurer, Darwin Puls, 18, Hoskins, Nebraska; Faith Commission chairman, James Smith, 19, Louisville, Kentucky; Action Commission chairman, Miss Virginia Szaniszlo, 19, Cleveland, Ohio; Fellowship Commission chairman, Miss Verna Schaefer, 18, Edwardsville, Illinois.

There will not be another national council meeting for two years but the officers of the two groups, which constitute the joint cabinet will meet frequently in the interim in order to plan increased cooperative activities and eventual union of the two fellowships.

Eutaw Community Church, Fayetteville, North Carolina held a vacation Bible school June 9-13 under the direction of Mrs. Elizabeth Stout, Sunday school superintendent, with an enrollment of 82 and an average attendance of 69. A special offering of $17.05 was sent to the Children's Home. Mr. James Jackson, a member of our Tryon church and a student at Oberlin Theological Seminary, is supplying this church for the summer months.

CLASS QUIZ AT ASHEBORO

Clyde L. Fields

Dr. and Mrs. John Davis are both teachers in the Sunday school of the Asheboro church. Dr. Davis normally teaches the Young Adult Class. Mrs. Davis normally teaches the High School Class. For the April through June Quarter they exchanged classes. Dr. Davis taught the Pilgrim Series Lessons for the High School Class and Mrs. Davis taught the Uniform Lesson for the Young Adults.

At the end of the quarter, Mrs. Davis divided the Young Adults into two sections and gave a quiz on the work for the quarter. The losing section were to give the winning section an "old fashioned ice cream party."

The losing section showed up on Sunday night at 6:00 P.M. at the home of Dr. and Mrs. John Davis with their freezors of ice cream. The families of the winning and losing team then enjoyed eating good ice cream and talking and having fellowship. Much of the conversation dealt with right and wrong answers to questions given in class in the deciding contest.

Rev. and Mrs. Clyde Fields came in for the eating as "neutrals." Banana seemed to be the most popular flavor as several freezers contained this delicious flavor. Maybe the writer is prejudiced in favor of banana.

Eastern Virginia Pilgrim Fellowship Plans Campaign

Nancy A. Rountree, Secretary

The Eastern Virginia Pilgrim Fellowship executive board met June 29, 1958, in the Suffolk Christian church to plan a campaign to form new Pilgrim Fellowship groups in churches which don't have them and to help any group which wishes an explanation of the work.

Each one help one is the plan to be followed, thus giving different fellowships an opportunity of helping. The two groups to work together are chosen by location.

The following plan was adopted:

1. A letter is to be written to the ministers of the churches asking if youth may visit him to talk over Pilgrim Fellowship.
2. Upon approval the youth will make the visit.
3. The following program will be presented to the PF groups who wish it:

"The Meaning of Being a Pilgrim Fellowship Member"
Purpose explained
Emblem explained
Commission plan explained
Projects explained:
Work Day for Christ, UCYM, Youth Week, Retreats
"Family tree" individual-international
Conference work, goals, budget, officers, meetings

4. A rally will be held with a talk presented on the topic of "The Christian Heritage."
5. Visits will be made to help in any way and to see the progress made by the new groups.

The Eastern Virginia Executive Board suggest this program to other conferences. If there are any questions, write to the address given below.

If there are any groups in Eastern Virginia who have not been contacted but would like to have the program presented in your church contact: Miss Nancy A. Rountree, Sunbury, North Carolina.

Rev. Lynwood Hubbard, pastor of Rev. C. Fred Allred's home church, Pleasant Ridge, near Ramseur, N. C., helped the latter in special meetings at Mount Bethel and Kallam Grove churches the last two weeks in June.

FATHER OF YEAR CHOSEN AT HOPEDALE

Mrs. T. Otis Carey

The laymen of the Hopedale Christian Church, Route 3, Burlington, North Carolina, organized a Laymen's Fellowship last March, electing Claude James as chairman and Lonnie I. Carey as secretary-treasurer. There has been a very creative interest among our laymen due to this organization.

Their June meeting was held at the home of Lloyd Matthews and their families were special guests for a fish fry.

They sponsored a special Father's Day service June 15. During the service Mr. Matthews was selected, by secret ballot, in the Laymen's Fellowship, as Father of the Year for our church. He is known to all the children as "Uncle Lloyd." They have a great deal of love and respect for him and appreciate his untiring interest in them. He has shown himself to be useful for almost anything from tending the nursery to keeping the lawn mowed. Lloyd is head usher and is a trustee in our church and we are all proud of him being selected for this honor.

Also on Father's Day Mr. Roosevelt Caulder was recognized as the youngest father of the church, and his father, Mr. E. M. Caulder was recognized as being the father with the most children — having ten. Mr. Jim Christopher was recognized as the oldest father present. Mr. T. Otis Carey was recognized as having the largest number of his family present for the special service, having sixteen in all.

FROM THE SOCIAL ACTION COMMITTEE —

Christian Concern

Gaylord B. Noyce, Chairman

GOOD FAITH

A phrase has come into wide use from judicial decisions recently, which is a clue to dealing with controversy everywhere — "good faith". "Good faith" is a requirement of collective bargaining between labor and management; it is required in all disagreements within churches; it is what the Supreme Court of the United States asks of state law on racial desegregation.

"Good faith" can be called the fundamental assumption about conflicting opinion in a democracy. It will tolerate very wide differences of opinion. What it cannot countenance is deceit, or disregard for such fundamentals as law and order, the judicial process, the right of private opinion. Christians must understand, for example, that questions will be raised by the courts in the present transition toward desegregation whenever laws have the intent of evasion of the Supreme Court decision on the schools, even when the laws on their face appear to be legal. It is on this ground that the Southern Convention, meeting in Norfolk, even though there was wide difference of opinion among the delegates regarding timing of desegregation in the schools, adopted without dissent the Social Action Committee report, which included the following statements:

"While we have no illusions that our problems can be resolved overnight. . . we believe that we cannot countenance the attitude of "patience" and "waiting" when this is taken to mean "sit tight", "do nothing", or "attempt to impede," which results in continued injustice to the rights of a minority group. We believe that time will help to solve our problems only if we maintain an attitude of love and implement it in practical ways. We believe, therefore, as Christians that we must oppose all programs which have as their intended purpose prohibiting the Negro from gaining equal rights of opportunity, and we must oppose all forms of harassment and economic boycott against those who have sought by legal means to improve their lot and status."

Gifts That Will Help In India

Ed Riggs

Many of you have asked for more details about sending things, In general Indian import restrictions are tighter than ever, and it is a good rule not to send anything that you think we might want, but send the money instead so that we can buy it in the Indian market. One exception seems to be bandages made from old torn sheets that often get in duty free or with only a small token charge, and are so very useful for our fast-growing list of leprosy patients with foot ulcers. Also duty-free is all printed matter. We have been very grateful for all the medical books and journals that have come in, as well as for the children's books and household magazines that give pleasure to our family and small circle of English-speaking friends. Large colored pictures of Bible scenes are useful for villagers to look at. But other magazines and tracts are probably not worth the postage you have to pay to send them. Cash gifts, in lieu of all these things, sent thru the American Board, are much more practical because we can always buy things that fit the needs of the people here.

Money for drugs is one good example of a suitable "extra" for Friendly Service. Injections and pills for one of my fifty TB patients for a month costs $4. Sulfone drugs and vitamins for one of my six hundred leprosy patients for a year comes to $3. Indian-made MF (high-protein, high-vitamin concentrate) for patients with malnutrition, mothers and babies, or the five thousand children in the village schools where we do school health work — $2 for nine months. You see no one gets very much, but a little bit goes a long way. And after they have tried it for a while and become convinced of its value, they are more apt to be able to find a way of paying for it themselves if it is cheap.

FRANCES RIGGS WRITES ABOUT

People In India

At Christmas we had the usual plays and parties, and with our three children there was lots of excitement around. It was also very special this year because five big parcels of gifts from an American church somehow sneaked through Customs successfully. I think even the little children realized the special love and attention that had gone into those parcels. Then New Year's Day was filled up with the garlanding and gifts that our Indian friends feel is necessary for that day.

Our New Year was filled at first with the disappointment of losing Dr. Martin's services and having him so very ill. He had deep X-ray therapy, and made a remarkable recovery, so that he is now able to work full-time in Ramnad, but is no longer able to make the strenuous trip out here. So our long search for a new doctor was intensified. In the middle of February we thought surely we were actually going to get one — a young doctor whose letters sounded very promising. But at the last minute he got cold feet and turned us down. It was a terrible disappointment.

One day in February, while driving through Tiruvadnai on our way to a leprosy clinic, we found some Americans living in a huge tent in a coconut grove. They had only been there a few days. He was a water engineer with the Technical Cooperation Administration, and was there with orders to drill a deep well — "test bore" — in two weeks. He was a Texan, and had a nice young wife and baby boy. We spent a day visiting each other's work.

During April, Mr. Philip, the Village Health Guide trainee whom Ed had sent north for advanced study in sanitation and extension methods during the past year, came back and started work as a Health Guide for Kilanjunai. He is full of new ideas and enthusiasm and ought to be a real addition here.

Joy and Louis are now half-way through second and third grades respectively, and Martha has started kindergarten. She is still a bit immature for the Calvert Kindergarten course, but it helps her English, and makes her feel part of the school. I hope some time before fall to be able to take the children up to Kodai to be in the American school with other missionary children for awhile. They are all well and bouncing. I guess country life agrees with us all!

AID TO FLINT-GOODRICH HOSPITAL

An appropriation of $100,000 was voted June 25, by the Board of Home Missions of the Congregational Christian Churches, to complete a fund of $500,000 raised by the Negro and white citizens of New Orleans, Louisiana, for the Flint-Goodridge Hospital in that city.

The $500,000 fund will be matched by the Federal Government to finance a $1,000,000 expansion program.

The Flint-Goodridge Hospital, an adjunct of Dillard University, has one of the finest graduate nurse training programs in the country. It completes nursing education of Negroes who have a college degree. This is the only first-class hospital in a large area where Negro physicians are permitted to bring and attend patients.

Working side by side, the Negro and white citizens of New Orleans have contributed approximately equal amounts toward the completion of the project.

Announcing the $100,000 appropriation by the Congregational Christian Churches, Rev. Dr. Truman B. Douglass, New York City, executive vice president of the Board of Home Missions, said:

"This assuring of a million dollar expansion program for an institution as strategically situated and as indispensable as Flint-Goodridge Hospital is another example of the effectiveness of well-timed cooperative action by religious organizations to accomplish results of decisive importance in our society. In a time of racial tension the enlightened white and Negro citizens of New Orleans have found special satisfaction and significance in their mutual devotion and success in a common cause of such importance."

The appropriation to the hospital, according to Dr. Douglass, continues an historic emphasis and policy of the Board of Home Missions. "Out of an annual budget in excess of $3,000,000," he said, "approximately one-third is expended for the improvement of inter-cultural relations in the United States and its possessions, and for the higher education of members of minority groups. This is believed to be the largest annual investment of any church body in these enterprises of common action in the interest of inter-racial cooperative action."

Financial Report

FOR THIRD QUARTER of THE NORTH CAROLINA FELLOWSHIP OF CONGREGATIONAL CHRISTIAN WOMEN

Quarter ending June 15, 1958

WOMEN'S FELLOWSHIPS

Albemarle	$ 20.00
Amelia	14.00
Antioch (R)	2.50
Apple's Chapel	85.00
Asheboro	45.00
Asheville	72.70
Auburn	4.00
Berea	10.00
Bethel	22.00
Bethlehem (A)	10.00
Bethlehem (W)	10.00
Burlington, Beverly Hills	25.00
Burlington, First Church	308.55
Burlington, Lakeview	17.50
Carolina	5.00
Chapel Hill	80.00
Concord	5.00
Danville, Va. Third Avenue	12.00
Durham	58.15
Elon College Community	227.06
Fayetteville, Eutaw Com.	25.00
Flint Hill (R)	3.75
Gibsonville	35.00
Greensboro, Palm Street	55.00
Hank's Chapel	67.50
Happy Home	20.00
Haw River	12.50
Hebron, Va.	5.00
Henderson, First Church	45.00
High Point	6.25
Hopedale	7.00
Hope Mills	29.60
Ingram, Va.	28.50
Lebanon	6.25
Lee's Chapel	5.00
Liberty, N. C.	51.00
Liberty, Vance	72.50
Liberty, Va.	6.00
Long's Chapel	10.00
Monticello	10.00
Morrisville	10.00
New Hope	16.00
Oak Level	6.00
Pfafftown	9.00
Pleasant Grove, N. C.	7.50
Pleasant Grove, Va.	42.50
Pleasant Hill	10.00
Pleasant Ridge (G)	20.00
Pleasant Ridge (R)	20.00
Raleigh	60.00
Ramseur	10.00
Reidsville	155.00
Salem Chapel	45.00
Sanford	50.00
Shallow Ford	10.00
Shallow Well	70.00
Shiloh	5.00
South Boston, Va. Center	12.50
Spoon's Chapel	16.25
Tryon Cong. Church of Christ	20.00
Turner's Chapel	12.50
Union Grove	7.50
Union Ridge	25.00
Union, Va.	128.00
Wake Chapel	50.00
Winston-Salem	15.00
Youngsville	12.50
Zion (WNC Conference)	7.00
	$2,386.56

CHILDREN'S SOCIETIES

Apple's Chapel	$ 29.58
Durham	11.83
Elon College Willing Workers	12.60
Henderson	9.00
	$ 63.01

CRADLE ROLL

Durham	$ 6.56
Elon College	5.00
Turner's Chapel	5.00
	$ 16.56

DISTRICT RALLY OFFERINGS

Asheboro District	$ 36.79
Burlington District	39.14
Greensboro District	57.36
Halifax District	28.17
Henderson & Raleigh Dis.	37.95
	$ 199.41
TOTAL RECEIPTS	$2,665.54

DISBURSEMENTS

Southern Convention office — Stamped Envelopes	$ 6.96
Expense of Rally Team	12.97
Transportation: Rally Team	27.18
Expense of District Chairmen	43.52
Record Book for President	4.95
	$ 95.58

Mrs. J. D. Strader, Sr., Treasurer Women's Fellowship of The Southern Convention for:

Life Memberships	$ 280.00
Memorials	70.00
Thank Offering for Woman's Gift	130.70
Talas Clinic in Turkey	104.10
Missions in Japan	51.00
Missions in India	10.00
Rachanypuram School in India	9.00
American Bible Society	40.00
Film: "Measure of a Moment"	9.60
Forest Hills Mission Church	57.36
Virginia Valley Central Church — Building Fund	37.95
Missions — General Fund	1,770.25
	$2,569.96
TOTAL DISBURSEMENTS	$2,665.54

Respectfully submitted,
Susie D. Allen, Treasurer

Treasurer's Report

Valley of Virginia Women's Fellowship

Quarter ending June 15, 1958

Women's Societies Apportionments

Antioch	$ 20.00
Bethel	15.00
Bethlehem	35.00
Dry Run	13.00
Leaksville	10.00
Linville	19.00
New Hope	10.00
New Port	10.50
Winchester	110.00
	$ 242.50

Thank Offering

Valley Central	$ 30.00

Life Memberships

Bethel (2)	$ 20.00

One Great Hour of Sharing

Bethlehem	$ 10.00

RECEIPTS:

Balance from previous quarter	$ 62.48
Apportionments	242.50
Thank Offering	30.00
Life Memberships	20.00
One Great Hour of Sharing	10.00
Rec'd from Rally at Bethlehem	43.25
TOTAL RECEIPTS	$ 408.23

DISBURSEMENTS:

Miss Isabel Hemingway	$ 10.00
Printing programs at Rally	2.35
Boys Infirmary, Talas Turkey, honoring Miss Hemingway	43.25
Mrs. J. D. Strader, Sr. — So. Convention Treasurer	302.50
TOTAL DISBURSEMENTS	$ 358.10
Balance in Treasury	$ 50.13

Mrs. Stella Liskey, Treasurer

World Changes

Address given at General Council

Dr. Herman Reissig

The world situation has changed more radically and rapidly than most of us understand. Many of the old ideas about national sovereignty and national independence are so out of date as to be positively dangerous. The real "subversive" today is not the citizen who supports international organizations; it is the citizen who in an almost frighteningly interdependent world asks for an impossible independence who subverts the security and welfare of his nation.

Tariffs that seem to protect an American industry or community may actually injure the nation. Trying to meet every last need of Americans before we give a helping hand to India or Indonesia is now as sensible as spending all one's money on his own family and complaining about taxes to pay for the community health department. The question before the American people today is not, "How much longer must we go on helping foreign countries?" The question for patriotic Americans and, especially, for Christians, is, "What can we do to help narrow the appalling gap in living standards between the terribly poor two-thirds of the world and the fantastically rich one-third?" It is no longer enough to engage in an annual campaign to persuade Congress to appropriate the small sums asked by the President for foreign economic aid. The task is much larger and far more urgent than we have thought. We must have new national and international agencies for world economic development. The United States and other prosperous countries must now put their heads and their resources together for an all-out assault on poverty and its attendant political instability. What is now required is something like a Marshall Plan for Asia, Latin America, and Africa.

The fact that so much of our anti-communism has been superficial and subversive of American ideals should not lead us to think that world communism is not dangerous. An intelligent and vigorous anti-communism is a perfectly respectable, indeed indispensable, Christian motive. And we must understand that the battle with communism can be lost without a shot being fired. France was conquered in the second world war partly because she was obsessed by her Maginot Line of Military defense, while behind that Line the nation permitted political and moral indifference. There is a lesson here for the United States. Put your military dyke ever so high, provincialism and selfishness can still defeat you.

The Council for Social Action will put a major part of its energy in the next two years into an effort to help our people understand that their country is now called upon to provide a far more vigorous economic, political, and moral leadership than anything we have thus far imagined. This is going to cost money. It is going to demand personal service. If we want a standard to which the moral forces of the nation can repair, here it is! A RICHLY-ENDOWED NATION, TEMPTED BY SELF-INDULGENCE, BUT NOW GATHERING UP ITS ENERGIES FOR SERVICE TO WORLD NEED.

Mission Study Materials

1958-1959

Mrs. Jack Akin, Chairman

Missionary Education Department

Churches which were not represented at the recent School of Missions at Elon College may secure their new mission study books from the Southern Convention Office. Miss Ruth Dunn, Literature Consultant for the Southern Convention, has very kindly consented to have these books available there for the next several months:

I. **Foreign Study — The Middle East**

Adult basic study book — **Middle East Pilgrimage**, Johnson, $1.50.

Resource Books for leaders: **The Lands Between**, Badeau, $1.75; **New Voices, Old Worlds**, Geren, $1.50; **This Is the Middle East**, Blumberg, 60c.

Senior High — Caught in the Middle, Wysner, $1.50.

Junior High — Pearls Are Made, Harrison, $1.50.

Junior — They Live in Bible Lands, McGavren, $1.50.

Primary — The Thirsty Village, Blatter, $1.50.

Primary Teacher's Guide, Hoke, 65c.

For Children: Picture Map of Bible Lands Today, $1.00; **Friends in Bible Lands Today**, $1.25.

The large maps of the Middle East were all sold (may be secured from the Pilgrim Press, 75c) but the small maps of the Middle East are available for 5c.

II. **Home Study — Christian Concerns of North American Neighbors.**

Adult basic study book — **Concerns of A Continent**, Hoffman, $1.50.

Resource Books for leaders: **The Shadows They Cast**, Harrington, $1.50; **This Is North America**, Darnell, 60c; **Fun and Festival Among America's People**, 50c.

The large Political Map of North America is available for 75c and the small one for 5c.

Senior High — What Concerns North American Youth, Parrott, 75c.

Junior High — Always An Answer, Lewis, $1.50.

Junior High Leader's Guide, Poppe, 65c.

Junior — Ten Pairs of Shoes, Ashworth, $1.50; **Flaco** (Mexico), Andrews, $.1.50.

Primary — Leo of Alaska, Agnew, $1.50.

Primary Teacher's Guide on Alaska, Cooper, 65c; **Mateo of Mexico**, Kepple, $1.50.

Primary Teacher's Guide on Mexico, Purvis, 65c.

For Children: Picture Map of North America, $1.00; **World Friends: Mexicans**, $1.25.

There are copies of these general missionary books at $1.95 each: **In One Spirit** (Senior Highs and Missions); **Wide as the World** (Junior Highs and Missions); **Let's Play a Story** (Children).

Those who order these books should make their checks to: The Southern Convention Women's Fellowship. They are expected to pay postage charges also.

It was suggested at the Workshop on Missionary Education at the School of Missions that the mission study themes could be presented very effectively as the opening exercises of the various departments of the church school. Used in this way they would not interfere with the regular church school lessons and yet the children and young people would receive some missionary education.

After 40 Years Of Missionary Service Miss Cary Retires

Miss Cary Retires

Boston, Mass., June 29 — One of the best known and most beloved women in the world field of career Christian service has surrendered her responsibilities as a top missions executive to younger hands.

The retirement of Miss Alice E. Cary of Boston, formerly a missionary to Japan and since 1945 Pacific secretary of the American Board of Commissioners for Foreign Missions, was announced in the board's report to the General Council.

Miss Cary will be succeeded by Rev. Paul R. Gregory of Philadelphia, an outstanding missionary of the Evangelical and Reformed Church's Board of International Missions who has served in both China and Japan.

Miss Cary was born in Japan, the daughter of distinguished missionary parents, Dr. and Mrs. Otis Cary. She attended elementary schools in Japan and Northfield Seminary and was graduated from Wellesley College in 1915.

Shortly after leaving Wellesley she sailed to Japan to begin her more than 40 years of missionary service at Osaka, Japan's second largest city. Hardly had she arrived and started her language studies, however, when the Red Cross appealed to the Japan mission for volunteer workers to go to Siberia. Alice Cary packed and left for Siberia where for the next nine months she was to spend endless hours working for the Red Cross.

As soon as that emergency was over, she returned to Japan and began planning the now famous settlement center which she and two fellow missionaries, Rev. and Mrs. Sherwood Moran, were to found in Osaka. The Yodogawa Neighborhood House was in the heart of the city's industrial area where 35,000 girls, the majority fresh from the farm districts, were employed in factory work. Exposed to the temptations and evils indigenous to large industrial cities, many of the girls soon found themselves in serious difficulties and it was estimated that fully 10 per cent of the girls disappeared annually without leaving a clue as to what happened to them.

Alice Cary, the petite, inspired young woman with the smile of an angel and the drive of a bulldozer, plunged into the job of getting the center organized to give the girls a place to go and something purposeful to do. She organized a Sunday school and in time was able to point to more than a hundred converts to Christianity, a major achievement in a country which is still less than one per cent Christian. Her influence was felt far beyond the boundaries of Osaka.

When World War II compelled her to leave Japan, Miss Cary went to Hawaii where for four years she was a tireless worker on the staff of the Church-of-the-Crossroads.

In 1945 she was called from the mission field to become an associate regional secretary of the American Board of Commissioners for Foreign Missions, under which she had served since 1917, and subsequently was named the board's secretary for the entire Pacific area.

Soon after taking over the important mission post in Boston, she was elected as the only woman member of an important commission being sent out to study the mission needs in Japan and to help formulate plans for future programs there.

Two major highlights of Miss Cary's experience in Japan were an audience with Emperor Hirohito and an interview with General Douglas MacArthur.

Boy Scout Troop 50, sponsored by our Rosemont church, South Norfolk, enjoyed a week of camping at Sherando Lake near Waynesboro, Virginia. Thirty-one boys and six adult leaders made the trip, leaving June 21, for their annual outing in the mountains.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

INDIA
MADURA MISSION

July

27—**Social Service Centers** include the American College Social Service League in Madurai and the Pankajam Child Welfare Center in Pasumalai.

28—**Miriam Brown** is manager of the Lucy Perry Noble institute in Madurai, which educates girls from poverty-stricken areas in the crafts which will be of most help to them when they return to their villages. She is also responsible for "Birdsnest Orphanage" and supervises St. Andrew's Girls' High School in Ramnad (70 miles away). Miss Brown, who went to India in 1937, the year she got her B.D. at Hartford, is a busy woman!

29—**Mr. and Mrs. Paul Dettman** were at the recent General Council, for they are on their first furlough, during which time Mr. Dettman is studying at Harvard as the first Horton Scholarship recipient. He teaches English at American College. Both are Oberlin graduates.

30—**Rev. and Mrs. Max Harrison** are completing 40 years of service. He is professor of Old Testament and Philosophy of Religion at United Theological College in Bangalore, and treasurer and librarian there (for many years was principal until succeeded by an Indian). He was educated at Knox, Andover, Harvard, Union and Columbia! Mrs. Harrison is daughter and granddaughter of American Board missionaries, and studied at Wellesley, Johns Hopkins, Union Seminary, and Chicago. She teaches English at Bangalore.

31—**Rev. and Mrs. Charles Heineman** do village work in Tiruvandanai, Ramnad District. They were married in 1946 in India, where she was a missionary of The Methodist Church.

August

1—**Dorothy Hoath** is an Australian who is nursing superintendent at the Hospital for Women and Children in Madurai.

2—**Rev. and Mrs. Ralph Keithahn** have headquarters in Kodaikanal. He covers a wide territory engaged in rural religious and social work, while she concentrates on village health and nutrition. He is a graduate of Carleton, Chicago, and Yale, she of Tarkio and Rush Medical College. They were married in 1931 while he was home on furlough.

The Institute For College Presidents

President J. Earl Danieley

The Institute for College and University Administrators was established in 1955 with a grant from the Carnegie Corporation. The purposes of the Institute are to "plan and operate case-problem, discussion-type institutes for senior educational administrators, to conduct research studies and analyses useful to academic administrators, and to carry on other related activities to assist administrators of colleges and universities." The fourth annual institute for college presidents and their wives was held at the Graduate School of Business Administration at Harvard University June 17-25, 1958. It was an honor and a privilege for Mrs. Danieley and me to be included in the group of participants which is limited to 36 presidents and their wives.

The primary emphasis was on the decision-making function of the president. The discussion during the institute centered on written case problems drawn from the actual experiences of college presidents. The wives met separately and discussed some of the same cases discussed by the Presidents as well as cases prepared especially for them.

In addition to the discussion groups which met twice daily, major addresses were given by Dean Francis Keppel, Graduate School of Education of Harvard University; President James P. Baxter, III, Williams College; Dr. Algo Henderson, Center for the Study of Higher Education, University of Michigan; Vice President Walter L. Darling, American City Bureau; and President Douglas M. Knight of Lawrence College.

Representatives were present from 21 states and from Puerto Rico. Seventeen of the group were from colleges with some religious affiliation.

This was a very meaningful and valuable experience. Many of the problems which we face at Elon College are being faced on the campuses of other colleges across the country. It is very helpful to know how other administrators and boards of trustees are attempting to solve their problems and planning to meet the challenge ahead in higher education.

Dr. Ferris Reynolds, Chairman of the Department of Philosophy and Religion at Elon College and pastor of the Providence Memorial Church in Graham, is recuperating satisfactorily from a heart attack. He left the hospital on June 17 and is living at 82 Weaver Road, Manchester, Connecticut. He and Mrs. Reynolds expect to return to Elon College within the next two or three weeks and he expects to be able to teach a limited schedule beginning in September.

HISTORY OF A COMMUNION SET

Mrs. H. D. Stalnaker

In 1901 the East End Christian Church of Newport News, Virginia was organized with Dr. N. G. Newman as pastor. One of the first needs was for communion vessels. Feeling that they should be of the best materials, the women of the church began to work to obtain the money.

Several plans of promotion were considered by the whole church. The ladies decided to have a garden party. The party was sponsored by Mrs. J. J. Jernigan and Mrs. R. L. Baker and held at Mrs. Jernigan's home. This one venture netted a sum sufficient to purchase a silver communion wine pitcher, two silver goblets, and two silver bread plates.

It is not known how long these vessels were used, but for many years they have have been kept by Mrs. Jernigan, whose husband was one of the original deacons. The Jernigans have cared for this silverware through the years.

The vessels have now been turned over to the Women's Fellowship of the First Congregational Christian Church for safekeeping. Under the leadership of Mrs. S. E. Holland, president, a glass case in which to place the communion set will be constructed, and the cabinet placed in the chapel.

The International Council

J. Earl Danieley

The news releases have reported in some detail the recent meetings of the International Congregational Council held at Hartford, Connecticut. I would like the privilege of giving, from a more personal viewpoint, some observations from one who had never before had the opportunity of attending such a meeting.

Location: This was my first visit to Hartford. I was tremendously impressed with the churches, the city and surrounding areas, and the Hartford Seminary Foundation. Most of the meetings were held in the Churches-Immanuel, Asylum Hill, Center, and West Hartford; some of the sessions were held in buildings on the seminary campus and a few in the Office Building of the Connecticut Conference.

Program: The program included many major addresses. Three of these were used as background material for the discussion sessions: "The World in Which We Live" by Dr. John Bennett, Professor at Union Theological Seminary; "The Witness of the Local Church" by Dr. Truman B. Douglass, Executive Director of the Board of Home Missions of the Congregational Christian Churches; "To the Ends of the Earth" by Dr. Norman Goodall, W. C. C. and I. M. C. It was my privilege to serve as one of the discussion leaders. In my group were representatives from Australia, England, Scotland, Mexico, South Africa, Canada, Jamaica and the United States.

Elections: Dr. Russell H. Stafford, former President of Hartford Seminary Foundation was elected Moderator of the International Council for the next five years; Rev. Ralph Calder was re-elected minister and secretary, Miss Dorothy Biggs, assistant secretary, Dr. Arthur Wheelock, treasurer, and Kenneth Thorndyke, as assistant treasurer.

Laymen's Meetings: Two meetings were held of the International Congregational Laymen's Fellowship. Clarence Beasley, who has served as Chairman since the founding of the organization presided at both sessions. Reports of the laymen's work in Australia, England, British Guiana, Scotland, and the United States were given. Officers elected were Col. A. N. Francis, Suffolk, England, Chairman; Mr. F. H. Pollard, Georgetown, British Guiana, Vice-Chairman; and W. E. Peterson, St. Louis, Missouri, Secretary.

The meetings were all interesting, the programs were thought-provoking and inspirational, and the fellowship of the International Congregational Council was most rewarding.

Justice In Community Life

Background Scripture: Leviticus 19:11-18; Deuteronomy 15:7, 8; Romans 13: 8-10; James 2:1-13.
Devotional Reading: Romans 12:9-21.
Memory Selection: **Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.** Romans 13:10.

This matter of justice moves in ever-widening circles. Last week we considered it in the family or home. Today we consider it in the community, particularly the immediate community, although the principles announced here will apply to the wider community.

LOVE AND JUSTICE

As always, and everywhere, justice issues from love. Or should issue from love. If we love men, we will be just to them. Love, indiscourageable good will, is the basis; the details of performance have to be worked out from this starting point. It should be said that we do not have to like a man to love him. A mother may not, and does not like, some of the things her children do, but she loves them in spite of this fact. We are not bidden to like our fellowmen, but we are commanded to love them. And love is the fulfilling of the law. Love worketh no ill, no harm to his neighbor. If we loved one another we would not commit adultery, or kill, or steal, or lie, or bear false witness, or covet. Thus love is the fulfilling of the law.

JUSTICE BEFORE LAW

"Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor." A judge has an extremely difficult position. He must not be a respector of persons. He must consider every man equal before him in law. As was said in an earlier lesson, the symbol of justice is a person, holding a pair of scales or a sword, and blindfolded as a token of impartiality. But it is difficult for a judge to be absolutely impartial. Here are two men brought before him, charged with some breach of law. One is a prominent citizen, cultured, educated, wealthy, influential, perhaps even a friend or neighbor of the judge. The other is a poor man, uneducated, shabbily dressed, of doubtful reputation, from the wrong side of the tracks. It is difficult to be impartial under such circumstances. A judge is in a sense always on the spot. And yet justice demands that a judge be impartial. He, like God, is not to be a respector of persons. And woe unto the community or the country in which the integrity of the judge is impugned or proved. It should be said that by and large the American people have confidence in the judiciary. Justice before law is one of the foundations of community life.

JUSTICE IN COMMUNITY LIFE

Strangely enough, gossip is condemned as a miscarriage of justice in today's lesson. "Thou shalt not go up and down as a talebearer among thy people." One can assassinate another by malicious gossip, or dark insinuations. Take this instance: A lovely, good-looking widow moved into a village, and in a few weeks she was the most talked about woman in town. . . She was too pretty. . . several men had visited her. . . she was a poor housekeeper. . . her children ran the streets and ate at neighbors. . . she was lazy and spent most of her time lying on a sofa, reading. One morning, after the woman collapsed in the Post Office the truth came out. She was suffering from an incurable cancer and couldn't do housework. She sent the children away when drugs did not control the pain so they would not see her suffer, and so they would remember her as happy and gay. The men who visited her were her family doctor, her lawyer, and her husband's brother. The town was kind to her for the remaining months of her life, but the gossipers never forgave themselves.

Leviticus also lists other aspects of justice in the community. The just man will not cheat or lie. (vs. 11) in order to get more, while the poor get less; he will not "stand against the blood of his neighbor," that is, will not try to have his neighbor condemned on false witness; he will not "suffer sin upon him," that is, will not cherish ill will against him in secret; he will not seek vengeance against his neighbor, nor against his neighbor's children. This does not mean that a good man, or a Christian, will be a door-mat for an unscrupulous neighbor. It is his privilege and duty to "rebuke" that neighbor when an injustice is done, and he is justified at times in taking that neighbor to court when the neighbor violates his rights. But he is to love his neighbor as a fellow citizen and as a child of God. It is possible to love a neighbor even when we do not like him!

SUNDAY SCHOOL LESSON

July 27, 1958

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

JUSTICE IN CHURCH LIFE

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect to persons." The Revised Standard Version has it "My brethren show no partiality as you hold the faith of our Lord Jesus Christ, the Lord of glory." The judge on the bench is not the only one who sits on a hot spot. The preacher in the pulpit and the people in the pew are also faced with this exacting demand of justice. James, the brother of our Lord, pinpoints the case. A service of worship is about to begin or has started. In comes a "big shot" a fellow well-dressed in goodly apparel, with a big gold ring on his hand, and he is shown to a special seat "Sit here in a good place," says the usher. (Perhaps the preacher has told the usher to do that, in advance.) In any event, the well-dressed, well-to-do man gets preferential treatment. Just as he is seated, there comes in a poor man dressed in shabby clothing, and he is told to take a back seat — "stand there" or "sit at my feet," the usher says to him. "No soap," says James. Before the Cross or in the Church, we all stand on the same footing with God. But it is hard to live up to that demand of justice.

Or again, suppose two families move into a community at the same time. One family has culture, means, influence, ability; the other are just ordinary folks, or it can be, hardly ordinary folks. Which family would the Church try to get into its membership- Let us be honest with ourselves. Which family do you think the Church would seek to win to its membership first? Over which family do you think there would be competition among the churches? One guess ought to do it.

All of these teachings about justice are hard sayings. We all sin and fall short of the law of God concerning justice to our fellowmen. Only God's grace is sufficient for these things.

AT OUR CHURCH HOME FOR CHILDREN

Study, Work, Visiting

John G. Truitt, Superintendent

Dear Friends:

The Southern Convention voted the Home for Children the three year period of 1958, '59, and '60 in which to make a campaign for funds with which to make necessary improvements, and to establish a permanent fund to aid in maintenance of the Home. The Board of trustees had intended launching this campaign in the fall of 1958. However, several factors including more time for the study of just what would be the best use of the funds, the preparing of a brochure based upon the study made with the aid of expert counsel, and the present economical conditions pravailing in business, farming and manufactoring, the executive committee after having several reports from sub-committees has decided to postphone the launching of the campaign until next year.

In the meantime members of the board have visited several child caring institutions, studied their buildings, personnel, and their programs of care for the children. Also several conferences have been held with leaders in the field of child care on the faculty of University of North Carolina Social Work School, the State Board of Welfare, and others.

A study is being made of our program of child care and training in order that what is best in child care in a home such as ours may be our standard. All these matters take time. And what we do we wish to do within the best practices and experience in group child care.

Many members of the board are actively at work on these matters and both time and money has been spent in seeking to arrive at the right preparation for a successful campaign.

Even now almost every month there are improvements and developments which are good for the children and helpful for the staff of workers. This week, for instance, Mrs. Alvertine Privitte is attending an institute at the University for housemothers.

The big program right now with us all is "making hay while the sun shines," gathering of vegetables of all kinds from the large, beautiful gardens and either canning, pickling, or preparing them for the big cold-storage bins. About half of the children are away on vacation, some have completed their two weeks, and still others are to go. Every child will have the privilege of visiting friends and "classes" during the summer. This I can say, coming or going or staying, they everyone seem very happy, and it is a pleasure to be associated with them, and you.

Alfred Carlton Gilbert, who received his doctor of medicine degree at Yale in 1909, conceived the idea of manufacturing iron and steel parts for the construction of miniature bridges which has since been so popular with an ever-increasing number of boys.

On the island of Sardinia, in the Mediterranean Sea, each village has its own distinctive style of dress. Men and women from different villages are thus identified by the clothes they wear.

REPORT FOR JULY 14, 1958

MONTHLY OFFERINGS

Amount brought forward			$19,966.50
Eastern North Carolina Conference			
Ebenezer	$ 50.00		
Henderson	12.79		
New Hope	30.00		
Oak Level	32.94		
Pleasant Union	25.00		
Pope's Chapel	5.00		
Wake Chapel	21.84	$177.57	
Eastern Virginia Conference			
Berea (Nans)	13.00		
Dendron, S.S.	17.85		
Norfolk, First	25.00		
Norfolk, Little Creek	33.00		
Rosemont	58.00		
Suffolk, S.S.	150.00		
Windsor, S.S.	20.79	317.64	
North Carolina and Virginia Conference			
Greensboro, Calvary, S.S.	15.00		
Greensboro, First	49.16		
Reidsville	217.39		
Shallow Ford	18.00		
Hendersonville	4.00	303.55	
Western North Carolina Conference			
Albemarle	37.00		
Patterson's Grove	15.00		
Pleasant Cross, S.S.	18.00		
Shiloh	8.00	78.00	
Virginia Valley Conference			
Dry Run, S. S.	10.00		
Winchester, S.S.	10.00		
Winchester, S.S.	100.00	120.00	
Total			$ 996.73
Grand Total			$20,963.23

SPECIAL OFFERINGS

Amount brought forward		$37,114.29
First Cong. Church, Asheville, N. C. — Special	$ 50.00	
First Cong. Christian S.S., Roanoke, Ala.	12.89	
The Junior Baraca & Philathea Class, Holy Neck Ch.	4.10	
Brookside Community Church, Brookside, N. J.	81.00	
In Memory of Martin L. Grissom	10.00	
In Memory of George B. Vick, Jr.	1.00	
In Memory of Mrs. Frederick	10.00	
Special Gifts	111.00	
Total		$ 279.99
Grand Total		$37,394.28
Total for the Week		$ 1,276.72
Total for the Year		$58,357.51

In Memoriam

"Blessed are the dead who die in the Lord."

KERNODLE

Mr. Robert Junius Kernodle, native of Alamance County, and member of the Congregational Christian Church in Durham since 1911, died on April 5, 1958. He held various positions of responsibility in the church, among them being deacon, church school superintendent and flower committee member.

The church adopted the following resolutions in memoriam:

That we express appreciation for the privilege of having known and worked with this Christian who was genteel, affable and kind.

That his loyalty and service to the church and his interest in its enterprises encourage us to be more dedicated.

That the generous use of his talent for growing flowers and arranging them for the sanctuary and for the sick, be held in loving memory.

WHITE

Mrs. Estelle Cheek White, a member of the Durham Congregational Christian Church since 1910, died January 13, 1958, after a lengthy illness.

For her the following resolutions of remembrance were adopted:

That we express appreciation for her consistent Christian life.

That we hold in fond remembrance her quiet and modest spirit, her friendly attitude and her unselfish devotion to her foster daughter.

MAY

Popes Chapel extends its love and sympathy to the family of our friends and brother, Mr. Bennie May, who departed this life May 20, 1958, at the age of eighty-three. Until his health gave way he attended his church as often as he could conveniently do so. For many years he had lived too far away to attend regularly, but never failed to be present at the close of the church year and to contribute in a large way toward the finances of the church. He was also a loyal member of the White Stone Masonic Order.

Because of his faithfulness, the church wishes to show its appreciation by resolving:

1. To ever hold in memory his loyalty to his church and pray that this quality may be emulated by his associates in the church because of their high regard for him.
2. That a copy of these resolutions be sent to THE CHRISTIAN SUN for publication, a copy be sent to the family, and a copy placed on the church record.

Miss Corrine Holmes
Mrs. Otho Evans, Sr.
Mr. H. B. Conyers
Committee

RAWLS

We, the members of Holy Neck Congregational Christian Church, wish to pay tribute to Holowell Jackson Rawls. Mr. Rawls passed to his eternal home, at the home of his niece, Mrs. Elmo Worrell, who ministered unto him during his declining years. He was born and reared in Nansemond County, and was a life-long member of Holy Neck Christian Church.

Therefore, be it resolved:

First, that we express our gratitude to God for this long life of usefulness.

Second, that we extend to the family our sincere sympathy.

Third, that a copy of these resolutions be sent to the family, a copy sent to THE CHRISTIAN SUN for publication and a copy be entered on the church records.

Mrs. H. L. Worrell
Mrs. C. E. Piland
Mrs. W. John Norfleet

AT THE GENERAL COUNCIL

Dr. Hoskins Said—

The church's fight to achieve racial equality must never be relaxed, Rev. Dr. Fred Hoskins, Minister and Secretary of the General Council of the Congregational Christian Churches told the 14th biennial meeting of the group at Mechanics Hall in Boston.

"Christians are not fully agreed on the strategy for achieving a reasonable expression of the essential equality of men, but in this we are all agreed, that in the matter of race relations we must never relax the tension which draws us from where we are to where we ought to be. That which draws us in Christ, and the estate to which we are drawn is brotherhood that knows no caste of color or station," Dr. Hoskins, said.

"Too many are viewing the problem of integration as something impossible of accomplishment. The very opposite is true. Tremendous gains are being made in the South — and the North — today.

"We applaud and support people everywhere who are leading the movement toward order and conciliation, just as we condemn and deplore the actions of those — North and South — who foster violence and hatred."

"By unflagging effort, by the determination to finish what we have started, by substituting for our selfish aims the Lordship of Christ we do dare hope to realize the brotherhood we seek in a truly democratic America," he concluded.

Once it was not unusual for couples to arrange for the officiating minister to meet them at a certain time in the east room of the White House for the wedding ceremony.

Don't Despair

Don't despair, for God is living,
He is on His throne today.
And is giving, ever giving,
Grace and strength to those who pray.
Lay your all upon the altar,
Worship Him whate'er betide;
Serve Him well and do not falter
And walk closely by His side.

You may go through lots of trouble
And misfortunes may befall;
Fiery trials may seem double
And your blessings may seem small;
But remember through the ages
Saints have suffered for the right,
But the God of saints and sages
Led them to some wondrous height.

If the clouds hang low and gloomy,
Some glad day there'll be a rift,
And you'll find a place more roomy
When God gives your soul a lift
Up to where the sun is shining
And no sin is ever known,
Where there is no sad repining
And God crowns you as His own.

Walter E. Isenhour
Taylorsville, N. C.

Just A Boy

Got to understand the lad —
He's not eager to be bad;
If the right he always knew,
He would be as old as you.
Were he now exceeding wise,
He'd be just about your size;
When he does things that annoy,
Don't forget — he's just a boy.

Could he know and understand,
He would need no guiding hand;
But he's young and hasn't learned
How life's corners must be turned.
Doesn't know from day to day
There is more to life than play.
More to face than selfish joy.
Don't forget — he's just a boy.

Being just a boy he'll do
Much you will not want him to;
He'll be careless of his ways,
Have his disobedient days.
Wilful, wild and headstrong, too,
He'll need guidance kind and true;
Things of value he'll destroy,
But reflect — he's just a boy.

Just a boy who needs a friend,
Patient, kindly to the end;
Needs a father who will show
Him the things he wants to know.
Take him with you when you walk,
Listen when he wants to talk,
His companionship enjoy,
Don't forget — he's just a boy.

(The above poem is on the back of the menu at the famous Durgin-Park market dining rooms in the shadow of Faneuil Hall, Boston, Massachusetts. The menu states "Your grandfather and perhaps your great grandfather dined with us too. Established before you were born." Many of the Southern Convention delegates enjoyed eating in this picturesque restaurant.)

The Christian Sun

VOLUME 110 JULY 29, 1958 NUMBER 29

Miss Georgia Bradley 1-59
309 Wilba Rd.

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only head of the Church.
2. Christian is sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Organ of the Southern Convention of Congregational Christian Churches.
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BOARD OF HOME MISSIONS ELECTS NEW PRESIDENT

John G. Neukom, San Francisco, retiring president of the Board of Home Missions of the Congregational Christian Churches, turns over the gavel to his newly elected successor, Rev. Dr. James W. Lenhart, minister of State Street Congregational Church, Portland, Maine. Dr. Lenhart was elected at the fourteenth biennial meeting of the General Council of the Congregational Christian Churches in session in Boston, Massachusetts, June 24-30.

Here And There Among The Churches

Some of the oldsters are members of our churches. A picture in a recent Washington, D. C., paper showed ninety-nine-year-old Allen Pyle, a charter member of Ingram Memorial Congregational Church, as he attended that church's 50th anniversary dinner.

Congratulations to Mr. and Mrs. Frank Tuck of Nathalie, Virginia, on the birth of a daughter, Lydia Gordon. Mrs. Tuck is the Halifax District Chairman for the North Carolina Women's Fellowship.

Sympathy and best wishes go to Mrs. Charles E. Newman who fell recently at the home of her daughter, Helen, in Washington, North Carolina. Word which comes from Superintendent Scott indicates that she injured her hip and broke an arm. She is reported as recuperating in the Beaufort County Hospital, Washington, North Carolina. Mrs. Newman has made her home for many years in Virgilina, Virginia, where her husband, the late Dr. C. E. Newman, served our nearby churches.

Mrs. Doris Albert of Pakistan is delighting our people with her visit. She will be in Eastern Virginia next week, with planning being done by Mrs. Ray Gordon. She is scheduled to be in Southern Pines for the morning worship August 10, and to speak at a district gathering of our churches that evening at Hank's Chapel, Pittsboro. August 15 the Halifax District churches will meet at Liberty to hear her, and August 22 she will be in Asheboro for that district. If there are others who wish to have her in their churches, please contact Mrs. F. C. Lester, 840 Sunset Avenue, Asheboro, immediately.

Rev. and Mrs. Olin Pendleton of First Church, Norfolk, attended the Mission Seminar at Old Orchard Beach, Maine, in addition to those previously reported.

Yoshiko Iwasaki, Japanese student at Kobe College, Japan, has written to the Women's Fellowship of United Church, Winston-Salem, N. C., in appreciation of the financial help they have given to her. This group has one circle named after Angie Crew, teacher at Kobe College.

Best wishes go from all parts of the Southern Convention to Rev. A. Lanson Granger, Jr., pastor of our Warwick, Virginia, church, who recently suffered a heart attack. Latest news to the editor's office was that after a week in the hospital he returned home where he is making gradual improvement.

Theodore Cox, superintendent of the Sunday school at Pleasant Ridge, near Ramseur, North Carolina, reports an average enrollment of 184 for the past quarter, with an attendance of 159, or 83 per cent. He also reports (in **Ridgelife**, a mimeographed neweletter for the church) a Bible school July 7-11 with the theme of "Bible Sea Adventures."

Rev. Calvin J. Felton, pastor of the Pilgrim Congregational Church, Vineland, New Jersey, since 1949, is retiring from the active pastorate and will be located at 207 Causey Avenue, Suffolk, Virginia, after August 1. He will be available for pastoral supply and interim pastoral work, for, in his words "After more than forty-four years in the active pastorate, one doesn't find it easy to stop work altogether.

Mrs. Ed A. Albright has resigned as office secretary of the Southern Convention. She has done a particularly good job as managing editor of **The Southeast News** — which job now falls on the shoulders of Superintendent Lightbourne. **The Christian Sun** joins others in best wishes to Mrs. Albright.

Dr. Fred P. Ensminger, who years ago worked in the Southern Convention area, was given a citation at the commencement exercises of Southern Union College, Wadley, Alabama, for his many services to that institution. **Miss Helen Jenkins**, long time principal of Thorsby Institute, was also honored with a citation.

Lacy Presnell, Jr., son of Rev. L. M. Presnell, pastor-at-large of the Western North Carolina Conference and minister at Seagrove, has been appointed principal of the Pittsboro city schools for the coming year. Lacy, Junior, is a graduate of Elon College and has his master's degree from Woman's College of the University of North Carolina.

Food and fellowship have been the order of the day recently at Union Ridge church, near Burlington: Junior Pilgrim Fellowship had a picnic July 18 at Burlington City Park; Laymen's Club had its annual ice cream supper on the church lawn Saturday night, July 19, to which church families were invited; the Sunday school picnic was held last Saturday at Moonelon. In addition, the laymen attended an area supper meeting at Long's Chapel July 24, and representatives went to the Sunday School Convention, of which their pastor, Rev. Kenneth Register, was president.

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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MINISTER'S CONFERENCE

Pastors of all our churches in the Southern Convention are invited to the fourteenth annual Minister's Conference of the Southern Synod of the Evangelical and Reformed Church, to be held at Blowing Rock Assembly Grounds. Director is Rev. G. Harold Myers.

Registration will begin at 10:00 a.m., August 26 with worship and a sermon at 11:00. Rev. Carl Daye will be liturgist and the preacher will be Rev. Hoy Fesperman.

New Testament Problems to be considered are: Casuistry, salvation, sin, the Church, under the leadership of Rev. Richard A. Cheek, Thomasville; Rev. Melvin Palmer, Lexington; Rev. Terrell Shoffner, Newton; and Rev. Roy Whisenhunt, Rockwell.

Lectures on The Church will be given by Dr. John Shope, who is secretary of the Department of City Church and Urban Strategy of the Board of National Missions. Vespers will be conducted by Rev. Edwin Alcorn of Conover. The closing worship service at 2:45 August 27 will be led by Rev. Ivan Morrin. Recreational leader for the conference will be Rev. Larry Fisher.

UNITED CHURCH HAS 150th ANNIVERSARY

One of the Southern Convention's "boys," Herbert G. Councill, Jr., of Franklin, Virginia, is now pastor of The United Church of Warsaw, New York. This church celebrated its 150th anniversary, July 13.

On July 14, 1808, a Congregational church was organized with 10 members. One member became first president of Oberlin College. The church, built in 1817, was the second church in the state west of the Genesee River. In 1829 this church group became completely identified with the Presbyterian denomination. In 1840 thirty-nine members left this group and organized the Congregational Church. It is interesting to note that no one could be admitted to membership who used intoxicating liquors as a beverage, or who was a slave holder or dealt with slave holders. In 1865 the Presbyterians dedicated their present church building and in 1867 the Congregationalists dedicated theirs.

The United Church was formed in 1944 with the uniting of the Congregational and Presbyterian churches. Mr. Councill is the second pastor of the United Church, having gone to Warsaw in 1957.

Senior High Conference

Gaylord B. Noyce

The first senior high conference for all United Church of Christ young people in this area was held at Franklinton Center, Bricks, N. C., June 8 to 14, and was attended by thirty students. The sponsoring committee was made up of two representatives each from the Southern Synod of the Evangelical and Reformed Church, the Southern Convention and the Convention of the South of the Congregational Christian Churches. Six Southern Convention young people attended. Among delegates to the conference were four from outside the area — two from the Florida Conference of Congregational Churches, and two from the Southeast Convention. On the staff were a young man from India, and two Pilgrim Fellowship visitors along with others from North Carolina Congregational Christian and Evangelical and Reformed Churches. The emphasis of the conference was on the United Church of Christ, and on the mission of the Church.

Projects each afternoon left significant improvements in the facilities of Franklinton Center, the beginnings of a large vesper area in the woods, a bridge across a small drainage ditch, a volley ball court, and the beginnings of a backstop for a ball diamond. Director of the conference was the Reverend Gaylord B. Noyce of Raleigh.

GREAT BRIDGE WOMEN REPORT

Margaret LaMonte, Reporter

The Women's Fellowship Society of the Great Bridge Congregational Christian Church nominated and elected the officers for the next year with Mrs. Bertha McClain as president.

A memorial was presented to the family of the late Mr. Edgar Eason as a tribute to the high Christian standards which he exemplified in a beautiful and humble manner in his daily living.

Dr. L. E. Smith, the pastor, brought a most enlightening and inspirational message on the book of Psalms, which was well received by all present.

Mrs. Margaret LeMonte gave an account of the history of the church and Mrs. Edna Waterfield gave a resume of the purposes and activities of the Ladies Fellowship. Both reports were very interesting.

A covered dish luncheon was enjoyed by all present.

South America bound are Dr. and Mrs. W. W. Sloan of Elon College, who left Saturday to conduct 23 persons on a tour by air to the nations to the south of us. Sponsored by Elon College, tour participants may secure college credits for the trip. The group is composed mainly of teachers who come from such widely scattered points as Louisiana, Ohio, California and Canada.

At South Norfolk Church Cecil E. Hollowell Honored

Mr. Cecil E. Hollowell was honored at the morning worship service of the South Norfolk Congregational Christian Church, Sunday, July 13, when framed resolutions of appreciation for his forty years of service as recording secretary of the church were presented to him.

A Resolution of Appreciation

WHEREAS, Brother Cecil E. Hollowell has served the South Norfolk Congregational Christian Church in the official capacity as recording secretary for forty years (1918-1958); and,

WHEREAS, Brother Cecil E. Hollowell has faithfully, and conscientiously performed the duties of recording secretary, giving freely of his time, energy and talent; and

WHEREAS by his exemplification of the true Christian Spirit of love in his daily living, he contributes to the successful mission of our Church;

Therefore, be it resolved that we, the members of the South Norfolk Congregational Christian Church, do hereby express our gratitude and heartfelt appreciation.

"Thou renderest to every man according to his works" Psalms LX 11-12

Rev. O. D. Poythress, Pastor

Committee on Resolutions:
Mr. Waverly T. Lane, Jr.
Mr. James Maples
Mrs. James Maples

EDITORIALS

National Peril

Swift moving tides are sweeping across the Near East; and the world is afraid.

In Iraq one Monday morning recently a miliary mission confronted the king with the message that he had lost his job, and they were taking over. Guards shot at the messengers, and they killed the king. A new regime was in charge in this land that flows with oil.

In the little land of Lebanon, the only foreign country visited by our Master in his adult days, civil strife ran riot for some weeks. At the request of the president and his cabinet, the United States sent a military mission to aid the government that thought it was being infiltrated by its neighbors, and was sure that it was being warred upon by some of its citizens.

The Council of the United Nations debated for a week, and agreed on nothing. A Russian vote in opposition acted as a veto when ten of the eleven countries favored a resolution. Although other nations voted with the U. S., nobody seemed to be pleased that American marines were in Lebanon, not even the Americans.

By the time this in in print, plans may be perfected for a meetig of the heads of nations to gather at the United Nations to see what they can do about settling the problems of the Near East.

The tide that is running high in the Near East is a desire of the people who live there to have national status; to be recognized by the world as equals; to have democratic government of their own; to be free from outside interference. Against this tide of nationalism is a big nation on the east that would like very much to dominate the earth with its ideology and military might, and on the west a large number of nations that must depend upon the Near East for much of the crude oil that fires their industrial furnaces, warms their homes, and propels their transportation. The Near East is caught in the middle. An explosion is almost inevitable.

But there are saving factors.

In the Near East are great institutions like the American University in Beirut, numerous hospitals established and run by missionaries, Christian people who have learned that love is stronger than hate. For almost a century the missionaries have been serving without hope of reward, and in the name of the greatest Man in all history, who was himself a native of the Near East. This influence of the followers of Christ is a saving factor. It gives hope for the solution of human problems, national and international.

Economics may help. Russia does not need the oil from the Near East that is the economic blood of the West. Nations with the oil need to sell so they can have necessities, many of which must continue to come from the West. Britain, the United States, and other Western countries need not only to buy oil from the Near East but need to sell their products. Necessity for markets appears to be working toward a solution of the Near East problem,

Military preparedness is said to be a deterrent to war. If there is any truth in that statement, the time is now for it to show itself. Never before has there been so much and such dangerous preparation for war. It would take only minutes, or hours, for the world to blow itself to pieces. If any human life was left after the first blast, it would probably be destroyed by the after effects of the atom and hydrogen explosions. Nobody seems to want to try such an experiment.

For these and other reasons the high tide of nationalism in the Near East may be able to take its natural course and the world spared its destruction which has seemed so imminent in recent weeks.

Storms

In Psalm 29 David described a storm in Palestine as seen from near the Sea of Galilee. Dr. Luke (chapter 8) tells of a storm on the lake that lay so calmly between the hills of Galilee. The disciples were frightened almost out of their wits, but Jesus lay asleep. When they awoke him and asked for his aid, he calmed the storm that raged on the sea and in their hearts. "Where is your faith?" he said.

When the tides of battle wavered in Europe during the first World War (when American soldiers had gone there "to save democracy"), the people of the United States prayed. Factories stopped work so the helpers could pray. Battle lines took new shape, and the Allies won the war. That is history that can be attested by many who are still living.

Why not pray before the soldiers die? Christians of all varieties, Jews and Moslems read the same Old Testament. They know of the faith of Abraham and the prophets. Arabs are not all Moslems, but many of them are. Atheistic Russians and the real Communists of other nations might not be able to join in the prayer to the Father of All Mankind, but most of the rest of the world could. A day of world-wide prayer for the welfare of earth's people can do infinitely more to save our civilization than all the bombs and planes scattered across our frightened world.

This is not the time to hate, to accuse, to suspicion; this is the time to think, to appreciate, to love, to pray. Pray for he peace of the world; and then do your best to make it a friendly world.

Our Sunday Schools

Sunday school conventions last week focused attention on our Sunday schools. Each church has a school of its own. We have community education for everything except religion. Religion is thought to be too sacred — or partisan — to be taught by anyone except the home and church.

Reports, written and oral, might reasonably puzzle an educator who was not familiar with Sunday schools. "What are the qualifications of the teachers?" he might ask. "How is the school graded? What are the requirements for promotion? How do you teach the 25 to 50 per cent of the members who are absent?" These and other questions could puzzle the educator, and embarass delegates at a Sunday school convention. But we have another year to seek for the answers. And the Sunday schools are our best hope for Christian education. They are doing a great work, and are seeking ways to improve.

About * * *

ANCIENT ANTIOCH

Ancient Antioch that was for a thousand years one of the principal capitals of the world and ruled the industries, trade, and commerce of the Euphrates and Tigris Valleys, may become a center of world trade. The land of the Garden of Eden may prove a source of great food supply. Such is the prediction of those who have investigated the agricultural possibilities of this ancient region.

It is estimated that the Valley of Mesopotamia is capable of supporting 50 million people. Production of cotton, corn, and dates in this valley that has nursed known and unknown generations is almost unsurpassed. Many products grown in the valley are now consumed in India, but the thought is that as the region is developed the larger portion will eventually go westward to supply food and clothing for the industrial workers of Europe.

Mesopotamia is one of the oldest known regions of the world. Historical records, revealed by the excavations of ancient cities, go back to the fourth millennium B. C. The northern portion is low and fertile, and it is this region that agricultural experts believe can be developed as one of the greatest producing areas of the world.

Antioch was founded about 300 B. C. and named for Antiochus, King of Syria. Here the followers of Christ were first called Christians, and from that appellation came the name of the Christian Church in which most readers of **The Christian Sun** were nurtured. Antioch was destroyed by the Persians in 540, but later rebuilt by the Romans. Its former greatness was never recovered and gradually decayed.

The event that started Antioch on its decline is one of the most dramatic in history. The city was fortified and no fear was felt that the Persians could take it. But one day as the people were gathered in a great theater the actress exclaimed, "Behold the Persians are here!" Great applause went up, for the audience thought it was a fine bit of stage play. But arrows were darkening the sky and that which appeared as a play turned out to be reality. Plunder and destruction had struck. It had also struck an ampire that for 300 years had stretched at times from India to the Aegean Sea. The break-up of the empire resulted in merging four divisions — Egypt at the south, Macedonia and Greece to the west, Asia Minor in the north, and Syria, with Mesopotamia in the center and east.

The decline of Antioch was accelerated by the many earthquakes that visited it between 150 B. C. and the sixth century. Ten in number during this period, one costing the lives of 250,000 people, hurried the city toward ruin and decay.

Other misfortunes befell the city. Fires and plagues that from time to time devastated the Roman Empire might well be localized in Antioch. The vicissitudes of war, plunder, and massacre also visited the city. Moralists point to wickedness as the underlying cause of all the city's troubles. History has it that during the reign of Epiphanes no capital ever saw such scenes as he enacted in the streets of Antioch. Whatever wild scheme or adventure could be suggested, it is recorded that this brilliant but mad king was ready to indulge in.

After the turbulent centuries that brought Antioch to glory and to ruin, the march of modern progress may start a stream of trade by its doors again. The rich lands of the Mesopotamian Valley and their possibilities point in that direction.

C. B. Riddle

The United States has had only three Presidents who were elected to office after having served the unexpired terms of their predecessors. They are Theodore Roosevelt, Calvin Coolidge, and Harry Truman.

This Interested Me

Emily C. Lester

It is always interesting to see how an old friend performs when he or she is in a position of leadership. It was interesting to me to watch Tudor Williams (Mrs. W. B.) "perform" in connection with the General Council in her position as president of the National Women's Fellowship.

"Old South Church" was comfortably filled for the women's pre-session on Monday afternoon, June 23. Our Mrs. Williams presided with dignity as she presented Dr. Mary Ely Lyman of Union Seminary, who led our meditation; Mrs. Judson Fiebiger (known in this area as Mary Denison), who gave a good orientation to the work of the General Council; and other women who gave us a glimpse of the work of the American Board, Board of Home Missions, Service Committee, and Council for Social Action.

After being in a receiving line for the reception following the above session, Tudor rushed on foot (and her feet were encased in high-heeled "glass" toeless slippers which were not too conducive to speed on city streets) to the John Hancock Building where she presided over the fellowship banquet. To one who had been present at the School of Missions banquet years ago when Pattie Lee Coghill introduced people until there seemed to be no one left to introduce, this banquet had a strangely reminiscent note. For Tudor introduced the thirty officers of the boards and agencies and members of the staff at the head tables, the members of national committees, the missionaries, the members of local planning committees, ad infinitum. Then she presented Mrs. Doublas Horton, who gave a most awakening talk on the Near East and our particular mission there. In spite of microphone trouble, many V.I.P.'s who needed introducing, and being tired, Tudor did an excellent job which combined humor, tact, and being glamorous-looking!

As a director of the Board of Home Missions and as a member of important General Council committees, Tudor was busy, but in addition she had to practice for the Sunday evening program, a dramatic presentation depicting the work of the men, women, and young people of our denomination.

Her voice came clearly over the microphone in the scenes showing ways in which "women with a sense of mission are holding a severed world together." And then, in the climax of the program, Tudor was one of the four women who presented the Women's Gift for dedication.

All the women of the Southern Convention may well be proud of Tudor Williams, who so ably represents us in the highest councils of our Church.

REV. ARTHUR MASON BROWN OF TRYON

Writes From Germany

On an evening in London some nine days ago after a full day of speeches, first at the Ministry of Health, then at the Atomic Energy Authority, and then at Parliament where tea was served us with a flourish and five enthusiastic M.P.'s — who entertained us with impressive speeches on the importance of "international brotherhood and understanding" and not too subtle pleas for more understanding of their point of view — in the evening, we were honored by an impassioned discussion between an avid Conservative M.P. and a devilishly delightful liberal Laborite. On every subject from Suez to the French crisis to the European Community and back to Suez these two battled valiantly for their opposite points of view. But on one thing they agreed, namely that the future of Europe and probably of the whole world depended upon Germany. After thirty hours in this provisional capitol of the Federal Republic of Germany where "all state authority emanates from the people" we are completely in love with the beauty of the place and the enthusiastic, realistic vitality of the German people, and have some understanding of the validity of the point of agreement between those embattled M.P.'s in London. (In England, of course, M.P. does not stand for Military Police but for the distinguished Members of Parliament.)

The German people seem to be fully involved in this busy business of what has been referred to again and again as the economic miracle of recovery. New and very modern store-fronts displaying new and very modern gadgets from wooden stools and fine china to paring knives and skillfully designed, attractively priced watches, from do-dads for tourists to washing machines, mixers, stepladders and modern furniture. Here and there along a street of neon signs and shining marble facings are the jagged upreaching naked reminders of what we have done, but the Germans don't seem to think of the past. The future and the hard work of the present seem to dominate hour upon hour of life for them now. One cannot describe how refreshing this is after England with its lofty attempt to rationalize its Empire into Commonwealth, and especially after France with its pitiful excuses and philosophies and pathetic patching up of its yesterday and far before yesterday — a past which still haunts the Frenchman, be he journalist, Dominican monk, or the assistant curator of the palace of Versailles who was almost amusingly haunted by the "wonders" of Louis XIV. Here in Germany there are no excuses and there seems to be little time for philosophy. There is work and there is a beginning of forgetting.

We took two days out from the heavy barrage of facts and figures spouted at us by economists, politicians, pastors and specialized experts to visit the Brussels Fair. We remember that there has been considerable criticism of the American pavillion but we can say that we were very proudly impressed by what seemed to us an honest and unbelievably complete — but not overdone — display of what America is. As we came down the avenue with cable-chairs swinging above us and passenger scooters dodging around us, we could not help but be impressed by the simple elegance of the circular building surrounded by apple trees and playing fountains and a touch of color coming from the state flags. Inside one can find tumble-weed and mail boxes and ice cream cones, a creative education art center available for the children of any fair visitors and used as a demonstration of American methods, television, voting machines, Ramac and every conceivable facet of Americana from Henry's first Ford to atomic energy. And people — not the Americans — but all other variety of nationalities — were greatly impressed. This made a rather startling contrast to the large rectangular and really drab Russian pavillion which was surrounded by heavy agricultural equipment — tractors, combines, cultivators — but whose inside with Sputnik and all did not really seem to impress the masses of people who passed through almost from duty though they had come out of curiosity. There didn't seem to be the enthusiasm by the foreigners over the Russian pavillion that was quite obvious over our American display.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

INDIA
MADURA MISSION

August

3—**Ellen Lang** had her training as a nurse in Australia and served for 11 years under Australian Presbyterian Mission in India. She is now Nursing Superintendent at the Christian Mission Hospital, Madurai.

4—**Mr. and Mrs. Lloyd Lorbeer** are in the U. S. on pre-retirement furlough. He has served 42 years in India as teacher or director of schools in Pasumalai, Dindigul and Batlagundu. Mrs. Lorbeer had experience in health work in Labrador; was superintendent of nurses at Woman's Hospital in Madurai, served on staff of New England Deaconess Hospital.

5—**Katherine Mueller,** who is a graduate of Minnesota and Illinois Universities, is serving a special two-year appointment as professor of chemistry at Lady Doak College, a women's college founded only 10 years ago.

6—**Mr. and Mrs. Andrew Mills** are doing language work at Bangalore preparing for agricultural work in the villages. During college at Penn State he decided to become an agricultural missionary.

7—**Oline Nicholson** has spoken at our women's rallies in the Southern Convention. She is vocational teacher at Lucy Perry Noble Institute. One of her places of study was Penland School of Handicrafts in North Carolina. Her first nine years in India (1929-38) she was supervisor of the Criminal Tribes Settlement.

8—**Dr. and Mrs. Edward Riggs** are well-known to the Southern Convention, for she was commissioned here, they have visited here on furlough, and write letters for the SUN. We will especially remember these fourth-generation missionaries today.

9—**Bertha Smith** has served in India since 1917. Most of the time she has lived in Aruppukottai, where she has supervised women's work. She has also taught at Lucy Perry Noble Institute.

JOB ANALYSIS OF THE PROPOSED ASSOCIATE SUPERINTENDENT

It is suggested that a readjustment be made in the portfolio of the position now held by Fred P. Register, so that that position would bear the title, "Associate Superintendent of the Southern Convention," instead of Secretary of Stewardship and Evangelism, carrying with it the provision that the residence and primary responsibilities of such staff person be in the area of the Eastern Virginia Conference. A parsonage should be purchased or rented in Eastern Virginia for the use of the Associate Superintendent, at a location to be agreed upon, one room of which might be used as office.

A SUMMARY OF THE JOB

The job of the Associate Superintendent of the Southern Convention, with primary responsibilities in Eastern Virginia, to have as its portfolio the responsibility for Stewardship and Evangelism on the Convention level, Church Extension in Eastern Virginia, and, as time will permit, to answer general calls for regular church and ministerial counseling, field service in the general promotion of the local church, Conference, and Convention program, particularly in the Eastern Virginia Conference, and emergency calls in the Valley of Virginia Conference.

RESPONSIBILITIES AND FUNCTIONS

I. *Convention Level.*
A. Stewardship and Evangelism
    1. Formulate and promote the program of Stewardship and Evangelism, working with Convention and Conference Committees, and with local churches, as time will permit.
    (Note: It is understood that such staff person's responsibilities in the field of Stewardship and Evangelism would have to be greatly reduced over what it is now.)
    a. Clinics, Workshops, and Area Conferences.
    b. Apportionment Committees, Formula, and Schedule.
    c. Churchmanship Institutes for church officers — e.g., Secretaries, Treasurers, Finance Committees, etc.
    d. As time will permit, local church counseling on Stewardship and Evangelism, assisting in budgets, Stewardship Education Institutes, capital fund raising, Every Member Canvass; traditional revivals, Preaching Missions, lay visitation, techniques, and program suggestions.
    e. Preparation and distribution of limited pieces of literature on Stewardship and Evangelism; discovering and sharing of materials and techniques from various sources with Laymen, Women, and Young People.
    f. Liaison person of the Southern Convention with the national O.C.W.M. and Department of Evangelism.
B The Mission Board
    1. Staff person serving with Promotional Committee.
    a. Speakers, rallies, etc.
    2. Function as related through Stewardship and Apportionment emphasis.
    3. Church Builders Club of N. C. and the E. Va. C.M.A.
    4. Church Extension — particularly in E. Va.

II. *Eastern Virginia Conference*
A. Church Extension
    1. In church extension, he will have full initiative in consultation with the Convention Superintendent, Eastern Virginia Conference, C.M.A., and Convention Mission Board.
    2. Promotion of general Conference and Convention interests and program. General promotion, counseling, and service to the churches in close consultation with the Superintendent, Secretary of Christian Education, and/or other Convention Staff.

III. *Office Work*
A. Process general inquiries on Stewardship and Evangelism and Church Extension.
B. Mimeographing and general mailing to be processed through the Convention Office, with a minimum of office responsibilities for the Associate Superintendent. Expense allowance for his hourly necessary office assistance.

IV. *Meeting Responsibilities*
A. Convention and Conference sessions; Executive Board; Mission Board; Ministers' Convocation; Laymen's Meetings in Eastern Virginia; Ministers' Monthly Meetings in Eastern Virginia; Women's, Youth, and Laymen's Meetings to fulfill requests, as time will permit; National Committee on O.C.W.M.; Mid-Winter Meeting, etc.

V. *Miscellaneous*
A. General sharing of Staff and office responsibilities which are in direct line with specific job assignment.
B. General responsibility to Eastern Virginia Conference and the churches of that Conference.
C. Limited counseling and occasional emergency services needed in the Valley of Virginia Conference, in consultation with the Superintendent.
D. Regular or periodic Staff Meetings, for instance quarterly; frequent conferences with the Superintendent, and emergency meetings of Staff as occasion may call for them.

VI. *Staff Relationship*
Responsible to the Superintendent and to the Executive Board as provided for under the Convention Constitution, Articles VIII and IX, with regular meetings of the Staff.

DOLLAR RESIGNS AT ROSEMONT

(Continued from Page 8

ed toward us by following our leadership with the finest spirit of harmony and cooperation any minister could ask for.

Our prayers shall always be with you as you continue to live and serve our Master's Kingdom.

Yours in Christ,
Melvin Dollar

OUR INVITATION

To all who struggle and desire victory; to all who are anxious and seek peace; to all who mourn and long for comfort; to all who are sensitive and look for service; to all who hunger and thirst after righteousness; and whosoever will . . . This Church opens wide her doors and offers her welcome in the Name of Christ Jesus her Lord.

Spoon's Chapel Bulletin

THE WORK OF THE FELLOWSHIP COMMITTEE

United Church, Winston-Salem

The committee will develop the feeling, "This is a church which cares." Its members recognize occassions, such as greeting visitors to the Sunday morning services, assisting at weddings, visiting and helping in homes before and after funerals, recognizing the talents of church members who have gained special achievement or awards, calling on shut-ins and hospitalized members, expressing sympathy and understanding of special family problems, giving words of appreciation and regret when a church family moves to another community.

The success and fruitfulness of this committee will depend on the alertness of the committee members, their ability to recognize opportunities when they appear, their diligence in being constantly on the "look-out." This committee could be the most important in the church in terms of "good done."

— **The Round Robin**
United, Winston-Salem

The Art Of Communication In Preaching

Frank E. Ratzell

If Jesus be taken as the master artist in the communication of truth through preaching, what lessons may modern preachers draw from his work and his attitude which may help them more perfectly to communicate the truth of God to men?

1. That factor alone would seem sufficient to explain why he spoke "with authority." He lived in unbroken communion with God even though his days were fraught with distraction and peril. "I and my Father are one," he said. There was no conflict between his will and God's will. "My Father worketh hitherto, and I work." He believed his labors to be the labors of God through him, a conviction which gave extraordinary power to his utterances. Since his thinking was the thinking of God, his preaching is not only timely but timeless.

Jesus' complete dedication relieves him of the mental hazards known to modern preachers. At the outset, he rejected with firm finality the temptations that so easily beset us. He would not seek to live by bread alone, but by every word that proceedeth out of the mouth of God. He would not make a spectacle of himself and become a wonder-worker, because he would not tempt the Lord, his God. He would not let himself be caught up in the world's idolatry, but would worship and serve God only. When he had taken this stand, the Scripture says, "the devil left him alone, and angels came to him and took care of him." Thus relieved of any need for praise or appreciation or personal glory, he was free to speak truth without fear or personal loss. There was nothing for him to lose. His truth, therefore, was never softened because of what men might do to him. He raised issues with an abandon that would terrify most modern preachers. In the vernacular, "he laid it on the line" without fear or favor. It was not necessary that he should be personally liked or that men might look upon his preaching with favor. Jesus' sole aim was to be and to tell the truth of God, at whatever cost to himself. He never qualifies his statements. He does not equivocate. He does not pander to wealth or position. He does not think of budgets or building programs. Here is the chief facet of his art: it is genuine, real, transparently pure. He is a completely dedicated man. "The angels" took care of him!

2. We note that in his preaching Jesus is concerned not only with the communication of God's truth to men, but with **God's affectionate yearning for their redemption.** No matter how much of God's truth Jesus might have known, he would have missed the core of it if he had been unaware of God as a loving, forgiving, redeeming Father. It is Jesus' God-like love for men also which gives such power to his preaching and raises it to the level of art. "In him the love of God was manifested." Jesus' dedication is therefore two-fold — he is dedicated to the truth of God and he is dedicated to love for men. Not only does he give information; he so relates that information to the actual life-experience of men that they find an answering love aborning in their own souls. "We love him because he first loved us." Jesus' preaching thus becomes a divine-human love affair. Here it touches the deepest springs of the human heart. Jesus knew what was in men, knew that God had by nature equipped them with the capacity to respond to a Gospel of love. If men should lack this capacity, all preaching is, indeed, as St. Paul suggests, "foolishness."

Still further, because Jesus' love was the love of God, he was above any injury. "He was despised and rejected," but his grief was never for himself, but rather for those whom he had thus far failed to lead into a saving relationship to God. He was beyond personal pique and it would have seemed to him strange if his truth had not made enemies. He bore "the proud man's contumely," endured the scorn, and his love was triumphant. Unless a preacher can attain such love, his preaching will not even begin to turn the world upside down.

3. **There is a universality in Jesus' art.** He was not given to institutionalism. Quite the contrary. He was a poor "organization man." Was not his battle in part with the institutionalists at Jerusalem? His harsh words against the Pharisees and Sadducees are always something of a shock. If his preaching had been governed by Jewish Law, it could not have been free. Yet he had not come to destroy the Law, but to fulfill it. The letter had lost the spirit. He was a devout Jew, but his loyalty to his own kind did not rule out his higher loyalty to mankind as a whole. He broke with institutionalized religion. "You have heard that it has been said by them of old time, **but I say unto you. . .**" Jesus could communicate the truth of God to any and all men because he was not bound by any creed or code, but could speak directly to their condition.

Much of today's preaching is divested of this power because it aims at putting forward a hyphenated Christianity. Likewise, we hear men preaching denominationalism, urging the acceptance of sectarian doctrine as the avenue of salvation. This weakens the preaching, perjures the art. It may help strengthen the institution, but genuine preaching aims at leading men to God. Jesus did not go about seeking to build a church, to found a new Jewish sect. He would never have become the Saviour of men if he had pursued such an ambition. Any preacher today who descends to that level is denying the high call of God. There is one Lord, one Faith, one Baptism.

4. For a final thing, we note again that **Jesus did not talk about religion.** As far as the records we have are concerned, he never used the word. This would seem at first to take the very words out of the preacher's mouth, to silence him altogether. If he cannot talk about religion, what shall he talk about? What did Jesus talk about? Here he is divinely unconscious of his artistry; the medium becomes the perfect tool of the passion. Not sermons, per se; not words and sentences and paragraphs. All these are there, of course, but one does not see them. For they are gathered up together and made to serve to draw a picture. How fond he was of drawing Pictures! Parables, we call them. Pictures from life. Always he talked about Life, not religion. He could take the temporal situation and weave the magic of the eternal through and through it so that men stood aghast to find the eternal in the passing, the sublime in the ordinary, the miraculous in the commonplace. Jesus always began with some life-situation. Sometimes his words stung like a whiplash; sometimes they soothed like a cool drink on a hot summer's day. But always they were related to life as

—Continued on Page 12

Guarding Our Freedoms

Background Scripture: Amos 7:10-17; Acts 4:15-20; John 8:31-38; Galatians 3:23-28; 5:1-25.
Devotional Reading: Isaiah 9:2-7.
Memory Selection: **If ye continue in my work, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. John 8:31, 32.**

AN OUTSIDE MEDDLER

We folks in the South are sometimes troubled by the "outside meddlers" who came down here and try to tell us how to run our affairs. In today's lesson we have a case where an "outside meddler" from the South went North and had something to say to the people of that section. And he wasn't kindly received at all. This fellow Amos, a herdsman and a dresser of sycamore trees felt the imperative call of God to become his spokesman. He was a man of plain living and plain speech. He was a man of deep spiritual insight and of high moral courage. He went boldly to the center of worship in Northern Israel and denounced the sins of the people and of the king himself, and pronounced doom as inevitable. Jereboam had his "yes men" — he had silenced opposition to his policies and muzzled the priests and prophets of his realm, and one of them, Amaziah, told Amos to "shut up, mind his own business, and go back home where he belonged!" Sounds kind of familiar, doesn't it? But the stern old prophet was not so easily scared. He knew he was there under a divine commission and he told Amaziah how God had called him and commissioned him, and as Luther said "So help me God, I can do no other." Freedom of speech and freedom of the pulpit as well as freedom of the press must be zealously guarded. It is a tragic fact that many ministers are afraid to speak out on controversial matters. And it is tragic that there are those who would muzzle both preachers and teachers who dare to speak the truth in love. Here are freedoms that need to be safeguarded. Thank God for outsiders! For an Amos to stand against Jereboam, an Elijah to stand against Ahab, a Patrick Henry to stand against George III, the Hungarian freedom-fighter to stand against Soviet Russia. And for insiders and outsiders who stand against every form of tryanny which would muzzle freedom and imperil the basic freedoms of life.

OBEYING GOD RATHER THAN MAN

There is one section of today's lesson not printed in the text — the story of Peter and John before the high priest and his associates. These authorities thought that things were getting out of hand, and they summoned Peter and John and ordered them not "to speak or to teach in the name of Jesus" Acts 4:15-20, adding that if they did not stop, they would get what was coming to them. With due deference to these leaders, but with a courage born of a divine compulsion within, Peter and John said "Whether it be right in the sight of God to hearken unto you more than God, judge ye. For we cannot but speak the things which we have seen and heard." And it was when these leaders saw the boldness of these two courageous followers of Jesus that they took knowledge of them that they had been with Jesus. There are many marks of discipleship, but one of them is the red mark of courage.

TRUE FREEDOM

Jesus and His critics got into an argument about freedom. The Jews said that they had never been in bondage to any man — at that very moment they were in bondage to Rome. What did He mean when he talked about being made free? Well although Jesus was interested in political freedom, He was speaking about a more basic and important freedom — spiritual freedom. It is only as men are free spiritually, that they can ultimately be free politically, and socially and economically and morally. Free a man's soul first, and he will fight to set himself free from the rest.

We boast of our freedoms, and we might well be proud of them. But in one sense or another, we are slaves — Jesus used the word "bond servant or slave." For said Jesus "Whosoever committeth sin is the servant of sin." There are people who are slaves, abject slaves to a little white article called a cigarette. There are people who are hopeless slaves to alcohol. We are also slaves to our passions and our prejudices, and other things.

One thing needs to be said again and again about freedom. It is not the right or the liberty to do as we please, but the power to do as we ought. And all true freedom is liberty under law. Furthermore our freedom is limited by the rights of others. A man who was living alone on an island in the Pacific Ocean might be free in a sense. For instance he could put a forty foot pole across his shoulders and whirl around and around like a whirling dervish until he was blue in the fact if he liked that sort of thing. But he would not be free to do that in a congested area at a Sunday School picnic. The same principle applies everywhere. A man is not free to fly in a jet plane until he becomes subject to certain laws and works within the framework of those laws. And it is truth that sets men free. Jesus said "Ye shall know the truth, and the truth shall make you free." When a man becomes the slave of Christ he becomes of all men most free. There are men in prison who are free, and there are men who are outside prisons, who are not free at all. I came across one striking statement in my reading for this lesson comment: "What a man must do (the language of the Law) is supplanted by what a man delights to do (the language of love, or grace.) The big concerns of life are not legally imposed from without; they are morally imposed from within, through one's own conscience."

GUARDING OUR SPIRITUAL FREEDOM

"Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage. For brethren, ye have not called into liberty; only use not your liberty for an occasion to the flesh, but by love to serve one another." Paul had preached that a man was saved through faith in Christ, by grace, and not by works, even good works. But after he left Galatia, certain teachers had insisted that the Galatians must adhere strictly to Jewish rites and ceremonies in order to be saved. It was a backward step; it was a retreat into bondage

—Continued on Page 12

SUNDAY SCHOOL LESSON

AUGUST 3, 1958

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Our Church Home For Children

John G. Truitt, Superintendent

Dear Friends:

Our report this week is brief. The Home is busy with vacations and with harvesting vegetables. Some of the matrons are taking a little time off, along with other members of the staff. We have to see that not only the children get their vacations during the summer but that the staff members do also.

We have no report from the Conference office this week because members of that staff have to have their vacations, too.

Here we are beginning to look forward to home coming for all the alumni of this institution. Home coming day falls this year on the fifth Sunday in August — the Sunday before Labor Day. We hope to have a large number present, and a happy day for all who return to see how their former home is coming along.

During these summer weeks our expenses are about the same as during any other time of year, so please do not overlook letting us hear from you. Our report attached will show you some very interesting contributions, for which we are most grateful.

REPORT FOR JULY 21, 1958

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward		$20,963.23
NO REPORT THIS WEEK		
Grand Total		$20,963.23

SPECIAL OFFERINGS

Amount brought forward		$37,394.28
Vacation Bible School, Bethlehem Church, Valley of Va.	$18.60	
J. H. Webster, Pittsboro, N. C.	10.00	
Women's Christian Fellowship, Hendersonville Church	5.00	
Miss Lura Kennedy, Worthville, N. C.	15.00	
Rev. R. L. Hendrickson, Lincoln, Kansas	80.00	
In Memory of Elmer N. Patterson	10.00	
In Memory of Len Paschal	5.00	
Special Gifts	70.00	
Total		$ 213.60
Grand Total		$37,607.88
Total for the Week		$ 213.60
Total for the Year		$58,571.11

Christian Orphanage
Elon College, N. C.

MEMORIAL GIFTS

Dear Dr. Truitt:

Please accept the enclosed $.......................... as a memorial gift to the Christian Orphanage in memory of:

....
(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....
(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

THE ART OF COMMUNICATION IN PREACHING

Continued from Page 10

men lived it. He had come to give men this, to give it to them in abundance, so that they came to look upon him as being himself the Way and the Truth and the Life. This, too, was the secret of his art of communication: he could take men, troubled, trapped, lost in sin, and by the wonder of the truth of God's redeeming love and care bring about conviction in their souls. A preacher finds that he is en rapport with any congregation, not when he exhorts them to "get religion" or to "be religious", or when he loftily philosophizes about the desirability of religion's claims as against the claims of the world, but rather when he can, through his experience of living and suffering with them, understand their joys and their woes, their hopes and their miseries, and so take their lives as they are and where they are and bring them lovingly into the Eternal Presence.

In conclusion, then, let us say that communication occurs between pulpit and pew when the people sense that he who "ascends the hill of the Lord" is speaking to them out of a dedicated life; that his words are true, not because they are written in a book, but because he has lived them and found them to be so; that he who speaks, speaks in love, and the yearning, forgiving heart of the Eternal is laid bare; that he speaks, not as a sectarian, but as one who sees all men potentially as the sons of God and holds allegiance only to the Holy Catholic Church; and that he speaks as a friend and fellow pilgrim who "is in all points tempted like as we are," and though not without sin, is yet some few trifling steps ahead. All communication must then become the communication of God to open minds and willing souls.

SUNDAY SCHOOL LESSON

(Continued from Page 11)

again unto and under law. Paul enjoins his friends to stand fast in the liberty they had in Christ's liberating power. But they were to use this liberty, not as license to do as they pleased, but a means of serving one another in love. By so much as a man is free, he is under compulsion to serve his fellowman.

THE ETERNAL BATTLE

"For the flesh lusteth against the Spirit, and the Spirit against the flesh." We all know what that means. There is an eternal battle between the two. And eternal vigilance is the price of the soul. Only by the grace of Christ can we hope to win. Without His help, we are doomed to defeat.

REPORT OF CONVENTION SUPERINTENDENT

I. THE STATE OF OUR CHURCHES AND MINISTRY:

Churches — There are 204 churches in the Convention, one new one, South Norfolk "Community Christian," being organized during the biennium. In addition, Sanford, "Northview," has been organized, but has not as yet been received into the Conference. We have six churches which are inactive as follows: *E. Va.* — Johnson's Grove and Portsmouth, "Elm Avenue"; *E. N. C.* — O'Kelly's Chapel, Bethel, Six Forks; *W. N. C.* — Center Grove. In addition, there are five churches which do not cooperate with our Conferences, and are served by ministers who are not approved by the Conferences. Also, exclusive of the above, there are twenty-one churches with less than 50 members. The strengthening of our churches and the organization of new churches in the Convention are imperative if in Christ's name we are to meet the needs of the growing population.

We are gratified that new churches are now in the process of being organized in Richmond, Virginia, and in Greensboro, North Carolina. These two churches are being jointly sponsored and supported by the Congregational Christian and the Evangelical and Reformed denominations as a part of the United Church of Christ. Preliminary steps have also been taken for the organization of three other new churches, which we hope will be a reality in 1958.

Membership — There were 36,536 church members at the end of the 1956-57 Conference year. This compares with 35,759 reported to the 1956 Convention, or a gain of 777 during the past two years.

Sunday School Members — At the end of the 1956-57 Conference year, 182 churches reported a Sunday School membership of 27,697, representing a total gain of only 99 over the number reported to the last session of the Convention. With the growing population of our country, and particularly the South, it concerns us that our Sunday School enrollment is not increasing more rapidly.

Properties — For the 1956-57 Conference year, the churches reported total property valuation of $10,322,879.00 as compared with $8,658,265.00 reported to the 1956 Convention — a substantial gain. The Year Book reports for 1957 showed that 67 churches had indebtedness totaling $702,184.00.

The substantial gain in property values of our local churches is accounted for largely by the fact that nearly every church in the Convention made extensive improvements to their physical properties. It is gratifying to see the vastly improved facilities of our churches. While improvements and minor building programs have been conducted by most of our churches, special note should be made of the following major building and improvement programs reported to the Convention Office:

V. Va. — Antioch and New Hope — new Sunday School rooms; Linville and Newport, remodeling and improvement of sanctuaries; Timber Ridge, now in the process of erecting a Parish House, and the Valley Central Church, a union of Wissler's and Wood's Chapels, expect to begin construction at once on a new plant to be located on U. S. Highway 11, near Mount Jackson.

E. V. — Cypress Chapel and Liberty Spring have each erected beautiful and adequate new Educational Buildings; Eure's has completed its beautiful new plant; extensive and major improvements have been made at The Christian Temple; Norfolk First has completed its first unit and is now constructing a Children's Building. South Norfolk, "Community," with its church and community building, coming into our fellowship, adds substantially to our property values; Warwick has completed its first unit, and is looking forward to further developments.

E. N. C. — Chapel Hill has completed its Parish House and Educational Building; Christian Light, Pleasant Hill, and Wentworth have each added Sunday School rooms and have made major sanctuary improvements; Pope's Chapel has new Sunday School rooms; Raleigh has experienced a renovation of its sanctuary and Educational Building; the Sanford Church has erected a beautiful Parish House.

W. N. C. — Grace's Chapel has a new Sunday School building; Hanks' Chapel has a new Parish House; Sophia has a new church plant; Mt. Pleasant has renovated the entire church and has erected Sunday School rooms; Union Grove has completed its Educational Building.

N. C.-Va. — Bethlehem has paid its indebtedness in full and has dedicated its church plant; Burlington "First" and Durham have each made extensive improvements and remodeling on the church sanctuary; Hines Chapel is now constructing its Educational Building; Monticello has a new church plant; Pfafftown, Pleasant Grove, Shallow Ford and Union (Va.) each have new Educational Buildings.

Parsonages — There are now 86 parsonages, as compared with 80 two years ago. During the past two years, the following churches have provided a parsonage for the first time, or have acquired new and more adequate parsonages, for their minister:

V. Va. — Bethel, Mt. Olivet (G), Mt. Olivet (R) (jointly owned).
E. Va. — Bayside, Holy Neck, Mt. Zion, Newport News, Christian Temple, South Norfolk, "Community."
E. N. C. — Turner's Chapel.
W. N. C. — Asheboro, Ramseur.
N. C.-Va. — Asheville, Greensboro "Palm Street," South Boston, Zion.

Finances — During the past two years, our churches raised $3,383,648.00 of which $2,826,540.00 went for local expenses, including operation, salaries, and building improvements; and for all Missions and Benevolences, $557,108.00. These figures do not include contributions to Elon College and Moonelon building programs.

The average pastor's salary for the past year was $4,123.00, an increase over the previous year, for full time service. The national Congregational Christian average is near $4,800.00.

The following rating or standing of the Convention among the 34 Congregational Christian Conferences and Conventions was of interest to me:

In Church Membership — 13th
In Sunday School Membership — 8th
In Local Church Property Value — 13th
In Amount Spent for Home Expenses — 18th
In Average Pastor's Salary — 25th
In Total Dollars Given to Apportionment — 8th
For "State Conf." (Conf. & Conv. Apportionment) — 2nd
For the Work of the Board of Home Missions — 18th
For the Work of The American Board — 13th

Dr. Henry Smith Leiper, the Minister and Executive Secretary of the Missions Council of Congregational Christian Churches, at the 1958 Mid Winter Meeting, at Buck Hill Falls, gave the following startling facts which, if "half true," ought to stab Congregational Christians awake:

"Out of 52 denominations reporting to the National Council of Churches for 1956 (the latest year for which we can get full figures), Congregational Christian Churches were:

1st in per member financial potential*
6th in total giving for home expenses (in dollar totals)
7th in dollar total of giving for all purposes
9th in total size of membership
10th in total dollars for Foreign Missions
12th in total of apportionment benevolences in dollars
22nd in per member giving for home expenses
27th in per member giving for all purposes
34th in per member giving for Foreign Missions
45th in per member giving for total benevolences
48th in per member giving for apportionment benevolences

"*This rating derives from the discovery in surveys made by independent agencies that Congregational Christian Churches have the highest proportion of the highest income groups, the highest proportion of the middle income groups, and the lowest proportion of the lowest income groups of any denomination. All of the major denominations were included in these studies. The findings are supported by other survey tests independently made, one of which shows the per member value of our church buildings to be about 25% *higher* than any other denomination.

"The Minister of the Missions Council does not 'like' these statistics either, but he is convinced that they are not wholly misleading even though due allowance may be made for differences in habits of giving outside of church budgets as between Congregational Christians and other contemporary church folk in this country. They tell a story which is shocking and which is, he feels, not widely understood or seriously faced. The Missions Council's sense of stewardship for the wider work of the churches compels its officers to keep such facts before the fellowship in the hope that there may be a change as we move forward."

Our Ministry — We have 146 ordained ministers (129 Elders, and 17 with a Limited or "Conference" ordination standing), 97 of whom are Pastors. There are 14 Licentiates, only 8 of whom are actually pursuing training for the full time Christian Ministry. There are 21 Candidates for the Ministry in the "Biblical Class."

There are 8 full-time single churches and yoked parishes without ministers. There are 10 other churches vacant that require the part-time services of a pastor. We need now 10 new pastors to fill our vacancies, to say nothing of the needs in churches that we might organize.

We are lagging terribly in recruiting young men for the pastoral ministry. Cannot we, the parents, pastors, Sunday School teachers, leaders of Youth, Convention and Conference officials, and our teachers at Elon College place this claim more convincingly upon our fine young people?

Since the last session of our Convention, six of our ministers have been claimed by death: Dr. Stanley C. Harrell, Dr. Will B. O'Neill, Rev. M. A. Pollard, Dr. C. Rexford Raymond, Rev. J. M. Roberts, Dr. W. C. Timmons. Three of these devoted ministers were still in the active pastorate at the time of their passing.

Our ministry has been strengthened during the biennium by the coming from other Congregational Christian Conferences the following ministers: Rufus Ansley, Arthur M. Brown, Joe A. French, L. L. Hubbard, Hugh Lasseter, Charles F. Pegram, Arnt Schoning, Collie Seymour, Thomas F. Shreve, and James W. Walters; and from the Methodist Church — Russell Shaffer and Kenneth Moore; from the Disciples of Christ, W. B. Daniel.

Since the 1956 session, Dr. Roy C. Helfenstein and Rev. R. E. Newton have retired from the active pastorate and are now making their homes in Florida.

Dr. L. E. Smith, distinguished President of Elon College for 26 years, on July 1, 1957, became President Emeritus. He richly deserves to "retire," but we won't let him! He is presently serving most effectively as minister of the Great Bridge Church.

During the biennium, the following ministers have left the Convention to accept work in other Congregational Christian Conferences: Rev. W. P. Smith, to West Richfield, Ohio; Rev. James H. Lightbourne, Jr., to the Superintendency of the Southeast Convention; and Rev. J. Everette Neese, to Hallandale, Florida.

II. OUR AUXILIARIES, BOARDS, COMMITTEES & INSTITUTIONS:

Women's Fellowship: We are strengthened in our work by the well organized Women's Fellowship, which is rendering significant service in Missionary Education, Churchmanship, and Missionary giving. We as a Convention are honored that a past President of our Women's Fellowship, Mrs. W. B. Williams, now serves as President of the National Fellowship of Congregational Christian Women.

Laymen's Work: The men of our churches continue to be the great "untapped" potential of our churches. The Laymen's Fellowship is gaining

strength in members, purpose and service. The Moonelon project bears witness of their interest and potential.

Pilgrim Fellowship: Our Youth offers a "preview" of our church to be. No part of our church life offers more promise and challenge. Professor John S. Graves, former Secretary of Christian Education and Youth Work of the Convention and now Professor of Religious Education at Elon College, and Rev. William J. Andes, Chairman of the Board of Christian Education, are due our special gratitude for the generous gifts of their time in promoting our Youth Work during the biennium, when we have not had a staff person working in this field.

The Boards and Committees of the Convention have given devoted service, and to them goes our gratitude.

Historical Society — Under the able leadership of Mrs. W. W. Sellers and the Board of Directors, the Historical Society is to be commended on the progress made in the Church History Room project in the Library Building at Elon College. Their program, designed to preserve the history, heritage, and record of our life as a church is of great significance.

Elon College — Under the able leadership of President J. Earl Danieley, Elon College is rendering growing and worthy service in the field of Christian Higher education. Our College needs and deserves our prayers, commendation, gifts and our youth.

Congregational Christian Home for Children — At our "Home," there is effective witness of Christian love for little children asking for a chance in life, otherwise denied them. In Superintendent John G. Truitt, we have a kindly, efficient, and wise leader. "The Home" deserves our wholehearted support.

The Christian Sun — Under the able Editorship of Dr. F. C. Lester, *The Sun* continues to serve well our churches and the total Christian cause. The limited subscription list hinders maximum effectiveness. We ought to have at least 5,000 subscriptions, instead of the approximately 3,000. If our churches would earnestly promote the Group Subscription Plan, *The Christian Sun* would prove its value over and over again. Why not give it a chance?

III. THE UNITED CHURCH OF CHRIST

The United Church of Christ is a reality. On June 27, 1957, in Cleveland, Ohio, the solemn and reverent declaration by the representatives of the General Council of Congregational Christian Churches and the Evangelical and Reformed Church formed the United Church of Christ upon the Basis of Union With Interpretations, which had been considered for over a dozen years. With this action, the first General Synod of the United Church of Christ was in session, as one of the most significant Christian convocations held in the past 300 years. The leaflet insert in the Blue Book will give you valuable information on the "Next Steps in Union."

The second General Synod of the United Church of Christ will be held on the campus of Oberlin College, Oberlin, Ohio, July 5-8, 1959. The Southern Convention is entitled to elect one delegate for each 3,000 members, and for which election this session of the Convention should make provision.

Recommendations That the Executive Board be authorized and empowered to elect and certify Southern Convention delegates to the second General Synod of the United Church of Christ to be held in Oberlin, Ohio, July 5-8, 1959.

IV. CONVENTION STAFF CHANGES

Rev. Fred P. Register, Convention Secretary of Stewardship and Evangelism since 1954, has resigned, effective July 1, 1958, to become the Superintendent and Minister of the Nebraska Congregational Conference. A product of the Convention, Mr. Register has endeared himself to us all by his depth of faith, steadfast dedication to the Christian cause, and effectiveness in leadership. The Superintendent cherishes the comradeship in service with Fred Register, and as much as we most reluctantly see him leave our service, we congratulate Nebraska in calling him to their service. He will do well. We go with him with our prayers and good wishes.

Note: It is noted with pardonable pride that of the 34 Congregational Christian Superintendents serving our Conferences, four are graduates of Elon College, and one is an honor graduate of Elon College. They are: Dr. Archie H. Hook, Superintendent of Washington; Rev. James H. Lightbourne, Jr., Superintendent Southeast Convention; Rev. Fred P. Register, Superintendent Nebraska; and Dr. William T. Scott. Dr. James H. Lightbourne, Sr., Superintendent of the Rhode Island Conference, received his honorary degree from Elon College and served in the Convention many years. This is a real tribute to Elon College.

Introducing Rev. Robert A. Knowles — We are gladdened by the coming of Rev. Robert A. Knowles to our Convention Staff, September 1, 1958, when he assumes the important work as Secretary and Minister of Christian Education. Mr. Knowles comes to us from the staff of the Christian Education Division of our national Board of Home Missions, where he has served most acceptably and effectively as Secretary of the Junior High Department of our denomination, with offices in Boston, Mass. Mr. Knowles is a graduate of Springfield College and Pacific School of Religion, and Mrs. Knowles, the former Miss Helen Cobb of our First Church, Burlington, is a graduate of Elon College.

Associate Superintendent — The executive Board is making recommendations regarding a change in portfolio of the Secretary of Stewardship and Evangelism so that staff person will become Associate Superintendent, with residence in the area of the Eastern Virginia Conference. The Job Analysis provided by the Executive Board through its Personnel Committee will be found on pp. 12-13 in the Blue Book and will describe these responsibilities. It is hoped that the Convention will approve and ratify these recommendations of the Executive Board regarding these staff changes.

A Call For Spiritual Gains — 1958-60

This is the first session of the Convention in its second hundred years of existence. The future holds great promise and challenge. There are many perplexing problems which face us, but the grace of our Lord Jesus Christ is sufficient to help us to meet every need and to provide us with strength to fulfill the high commission into which we have been called. We have made great material progress — not only during the past two years, but over the past hundred years. It is my earnest hope that the 1958-60 biennium may be one of great spiritual gains.

Race Relations

Among the many problems which face us today as Christians, we cannot escape the demands which are upon us, including the solution to the puzzling, vexing, and irritating problem of race relations! Resentment, denial or argument will not solve this problem. Your Superintendent does not have wisdom to advise all the steps needed to solve this social problem, and yet, he is convinced that in Christ the answer can be found. The church must find the answer for itself by His Grace, or lose its soul! Perhaps the Psalmist's prayer might well be ours, when he ernestly prayed for the intervention of Jehovah, "O, that deliverance for Israel would come out of Zion." (Ps. 14:7)

We will do well to hear the pleading of the founder of the Christian Church, Rev. James O'Kelley, who in 1789 led his ministerial and lay brethren in holy protest against slavery, and in his brilliant "Essay on Slavery", he issued solemn warning to the politicians and economic traffickers in human degradation (North as much as South) brought upon African slaves who were stolen from their homeland to benefit those who loved profit more than they did their fellow men. Hear these solemn warnings of James O'Kelly, for it seems to us they are relevant to the present crisis:

"Reader! Go and do as thou would be done by; and no longer pass by those miserable objects, trodden underfoot, robbed and wounded, under the plea of your text for the Levitical laws, but like a Christian, heal, relieve, and comfort them. Though your forefathers wounded and robbed them, it lies upon you to deliver them. You tolerate all the evils which attend it! . . . . Do not your prudent, sensible people shudder, lest one day it should be repaid to our dear children? O, let timely repentence and reformation prevent it! I tremble to write what I fear! . . . . My soul meditates terror! Clouds are gathering at a distance; thunders not yet discharged, rumbling, roar from Sinai and Zion! . . . Brethren, have faith in God. Prove Him with your free will offering before it is extorted from you by civil authority; a blot which time would not wipe away from the church. . . . There is an eternal right of God. When Christ insists that we must observe His laws, as well as to rely on His gracious power, you fly to Moses for protection, but there is no shelter there. The Great Jubilee is now come, and all such national curses ought to be removed by all who receive Christ. We are not Jews nor Moses' disciples!"

Hear the prayer which concludes O'Kelly's essay:

"O Lord, we confess our sins, and the sins of our forefathers; but O merciful God, cast us not away from Thy presence, neither take Thy Holy Spirit from us. Turn us, O God, and we shall return. Save us from wickedness and unreasonable men. Hasten the time of deliverance. O, Almighty Goodness, hear the groans of my poor brethren; behold their blood spilling like water! How long will the bowels of a tender heart bear it? O, let Infinite Mercy regard our cries! Yield, O Yield, dear Jesus, to point out some gracious way for their deliverance. Gird on Thy spiritual sword, Almighty Jesus, and let celestial beams of light mingle with divine love, and dart into the hearts of our people Triumph gloriously, O Prince of Love and Peace, over all our stubborn hearts! O Thou Desire of all nations, remember poor Africa, and her miserable sons in America! Moses' disciples, chastise thy enemies with rods, but Christians chastise thy friends with scorpions! Thy truth suffers, O Lord Jesus, and so do Thy creatures; yea, many of Thy disciples. O, Eternal Light, Thou didst strike down Saul, beam into our people's hearts, and let them find they are afflicting Thee! O Almighty Goodness, forgive, for surely they do not yet rightly know what they do!

"We ascribe all the praise and honor to God the Father, God the Son, and Holy Ghost, forever and ever, Amen."

Conclusion: For twelve years, with the generous support of my fellow ministers, I have done my best to serve the Southern Convention, Churches, Boards, Institutions, Committees, and the Christian enterprise as the Superintendent of the Convention. For the achievements, my heart is glad; for failures, I take my full share of responsibility.

In your service during the past biennium, I have traveled approximately 75,000 miles, preaching more than 100 times and giving more than 150 addresses, holding numerous meetings with committees, boards, local churches, and meetings on Convention, Conference and local church level. Not duplicating the account of the function and the varied activities and services expected of the Superintendent, I respectfully call to your attention the Job Analysis of the Superintendent and other Staff Employees, to be found on pages 6-15 of the Blue Book.

To my colleagues in the pastorate, to the large number of consecrated lay persons representing various interests of our Southern Convention, I offer humble thanks for your support and the honor you have accorded me. I am grateful for your encouragement and for the hospitality of your homes and churches. This report would be incomplete in Christian courtesy and gratitude without a generous, "thank you" to Miss Edna M. Fitch, Assistant Treasurer and Bookkeeper, Miss Ruth Dunn, Office Secretary and Literature Consultant, and Mrs. William J. Andes, who gives part time as Secretary in the Convention Office — and to Mrs. Scott, who holds house and home together for about two-thirds of the time when a Superintendent husband is "in the field".

William T. Scott, Superintendent

A Tribute To Carl Heath Kopf

(July 1 the Rev. Carl Heath Kopf, pastor of First Congregational Christian Church of Washington, D. C., was missing from his home. Three days later his body was found hanging high in the tower of the church he had served for ten years. Nearby was a note saying "God forgive me." July 10 the following letter appeared in the Washington Evening Star, written by a man whom Kopf probably never knew. C. B. Riddle, also of Washington, who sent the letter, suggested that it reminded him of Longfellow's poem, "The Arrow and the Song." Editor.)

I never had occasion to meet or personally know the Rev. Carl Heath Kopf. Yet for many years past, and probably as long as I shall remember parts of my boyhood he will remain an integral part of it.

It was in the late thirties back in Boston. Shadows of war tragedy were imminent, yet it was a peaceful, unhurried, happy life-time. I was still in high school in Newton. The family was a group yet unseparated by war and marriage and death. Sunday dinner was a major occasion in the weekly routine. And as we sat around the table, most every week for a few years, we would turn the radio on to the 15-minute program "From My Window On Beacon Street."

We are not of the Rev. Mr. Kopf's faith, yet each of us was stirred and impressed by his well-thought-out impressions of the world around us. He was the first man of religion I had ever heard who did not preach, who did not speak with that grand and lordly air that told us why we should be children of God. Rather, he spoke simply, to each of us, of the many interesting people and things that were going on about us. He spoke his thoughts, made allowances for differences of opinion. Most of all he made us think and feel glad to be of this world . . . he made us feel on our own, a sense of religion and purposefulness . . . of being children of God.

I was deeply sorry he was unable to continue his talks when he and I both came to Washington — he to carry on in another area, I to carry on in working and rearing a family. His parishioners had reason to be proud of and to love this good man, who knew so much about God and his works.

Herbert S. Rosenberg

THE ARROW AND THE SONG

I shot an arrow into the air,
It fell to earth, I knew not where;
For, so swiftly it flew, the sight
Could not follow it in its flight.

I breathed a song into the air,
It fell to earth, I knew not where;
For who has sight so keen and strong
That it can follow the flight of song?

Long, long afterward, in an oak
I found the arrow, still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend.

—Henry Wadsworth Longfellow

The Christian Sun

Miss Beatrice George
1207 Seaboard Ave.
12-1-58

VOLUME 110 GUST 5, 1958 NUMBER 30

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only head of the Church.
2. Christian is sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

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OUR VACATION BIBLE SCHOOLS

During the summer months many of our churches use Vacation Bible Schools as an extra way of promoting Christian education. Pictured above are teachers and the twenty-five children receiving certificates in a joint Evangelical and Reformed - Congregational Christian school in Richmond, Virginia. They symbolize the hundreds of children in the Southern Convention who achieved goals of attendance and work in similar schools. We salute both teachers and children!

Here And There Among The Churches

The Council of Churches of Arlington, Virginia, has asked the churches not to furnish their churches for public school purposes, if the schools are closed because of integration.

Our Asheville Women have just completed renovating the church kitchen and will soon begin tiling the social hall. A junior choir is soon to be organized and the women will make robes for them.

Spoon's Chapel, where Rev. Lynwood Hubbard is pastor, will have a picnic dinner at the church August 17. That day Rev. Winfred Bray of Randleman will begin a week of special services at Spoon's Chapel.

Four members of the Asheboro Evangelical and Reformed Church are planning to attend the **National Conference on Christian Education** at Purdue University this month, sponsored by their denomination and ours — Mrs. Herbert Harris, Mrs. Hassell Hawkins, Mrs. Zona Moore and Mrs. W. V. Wilson. **The Christian Sun** would like to hear about people from the Southern Convention who are going.

Elon College Community Church is about ready to start erecting its first church building. It is to be located where the parsonage now stands. What to do with the parsonage is a real problem. To move it and repair it is very expensive. Within a week or two the church will decide about the parsonage; then bids will be received on the church. The $50,000 on hand will make a good start on the building program, but much more will be needed.

Rev. Winfred Bray of Randleman will be the guest speaker for services at Pleasant Ridge church, near Ramseur, August 24-29.

Mrs. Kenneth Register and **Mrs. F. C. Lester** represented the North Carolina Women's Fellowship at the annual Leadership Training School sponsored by the Council of Women's Organizations at the University of North Carolina last week. **Mrs. Harvey Carnes** attended as many sessions as possible in conjunction with her regular summer school work. **Mrs. J. R. Ellis** of Chapel Hill has been our representative on the Board for two years, serving as vice chairman, and as acting secretary for the last two months.

Dr. H. Shelton Smith of the Graduate Department of Religion of Duke University will have supervision of a **$10,000 grant from the Lilly Endowment Inc.** for the academic year 1958-59. This will be used to provide scholarships and fellowships to exceptionally able doctoral candidates who are preparing to become teachers of religion in the field of higher education, especially in theological schools.

Valley Camp will be held at Powell's Fort August 16-23, under the leadership of Rev. S. E. Madren, dean. A recent letter from Rev. Rosser Lee Clapp has gone to churches in that conference asking them to donate food. In this way the cost to the campers is kept to a minimum. Rev. and Mrs. William Joyner of Liberty will be among the leaders at Powell's Fort.

Rev. Herbert G. Council, Jr., pastor of the United Church, Warsaw, New York, will conduct the service in his home church, Franklin, Virginia, August 24.

Belew Creek and Salem Chapel have a minister who is a world traveller. Currently Dr. and Mrs. W. W. Sloan are conducting a tour in South America. While they are away those leading services in the churches (beginning July 24) are Mrs. Doris Albert, Pres. J. E. Danieley, Rev. Professor John Kittenger, and Douglas Albert. The annual home-coming at Salem Chapel was scheduled for last Sunday.

In This Time of Crisis

NATIONAL COUNCIL CALLS FOR PRAYER

In response to a stream of letters, telegrams, and phone calls from people in all walks of life — scientists, teachers, ministers, council secretaries, church women, retired army officers — Dr. Edwin T. Dahlberg, president of the National Council of Churches has issued "A Call for Penitence and Prayer for the Nations."

In it he expressed deep concern about decisions being made relating to the Middle East, expressed the hope that all of us would keep calm and seek for God's will. Concluding he said, "above all, let us pray and work for a world of justice, freedom and order in keeping with the will of God."

Copies of the message were sent to President Eisenhower, Secretary Dulles, Secretary Dag Hammarskjold and other leaders of the United Nations.

Volume 110 Number 30

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Both Burlington Pastors Resigned July 27

Robinson Goes To Connecticut

Snyder To Become Pastor At Rosemont

ROBINSON LEAVES OUR AREA

In January 1950 Dr. Henry E. Robinson came to First Christian Church, Burlington, from Putnam, Connecticut, and July 27, 1958, he resigned to return to his beloved Connecticut, this time to be pastor of First Congregational Church of Fairfield. During his stay in Burlington Dr. Robinson and his family have endeared themselves to people all over the Southern Convention by the excellent work they have done and the understanding friendliness which they have displayed.

Dr. Robinson has led the Burlington church in the construction of a large, beautiful, and useful religious educational building, and in completely renovating the building they had when he arrived. An elevator and air-conditioning are among the church improvements. The church and its organizations have been strengthened.

In the community this friendly preacher has rendered much service. He has been the president of the Ministerial Association, president of the Lion's Club, chairman of the Community Council, a director of the Cancer Association, and a director of the United Fund.

In the Convention he has served well as secretary for six years, president of the North Carolina and Virginia Conference for two years, leader in the establishment of Moonelon as a summer camp primarily for young people, and as a member of numerous communities on conference and convention basis.

Mrs. Robinson, a native of New York, has found her place, also, in the church and community. She is a former president of the Tuesday Afternoon Club, and of the local Council of Church Women, and has been active in Parent Teacher Associations. She is currently president of our North Carolina Women's Fellowship.

Paul, the oldest and only son, was elected president of the Southern Convention Pilgrim Fellowship last spring and was one of our delegates to the national meeting in New York in June. Lois and Jane (now Mrs. Foster) both attended Elon College for two years. Lois is in her second year of training at Watts School of Nursing, in Durham, and this fall Jane will enter the School of Physical Therapy of the Medical College of Virginia in Richmond. Ruth is in the 8th grade at Broad Street Junior High School.

Dr. Henry E. Robinson

The Robinson family will move to Connecticut for the beginning of school in September, and Dr. Robinson will join them the first of October. The Convention appreciates the contributions this fine family has made, regrets that they are to leave us, and shall follow them with best wishes and prayers.

DOLLAR COMING TO HOLLAND

After a year of searching for the right man, following the resignation of Rev. J. H. Lightbourne Jr., Holland church is happy to announce that Rev. C. Carl Dollar of Bertha, Minnesota, will become its minister September 1.

Mr. Dollar is no stranger to the Southern Convention, having served several churches here (including Sanford) before serving a stint in the Southeast Convention as pastor-at-large and at Lanett.

Mr. Dollar is a graduate of Elon and of Vanderbilt. His family consists of wife, son and daughter.

SNYDER GOES TO VIRGINIA

The Rev. Walstein W. Snyder, pastor of Beverly Hills church since 1952, presented his resignation at the evening service July 27. His neighbor, Dr. Robinson, at First Church had presented his in the morning service. It is quite an unusual coincidence that two ministers of our churches in one city — without collusion — should both resign the same day.

There were only a very few members at Beverly Hills when Mr. Snyder went there from near-by Bethel Pastorate six years ago. Under his leadership the church has erected a beautiful church building with modern Sunday school facilities, pastor's study. etc. The membership has grown to about 300, and the church program is very effective in many ways.

Mr. Snyder has been active in community, conference and convention. He is a past president of the North Carolina and Virginia Conference, and is serving his second term as chairman of the Board of Publications for the Southern Convention.

The Synder family expects to move into the parsonage of our Rosemont church in South Norfolk, Virginia, in September when it is vacated by Rev. Melvin Dollar who is to become the Associate Superintendent of the Southern Convention.

SIMMONS GOING TO GREAT BRIDGE

On this same fateful July 27 the Rev. Bill Simmons resigned at Hanks Chapel to become pastor of our church at Great Bridge (Norfolk), Virginia. He expects to go to the new charge September 1.

Mr. Simmons became pastor at Hank's Chapel in November 1954 while a student at Duke University. Under his leadership the church has added to its building, increased its membership, and greatly expanded its financial program.

Both Mr. and Mrs. Simmons are from Albemarle where they worked in our church. After military service he decided to enter the ministry. He is a graduate of Elon College and the Divinity School of Duke University.

There Is A Right Way

There is a right way to settle the problems of the world. Exactly what that way is no one seems to know. The greater difficulty lies in the fact that no sizeable number of people are looking for it. Selfishness rather than right all too often determines policies.

If the big and little governments of the world were to honestly seek for the just, the best, solution to the problems of the Near and Middle East, it is almost certain that a solution could be found. What would be good for the people who live there is not debated so much as who gets the oil the countries produce?, will the governments join our side?, will some other nation take over if we do not?

People who live in the area are mostly Jews, Muslims and Christians, all of whom read the Old Testament, which says: "When one rules justly over men, ruling in the fear of God, he dawns on them like the morning light, like the sun shining forth on a cloudless morning." (II Samuel 23:3, 4) It is this light that the darkened East needs (and so does the West). It will come when men rule in the fear of God.

The prayers people make in our troubled times ought to include a petition for leaders who seek the wisdom that comes from above. And when they vote, they should be careful to cast ballots for men of that type.

We Need Friends

Nations, like individuals, need friends. Our nation at present seems to need more national friends than appear on the surface. A decade ago Wendell Wilkie made a trip around the world and reported that America has a reservoir of good-will in the nations everywhere. That reservoir seems to have decreased rapidly. Why?

Many reasons are given. Some say it is the vaciliation of our national leadership, that we make promises and do not keep them. Others claim that our failure to lead the world in armaments has frightened our friends in the smaller nations so they feel that they must take cover under the larger umbrella. Another reason offered is that America is too rich while the rest of the world is too poor — that we flaunt our riches, and even give to the needy with a haughty spirit. Missions and missionaries are blamed for giving underprivileged people the idea that they, too, are God's people, equal with any others, and that they should arise out of their lethargy and become people in their own right. A student from a country where missions is being promoted said to the writer recently that Americans, including missionaries, are not content to live like the people in his native land, that they live in little colonies on the American standard. He thinks this makes the people believe that Communists, who are willing to come closer to their standard of living, are really more sympathetic with the natives. Still others say that the way we live in America is the cause for the dried up pools of good-will. The way we treat Negroes, Indians and other minority groups disturbs the colored people in other nations.

Whatever the causes, the fact remains that we are not held in as high esteem by other nations as we were once, and as we need to be now. Our boasted freedom, won by war, makes the other nations believe that they should have similar freedom and opportunities. And they think that we should be depended upon to help them get what they want. When we fail they are disillusioned, and turn elsewhere for aid. We cannot afford to lose our friends. We must check on all the things that cause us to lose them, seek sincerely to live right in home, community, state and nation, and to act with intelligent good-will in relations with people of other nations. We must have friends among the nations, or our freedom is doomed.

Conference Apportionments

On the last pages of this paper will be found the report of the finance committee to the Southern Convention. It needs to be studied by people in all our Southern Convention churches, for it points the way of progress for the next two years.

Please begin the study with the introductory paragraph, which points out that some increases are necessary. That ought to be obvious since more needs to be done, and it costs more to do the same. Ministers as well as laymen should certainly be aware of the increased costs of living and serving.

Item 2 should be understood. It simply states that apportionments are to be made on the calendar year rather than a Conference year. Hence the apportionments are for 1959 and 1960 rather than for a combination of years as heretofore. That means that this year we will continue paying apportionments through December at the same rate we are now paying. That is simple enough for all to understand, and churches should not be confused about it. The item further states that apportionments should be made to churches on the basis of membership and previous giving habits rather than in a hit or miss fashion. That makes for equality in responsibility and opportunity.

Item 5 calls attention to an unfinished task. Two dormitories at Elon await the gifts from the churches. This we must not forget.

Item 6 reminds us that our Home for Children has been alloted a time in which to raise $150,000 for improvements. Superintendent Truitt has recently announced that the campaign will not begin until 1959. Churches should be planning to help.

Item 9 may appear to be a bit confusing. However, churches that use a budget for raising money should have no difficulty, and this is recommended in the item.

Convention enterprises will serve to the limit of the amount of money received, and will have to quit when there is no more money. If you want the work of the Church to go forward, then be liberal with the apportionment giving.

About ※ ※ ※

RELIGIOUS FOOLS

In Roman gladiatorial combats killing contenders was often the highlight of a contest. One morning a young priest, Talemachus, leaped over the stone parapet and holding a small cross aloft shouted "Stop it, stop it in the name of Christ". Talemachus was stoned to death by a mob that called him a fool, but when news of the incident reached Caesar he issued a decree that ended Rome's gladiatorial killings. It was the sacrifice of foolish Talemachus that caused the decree to be issued.

Francis, son of a nobleman of Assisi, Italy, was called a fool for rejecting the brilliance and gayety to which he was entitled by birth and station to become a religious leader. But time has corrected the record, for Francis became St. Francis, and Assisi as recognized as one of the spiritual strongholds of the world. The foolish Francis set an example of righteous living for the whole village, and the world.

When David Livingstone, Scottish missionary and doctor, left his native land to cast his lot with the savages of southern Africa, many thought he was a fool. But through 33 years of travel, toil and fighting against tropical diseases and savage men and beasts Livingstone carried the troch of Christianity to the world's most backward area, and his devotion has inspired hundreds of others to become missionaries. Livingstone's name is known the world over because he lighted the dark coninent while those who considered him foolish have long been forgotten.

William Booth was a Methodist minister in England but his unconventional ways resulted in disapproval by his church, many of his fellow workers considered him a fool. But William Booth founded the Salvation Army that has carried its message of hope and salvation to the forgotten and near-forgotten in all parts of the world.

These are only a few and brief illustrations of what thousands of others who were considered foolish have done to uphold the banner of Christianity. But the most outstanding example of all must be mentioned.

When Jesus of Nazareth set His face steadfastly toward Jerusalem, He well knew the hatred and the viciousness He would face. Even one of Christ's disciples came to believe He was a fool and sold Him for 30 pieces of silver. But Jesus believed the life He had lived was the kind of life that would please God. He was sure that the things He said would stand when the mountains had washed down to the sea.

Today the gilded crosses of hundreds of thousands of churches, chapels and cathedrals pierce the sky to testify that Jesus of Nazareth was right, and those who called Him a fool were wrong.

The world is in urgent need of those who are willing to walk ahead of the crowd, live above its prejudices and animosities, and outside its viciousness and brutality.

C. B. Riddle

The First National Conference on Religion and Law is scheduled to meet at the University of Chicago Law School September 7-10. Judges, lawyers, law students, ministers, and theologians will for the first time in American history consider together the principles governing their professions. William Stringfellow, an attorney of New York, is the convener, and has worked at the preparation for five years. Other leaders will include Harold Berman of Harvard Law School, Dr. Marcus Barth of the Federated Faculty of Chicago, and Benjamin MacKinnon of the American Bar Association.

During 1957, there were 1,300 fewer highway traffic fatalities than in the previous year.

"Think On These Things" . . .

By Thomas H. Britton

If you have ever felt that the Bible is a very difficult book to read and understand, it may give you comfort to realize that your experience is by no means unique. Even some of the earliest Christians had difficulty with their developing scriptures, and one of them said as much in the book which we know as the Second Epistle of Peter.

Reference is made there to the letters of the Apostle Paul, and it is reported that in those letters there are "some things hard to be understood."

In spite of the fact that some of the things Paul wrote are "hard to be understood," however, there are many passages in his writings that are quite lucid. As an example one may cite a sentence from his First Epistle to the Corinthians: "For the kingdom of God is not in word, but in power."

The kingdom of God is not just something one talks about. It is a mighty force in the world.

And yet there seem to be many who, though they would never dare to express open disagreement with the Apostle Paul, seem to indicate by their attitudes that they feel that the kingdom of God does consist simply of words. They "talk a devout faith," but their faith consists entirely of talk.

One is reminded of the story of a man who stated quite convincingly that he was willing to die if necessary for the sake of Jesus Christ. But when he was asked to teach a church school class, he reported that he could not spare the time.

Those whose faith consists of meaningless affirmations of belief need to hear again, and to understand fully, the statement of Paul: "The kingdom of God is not in word."

The same is true of those whose Christian service is confined to meaningless prayer. This is not to say, of course, that all prayer is meaningless. But prayer is never a substitute for effort. Conversation with God is essential, but it can never take the place of consecrated service for God. One naturally thinks of Jesus in this connection. Surely, no one believed more firmly in prayer than he. But recall how he said, "My Father worketh hitherto, and I work."

The German author Johann von Goethe once made this interesting remark about those who talked much and worked little: "To blow is not to play on the flute; you must move the fingers."

Words without effort do not serve to advance the purpose of God. Out of our affirmations of faith and our prayers there must come the power of dedicated labor which is inspired, guided, and made mighty by the Holy Spirit of God.

"For the kingdom of God is not in word, but in power."

Apportionment Giving To Elon College

May 2, 1958 — July 24, 1958

Eastern North Carolina Conference

Amelia	$ 40.00
Antioch	9.00
Chapel Hill	52.00
Christian Light	20.00
Clayton	18.00
Fuller's Chapel	88.00
Hayes Chapel	52.00
Hope Mills	4.75
Lee's Chapel SS	5.00
Liberty (Vance)	100.00
Mt. Auburn SS	7.30
Mt. Auburn	56.38
Mt. Gilead	5.00
Mt. Herman	60.00
New Elam	60.00
New Hope	35.00
Oak Level	45.00
Sanford	220.00
Shallow Well	85.00
Turner's Chapel	101.00
Wake Chapel	22.48
	$1,085.91

Eastern Virginia Conference

Berea (Nans)	126.00
Berea (Norfolk)	105.00
Bethlehem (Nans) SS	52.92
Cypress Chapel	100.00
Damascus	46.00
Dendron	15.00
Dendron SS	3.25
Franklin	257.00
Holland	104.50
Isle of Wight	94.00
Liberty Spring SS	30.00
Liberty Spring	95.00
Mt. Carmel SS	21.42
Newport News	391.66
Newport News SS	23.59
Norfolk:	
Christian Temple	344.00
First	55.00
Little Creek	11.00
Rosemont	196.00
Oak Grove	21.00
Portsmouth:	
Shelton Memorial	86.00
South Norfolk	759.00
Spring Hill SS	2.95
Suffolk	200.00
Suffolk SS	81.89
Windsor SS	25.45
Warwick	46.00
Bayside	26.00
	$3,319.63

North Carolina and Virginia Conference

Apple's Chapel	68.00
Asheville	25.00
Bethel SS	5.13
Burlington, First	372.56
Burlington, Bev. Hills	53.00
Burlington, Lakeview	65.00
Carolina	140.00
Concord	21.00
Danville	56.00
Durham	330.00
Durham SS	45.89
Gibsonville	61.00
Greensboro, First	162.47
Hines Chapel	16.83
Monticello	60.00
Mt. Zion	41.03
New Lebanon SS	19.75
Pleasant Grove	20.00
Reidsville	245.00
Salem Chapel	20.00
Shallow Ford	28.00
Union (Va.)	44.50
Union (Va.) SS	28.00
Hendersonville	18.00
	$1,946.16

Western North Carolina Conference

Albemarle	49.00
Asheboro	204.00
Big Oak	1.00
Ether	55.00
Grace's Chapel	7.15
High Point, First	10.00
Needham's Grove	22.00
Pleasant Grove	40.00
Providence Chapel	2.00
Ramseur	24.00
Randleman	23.00
Smithwood	2.50
Sophia	8.00
	$ 447.65

Virginia Valley Conference

Antioch	61.00
Bethel SS	33.40
Bethlehem	38.00
Concord SS	21.00
Dry Run SS	25.00
Leaksville	72.00
Linville	32.50
Mt. Olivet (G) SS	5.00
New Hope SS	6.00
Newport SS	35.00
Winchester	20.00
Winchester	100.00
	$ 448.90
TOTAL	$7,248.25

APPORTIONMENT GIVING

January 1, 1958 — February 6, 1958	$2,417.51
February 7, 1958 — April 30, 1958	6,030.50
May 2, 1958 — July 24, 1958	7,248.25
TOTAL TO DATE	$15,696.26

CONFERENCE ON CHRISTIAN EDUCATION

Nearly 5,000 delegates are expected to attend the national Conference on Christian Education conducted by the United Church of Christ at Purdue University, Lafayette, Indiana, August 19 to 22.

Keynote speaker at the meeting will be the Honorable Hubert H. Humphrey, United States Senator from Minnesota, and a Congregational Christian layman.

While there will be some ministers and other professional religious workers at the Conference, by far the greatest number of the delegates are men and women from all walks of life who volunteered to teach Sunday school in their local churches.

Together with a hundred of the nation's top experts in Christian education, these Sunday school teachers will spend the major portion of the four-day meeting in finding new methods and dusting off old ones in a concerted effort to turn what cynics have termed "the most wasted hour in the week" into a fruitful period of religious instruction.

To facilitate this task the conference planners have set up one hundred study groups on every conceivable facet of Christian education. Topics under consideration by these groups range from the fundamentals of teaching the various age groups in the Sunday school, to such specialized topics as "Youth, The Church, and the Atomic Age" and "Communicating the Gospel Through Radio and Television."

To provide expert leadership for the study groups, the conference has drawn on its own denominational leaders, as well as experts from the National Council of Churches, from theological seminaries and from other denominations.

Advance registration for the conference reveals special interest in Christian education problems on the part of younger church members. More than a third of the pre-registered delegates are under 25 years of age.

Co-chairmen for the conference are the Rev. Robert T. Fauth, Chicago, president of the Board of Christian Education and Publication of the Evangelical and Reformed Church; and Mrs. Walter C. Candy, Milwaukee, Wisconsin, chairman of the Christian Education Division committee of the Congregational Christian Churches' Board of Home Missions.

Reports Of Vacation Bible Schools

NEWPORT BIBLE SCHOOL

Hazel Foltz

One week of Vacation Bible School was held at the Newport United Church of Christ beginning June 30. There were 55 pupils on roll, with an average attendance of 51. There were five teachers, five assistants and four helpers.

We were fortunate to have Miss Jacqueline Schuetz as our director with the help of our pastor, Rev. Rosser L. Clapp, Mrs. Paul Louderback, Mrs. James Sullivan and Mrs. Vernon Foltz. A number of others helped with transportation and the picnic.

The closing program was given Friday night, July 4, with all classes participating. With the splendid cooperation of both parents and teachers, we feel that it was a most successful week.

Bay View Daily Vacation Bible School enrolled 156 and had an average attendance of 134 for a two week's school. There were 245 people at the Commencement program. Recently the minister, Dr. Chas. F. Pegram, said some nice things about this paper, and as a result sent a subscription. The church Kindergarten will re-open September 8.

Chuckles

Thief: This is a hold-up. Give me your money or else.

Victim: Or else what?

Thief: Don't confuse me. This is my first job.

* * *

Joe: Why do birds fly south?

Tom: I don't know, why?

Joe: Because it is too far to walk.

* * *

Sam: A grasshopper can jump 200 times its own length.

Joe: That's nothing! I've seen a wasp lift a 200 pound man 3 feet off the ground.

* * *

Tom: Why is a banana like a sweater?

Dick: I don't know.

Tom: Because you slip on both.

— From **Junior High Star**
Center Church, So. Boston, Va.

ROSEMONT BIBLE SCHOOL

Mrs. W. R. Skelly

The Vacation Bible School at Rosemont in June was the best in seven years. Mrs. Melvin Dollar planned a course of study on Japan. The purpose of the study was to help our children learn about the country itself, the way of life in Japan, and how our church has helped influence better family life there.

There was an average attendance of 170 children. Mrs. Ruby Fentress was supervisor with 23 teachers as her helpers.

The children showed unusual interest and enthusiasm.

UNITED CHURCH VACATION SCHOOL IN RICHMOND

A very successful vacation church school, sponsored jointly by the First Congregational Christian Church and St. John's Evangelical and Reformed Church of Richmond, Virginia, was held at the church school of First Church June 23-July 2. This was the first such joint endeavor of the two churches.

Miss Lois Koppelman, parish worker at St. John's, directed the school. The staff of teachers and helpers was made up of members of both churches. A group of high school girls served as helpers. A nursery department for children three and under was provided for those whose mothers were working in the school. There were no special materials provided and the workers used their initiative to do what the children "felt like" each day.

A total of 25 children received certificates indicating their presence in the school a total of seven days or more. Attendance at the school began at 15 and ran to a high of 40, which was a good indication that the school "caught on" as pupils brought friends and neighbors, enrolling them late.

School was dismissed on Wednesday, July 2, so that families wishing to leave town the 3rd would not have their plans complicated by the school. A recognition service was held Wednesday evening for parents and friends of the children. Light refreshments were served.

VACATION BIBLE SCHOOL AT BETHLEHEM

Charles K. McFarland

Vacation Bible School was held at the Bethlehem Congregational Christian Church (VVC) from July 7-11, with an attendance of 51.

The general theme for the week was "We Worship the Lord." All classes used this theme and spent the five days learning and using the many different methods which we have of worshipping the Lord.

The pastor of the church, Charles K. McFarland, directed the school, planned the daily worship service and gave an illustrated devotional talk. Then children read poems and sang songs under the leadership of Mrs. Shirley White. Mrs. Howard Sellers was the pianist for the school. The daily offering was sent to Doctor John G. Truitt for the Home for Children.

The Ladies' Aid of the church supplied daily refreshments which were "set off" on Friday, the last day, with as many ice cream cones as the children could eat.

The closing program was held on Sunday, July 13, just before Sunday School. The children sang the theme song, "We Worship the Lord" and happily displayed the activities of the week.

The teachers were as follows:

Nursery Beginner Dept: Miss Barbara Rhodes, Miss Kay Kagey, and Miss Anna Lou Shope.

Primary Dept: Mrs. Clark Foltz, Mrs. J. S. Sellers, and Mrs. Charles McFarland.

Lower Junior Dept: Miss Nancy White and Mrs. Shirley White.

Junior Dept: Mrs. Howard Seilers and Mrs. Tom Sager.

We feel we have had a successful and worthwhile Bible School and the director wishes to thank all those who worked so hard to make it so.

Junior High Star is the name of the mimeographed paper published by the Junior High Boys' class of Center Church, South Boston, in connection with their vacation Bible school work. In addition to information about each class in the school, which even included the birthdate of each teacher (June 3, 1958 for Mark W. Andes!), there was general information about the church. This young church has primary and junior fellowship groups, as well as a high school group. Meetings are held Sunday evenings.

The Bible In The 49th State

The name Alaska comes from the Aleut word Al-ey-ek-aha, which is said to mean "The Great Country." This territory, recently admitted to statehood, in which many Eskimo Indian dialects are spoken, has long been aware of the Bible.

Scriptures first came to Alaska when Empress Catherine of Russia sent church missionaries to "her American colony" in 1796. Selections from Matthew, Luke and the Acts were translated, printed on a Moscow press in 1840 and distributed among the natives on Kodiak Island under the supervision of Bishop Ivan Veniaminoff.

Years after the purchase of Alaska, Dr. Sheldon Jackson, Presbyterian missionary to the "far Northwest" established the first Christian mission in Wrangell for the natives. Jackson, realizing Alaska's missionary need, personally appealed to other major church denominations to send their missionaries to help take the Gospel to this needy field.

With the growth of the nation the need for Scriptures increased. Protestant churches and missions turned to the American Bible Society for Bibles, New Testaments and Scripture Portions. While the Bible Society was recognized as an unfailing source for Scriptures, its work was not officially organized in Alaska until 1926. During that year this territory was added to the states coming under the supervision of its secretary with headquarters in California.

Not only has the Society supplied printed Scriptures but it has published a number of the Eskimo dialects that have been translated by the missionaries working among the people there.

In a Presbyterian mission field, 300 miles above the Arctice Circle on the very northern point of Alaska, lives Roy Ahmaogak, a native preacher, who translated the Gospel of Mark and the Epistle to the Romans for his own people in the Eskimo Point Barrow dialect. There are 1200 people in his community, of whom 700 are church members, and about 800 who can read. When he was sent to the States to spend a year "out" in special study and language work, he brought to the Bible Society his translation of the Gospel of Mark, the first book in this dialect. This was printed by the Society and followed by the Epistle to the Romans.

At the conclusion of an Eskimo service in Fairbanks, conducted in the northern Eskimo dialect, where the Society's secretary was speaking, the interpreter said to him: "Tell the Christians down in the States that we are grateful for the Gospel of St. Mark and the Book of Romans in our own dialect, but when are they going to give us the Life of Christ by St. Matthew, St. Luke and St. John?"

Among the Kuskokwin Indians this question is already answered. The entire New Testament for 6,000 of these natives had been translated by a Moravian missionary, the Rev. Ferdinand Drebert. Publication of the book was done by the American Bible Society and the first copy flown to Alaska for the annual convocation of Christians there. "Kuyana" (Thank you) wrote Moravian leaders from Bethel to the Bible Society for the Testament, for which they had been waiting so long.

A missionary from the Friends' Church in Kotzebuc wrote the Society: "Pauline, an outstanding interpreter into Eskimo, is an excellent preacher in that language and has used her Bible until it has fallen apart. Please help with a replacement." Of course a book was sent immediately.

As Alaska, our 49th state, faces new opportunities for development, the American Bible Society is also aware of its increased responsibilities to keep Scripture needs fully supplied in this vast northwest territory.

Not more than half of the population of the world use matches, and in some parts of Europe the old fashioned custom of borrowing fire is still in use.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

INDIA
MADURA MISSION

August

10—**Dr. and Mrs. Horace Thomas** are both Australians. He is Medical Officer for the Christian Mission Hospital, Madurai, and she is active in community work.

11—**Carolyn Weeber** is a missionary nurse doing village public health work and evangelism in the Chatrappatti area. In her newly acquired jeep she visits several villages to teach reading, writing, and public health, and to help the churches.

12—**Rev. and Mrs. Emmons White** have been missionaries in India since 1917. Mrs. White was at the women's fellowship banquet at the General Council in Boston. He teaches in Union Theological Seminary and she does work with women.

13—**Katie B. Wilcox** graduated from Mt. Holyoke in 1911, taught four years here, and then sailed to India, where she has taught at Capron Hall and been manager of Orlinda Childs Pierce Memorial High School. In 1948 she was instrumental in founding Lady Doak College, at that time the only college for women in the Madura area. She is its bursar.

14—**Dr. and Mrs. Edward Wilder** have served in India for many years. He is now on leave to act as Secretary of the Christian Medical Association of India and Medical Secretary of the National Christian Council with residence in Nagpur. She was missionary in India when she met and married Dr. Wilder. She has acted as superintendent of Bible women in Madurai area.

Marathi

15—The Marathi Mission is oldest of American Board, having been founded in 1813. Work is carried on in Bombay, Ahmednagur, Sholapur and five other centers among a million and a half of the Maratha race. The churches are part of the United Church of Northern India.

16—**The United Church of Northern India** is composed of Congregational and Presbyterian churches coming from U. S., Australia, and British mission groups. 26 Church Councils are grouped into seven Synods. 40,000 members.

LETTERS FROM INDIA

Meet The Hospital Patients

Dear Friends:

Our maternity ward is ready for use, but so far we have not been able to open it because the proper V.I.P.'s have not arrived yet to dedicate it. I personally am dreading the dedication and all the fuss that goes with it. I'd like to see the building just quietly opened and used. This morning we had five delivery cases crowded into one room, and just outside their window stood the new spacious maternity ward — empty!

May 28 we got the sudden news that our Dr. Martin, who had helped us so long, had died. It was very depressing for the whole staff, who all liked him so much.

Our children have been carrying a full school schedule through our very hottest weather. Recently I have had a guilty conscience about it and let up a bit on the pressure. They have been writing compositions in weather where the sweat dripped off their elbows and they had a hard time keeping their papers dry. During this hottest month Louis has learned multiplication, division, and fractions, one right after the other. He seems not only to understand but to really enjoy the harder arithmetic. Joy's and Martha's accomplishments haven't been so dramatic, but at the rate Joy is going she will be finished with second grade by the first of September. The children are hoping we can go to Kodai next month and see how they get along in the big American school up there.

Cordially,
Fran Riggs

* * *

Dear Friends of the Southern
Convention,

The pressure of the clinical work continues to increase, without hope of let-up. There seems to be a bottomless reservoir of patients within reach of this hospital. For a tiny sample of what keeps us busy, come on hospital rounds with me and see what sort of in-patients we happen to have today. First we visit the OB ward, where we have three happy mothers, two of them with normal healthy fat six-pound babies. The third I had to induce early for urgent reasons. The baby somehow survived the first critical days, altho it only weighs two and a quarter pounds by our highly inaccurate scales, and may make the grade yet. Also in the ward are two lonely mothers, who had come in the last minute, and each neglected till too late to have the baby.

Passing to the general medical ward, we have a baby with a fever of unknown origin, and an abortion case. Then three patients in critical condition, one with chronic dysentery and the other two with conditions I can't diagnose for lack of x-ray and lab facilities. The other three are ordinary cases, convalescing from pneumonia, pus in the knee, and a finger infection respectively. The latter is a neglected leprosy case, but of the non-contagious type, so we can keep her in the general ward. There are three contagious leprosy cases in the leprosy ward, one here because of severe reactions, and the other two with bone infections from neglected ulcers. Both of them we are feeding from our kitchen. One walked in thirty miles to my clinic twenty five miles from here, too far from home base to arrange for his own food. The other one has no family left. He was also an in-patient being treated for ulcers when we first started in Kilanjunai six years ago. In the intervening time he had been wandering about the countryside begging, and had only now happened to hear that we were back, and that he could have been getting treatment all this time. He is surely a human wreck by now.

Most of our patients, of course, feed and take care of themselves, and have to bring their family with them to the hospital to do it. The last section on our hospital rounds is the row of TB sheds, with eleven cases, most of them far-advanced, and hopeless by the old pre-miracle-drug standards. Four of them had been in other hospitals before, but for too short a time, and have supposedly made their germs resistant to the available drugs. Five of them are being taken care of by wives with babies in arms, so that the baby has to sleep in the same hut as the patient. We simply have to give preventive doses of the drug to these babies and hope for the best. One of the near-hopeless cases has a baby with TB of the leg bone which I have just put into a cast. She and the baby are being fed and cared for by the baby's eight-year-old brother, the only other family member available. He does his best, but it is inevitable that the mother's bed rest isn't complete, to say the least. Many of these patients survive only by doing things the medical textbooks say can't be done.

This week we changed one of the outside leprosy clinics to a new site more convenient to the patients, and it looks as if the number of patients coming there will double as a result. For a change we are not holding forth under the shade of a tree there, but under the ample arches of a highway bridge. The dry sand of the river bed makes a nice spot to work, but we will have to shift when the next rainy reason comes and the river fills with water.

We are hoping that somehow we will be able to take time off in July for a vacation in Kodai, without waiting any longer to find a doctor to relieve. It seems essential to stop once in awhile, to take a long look at the work and check our direction, etc., away from the pressure of the daily routine. It will be the time for your vacations too, altho unseasonal by Indian standards. Happy vacation to all!

Best regards,
Ed Riggs

ANNUAL CONVENTION OF MOSLEMS

People in the United States are more interested in the Moslem religion than ever before, it is probable, with the rise of tension in the Middle East where many people are of that faith.

Recently more than 600 Moslems assembled in Washington, D. C., for their seventh annual convention. They represented 50,000 Moslems in 75 congregations which make up the Federation of Islamic Associations in the U. S. and Canada, according to Casim Olway, Federation president, of Toledo, Ohio.

According to Imam Vehbi Ismail of Detroit, "The Islamic religion is bitterly opposed to communism, because communists don't believe in God. I was sent to Cairo to theological school from my native Albania, but when the communists took over, I could not go back. In Islam, too, property ownership is a holy right."

The Bonds Of Culture

By Richard K. Morton

Culture is the behavior pattern of a society. It is the compound and the life force which brings together all those customs, habits, likes and dislikes, tendencies and reactions which give any social group its distinctive coloration. Culture is the total of social forces and resources which grow up around the frame of a given society.

A society's culture becomes like an atmosphere to it. People born into that society are conditioned at almost all points of their living by the culture of that society. It is often as hard for them to break out of it or even to question it as it would be for a fish to try to live out of water.

My point is that perhaps any given society is ultimately judged on the basis of its ability to retain capacity to adopt or even reject its culture. Its survival may hinge — as the survival of many primitive forms of life on the earth is believed to have hinged in the past — on its ability to adapt, to change, and even to transform.

Culture is theoretically and potentially the social value that can advance and enrich a society and enable it to realize its highest. It can be, however, a virtually invincible tyrant, in control of a nearly impregnable social fortress—and no one can break out of it. It produces little local cells of provincialism and local pride. It produces national rivalries and prejudices. It creates racial strife. It sets up barriers in every aspect of life unless some counteracting force prevents it.

We are talking today about adventures into the formidable depths of the high-pressure ocean and wondering how many can endure going far down into the dark abyss. We are also planning spatial flights to the moon, manned satellites to circle the moon, and even interstellar adventures. In such ways we would break out of the envelope which is our atmosphere and from the force of the earth's gravity. But, in sociological and ethnic and psychological terms, we have not made comparable progress in breaking the bonds of our specific culture.

We are born — in Western civilization — into an atmosphere of national barriers and suspicions and loyalties. We are likewise born into an atmosphere containing definite ideas on race, religion, inter-personal relations, and moral and economic values. We develop many intellectual abilities and are creative and advanced in many ways — but usually within the bonds and limitations of our culture. This can be plainly seen as we examine our attitude toward the religions, philosophy, and social customs of the East. Few Westerners indeed have an accurate or just estimate of either Eastern philosophy or religion. We simply cannot look at certain values the way its people do. And in so doing we cannot be objective enough to be properly critical of the limits of our culture or which the phenomenon of any culture imposes upon us. We once get a culture established — and it is very difficult to break away from it.

University courses in philosophy and in other subjects usually strive to stimulate thinking outside the student's normal axioms and frames of reference, but this all too often does not go far enough. People otherwise alert, intellectual, and productive cannot get outside the shell of familiar prejudices in the political, economic, social, and religious field. My point is that civilization needs to cultivate forces within a society which can keep it from being the slave of its own culture — and which will bring about, in good season, desirable changes. It is out of this exclusivism, isolationism, misunderstanding, etc., that wars and much more evil come.

We need today a new objective for education and social advancement alike — namely, to develop in modern life those capacities of perspective and wisdom which will prevent it from being enshrouded in a given culture. We speak of the influence of environment with resignation — as if nothing at all could be done about it. We make all sorts of technical advances, but still remain helpless before this power.

The very essence of intelligent modern living lies in being able to use culture as a tool and as a means of the enrichment of individual living and the advancement of all phases of human concern. Instead, historically culture has been an agent, so often, of blind conformity, or tribalism, of the status quo, and of a stolid and unimaginative conservatism.

A people's culture tends to harden with time and with exposure to the air of recurring generations. It also is likely to become jealous, suspicious, drawing away from whatever is different and strange. It develops a "lag," in a new sense.

There seems to me to be a primary duty — before we think in terms of other conquests — for us to learn how to harness the forces of culture and to keep from being imprisoned by them.

What Tithing Does

1. If all church members would make offerings to God by the time-honored and systematic **tithing** method, instead of only as changing moods prompt, there would be no more unattractive church buildings, no more serious shortage of pastors, no more lack of equipment and supplies for Sunday School, evangelistic, community and missionary service.

2. **Tithing** makes it possible for church members, with the aid of their tithes, to witness for Christ, bring healing to the sick, and in other ways serve through trained workers who are engaged in fulltime service.

3. **Tithing** makes it possible for the Christian to prove to God, to himself, and to his fellowman the genuineness of his gratitude and love. II Cor. 8:8,24

4. **Tithing** helps a man successfully defy one of his most formidable spiritual foes, covetousness, who, the apostle Paul advises, should be put to death on sight. Col. 3:5

5. **Tithing** helps a man really give himself of God. When Jesus said that where a man's treasure is (not just his left overs) there will his heart be, he was emphasizing this. St. Matthew 6:21

6. **Tithing** helps insure pleasing the Master who has entrusted to His children all that they have.

7. **Tithing** leads to a wiser and more fruitful use of all income.

8. **Tithing** helps a Christian remember how much he depends on God — that without God he could have nothing at all, not even life.

9. **Tithing** does much to save the Christian from the miserable circumstance of trying to serve two masters.

— Spoon's Chapel Bulletin

Justice In Government

Background Scripture: Deuteronomy 16:18-20; I Kings 3:5-18; Amos 5:12-15; Romans 13:1-7.

Devotional Reading: Isaiah 9:2-7.

Memory Selection: **When one rules justly over men, ruling in the fear of God, he dawns on them like the morning light, like the sun shining forth on a cloudless morning.** II Samuel 23:3, 4. (RSV)

IDEALS FOR JUDGES AND OF JUSTICE

Think of a baseball game without an umpire, or a basketball game without a referee! ! Or any other game or contest between teams or players without a disinterested and fair third party who has rightly invested authority to make decisions and to preserve order. The same principal holds true in regard to the necessity for judges and courts in civic and community life. It is inevitable that differences will arise between individuals and groups, that rights will be violated, that injustices will be done, that rival claims will be made. Thus it is, that from early beginnings, men have had "judges" and "courts" to whom appeals could be made, and who had authority and responsibility for making final decisions and seeing that justice was done. It is an interesting story that tells how these judges and courts grew from the head of the family or an older and wiser head of the clan, through properly appointed or elected leaders, into our modern system of judges and courts, from lower and local to the highest tribunal in the land. No society could long maintain itself which did not have some kind of judicial system to arbitrate between litigants, and to dispense justice. Israel, of course, had such a system. And then as now there were ideals for judges, and ideals of justice.

Judges were to be men above suspicion, men of integrity, incorruptible, and beyond taking a bribe. Again and again this fact is emphasized in the lessons we are studying. And the same thing is true today in our land. Special warning is given against taking a gift. "Neither take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous." We are hearing a great deal today about a man, high in public office, who received gifts from a wealthy man who wanted to do business with the government. The thing may have been open and above board, but it was a most indiscreet thing to do, to say the least. Men in public office ought to be very careful at this point.

Justice was to be dispensed without prejudice. "Thou shalt not wrest judgment; thou shalt not respect persons . . . that which is altogether just shalt thou follow." The principle of the equality of all citizens before the law is here enunciated and established. Regardless of class or color or creed or culture or wealth, men are to have equality before the law. This was a difficult law to honor in Israel's day, and it is difficult to obey today. A poor man finds it difficult to secure his rights in a court action which may take years of legal debate; but a rich man, or corporation, with a full purse, can stand it and finance it, and win in the end. This is "legal" but it is hard on the poor. It is not bribery, of course. There is little bribery among our judges — with few exceptions they are men of integrity and honor. We salute them and should respect them.

DENIALS OF JUSTICE

Injustice was rampant in Amos' day. His sermons are biting and bitter indictments against many forms of injustices prevalent in Israel in his day. Wealth was in the hands of a privileged few who selfishly and scandalously exploited the underprivileged, and even sold them into slavery. The poor man could not get justice in the "gates," the court of law in those days. Judges accepted bribes. False weights and measures were common. Wages were kept back. Officials were corrupt, rulers were tyrannical. And the strange thing about the situation was that religion — according to their estimate of religion in that day — was at an all-time high. Worshippers flocked to the sanctuaries, the air was filled with the incense of sacrifices, and songs, and religious feasts were very popular. What had happened, as so often does happen, is that the people had divorced religion from ethics. There was little, if any relationship between what they professed and what they practiced. They were like the old man who gave his testimony at a "class meeting" some years ago, who said "I have cussed and drunk liquor and stolen chickens and made moonshine, and gambled and run with other men's wives, but I thank the Lord that I have never lost my religion! ! !"

"About face" says Amos. "Seek good and not evil, that ye might live. Hate the evil and love the good, and establish judgment in the gate, that the Lord God may be gracious unto the remnant of Joseph." Judgment was coming on the nation. They had better change their ways or they too would be swept away by disaster.

SUNDAY SCHOOL LESSON

AUGUST 10, 1958

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

There are many denials of justice in our modern world. This series of lessons will deal with them in their various expressions. One thing should be kept in mind. Men instinctively feel in their hearts that they ought to have justice, and that they ought to be just. This is because justice is rooted in the very structure of the universe itself, and in the very nature of God. Shall not the Judge of the universe do right? Does He not demand justice between men?

CHRISTIAN CITIZENSHIP

In the practical section of his letter to the Romans — and there is always a practical section in Paul's letters, a "therefore" or a "wherefore" — the great apostle discusses the principles of Christian citizenship, as he had discussed the principles of their duties of the Church. The following sections are a brief summary of these principles as given by Dr. Erdman in his commentary on Romans.

"Let every soul be in subjection to the higher powers." The duty of submission to civil authorities is without exception, no matter how high or privileged one's social position may be, no matter what political theories he may hold, no matter what religious views he may profess. There are two reasons for this: (1) **Civil government has its source in God.** "The powers that be are ordained by God." All civil authority ultimately stems from God. This does not mean that all civil authorities as individuals do God's will, but it does mean that the office itself is divinely ordained. Men ought therefore to obey it. (2) **Government has a beneficent aim** "Rulers are not

—Continued on Page 15

TV Course Helps Member Of Biblical Class

E. M. Allcox

On May 31 I had the great pleasure of taking final examination at the University of North Carolina on a course of study called **New Testament Literature.** The course was offered for three semester hours college credit over WUNC Channel 4 television, and sponsored by the University of North Carolina Extension Division.

There were people from all parts of the viewing area of this station, from all fields of employment, and all ages present for the examination. I am sure they, as I, had enjoyed taking this course, and had gained much worth-while information on the Bible, and that it had made the person about whom it teaches more real, and more meaningful.

The course began in February and was taught by Dr. Bernard Boyd, one of the very capable men in the field of Biblical literature in America today. We began the study in the intertestamental period, studying events and personalities that may have had an influence on the belief of the people in and around Palestine, the birthplace of the Christian Church.

Then we began to read and study together the New Testament (R. S. V.) Then beginning with the book of Matthew, which we studied completely, we got down to the business of to **whom, for what purpose, by** whom it was written. To the ones that took this study seriously, I am sure that the New Testament has a greater and clearer meaning today.

There were two essay type examinations, one of these March 31 and the other already mentioned, both taken at the University. There were three written assignments, a comparative study of the three accounts of the conversion of Saul, found in the Acts of the Apostles, and one to find as many verses as one could in the Gospel of John testifying to the deity of Christ.

We were asked at the beginning of the course to pick any one of the Gospels to study and try to master, as far as it was possible without the knowledge of a foreign language. We had to do a written assignment on the one of our choice, concerning time, place of origin, author, and the relevance it holds for today's living. Although I took the course for non-credit, I did all of these assignments and took the examinations. My papers received the same attention as the ones of those who took the course for credit.

The cost of this course of study was very little, according to the amount of knowledge gained about the greatest book in the world. We were asked to obtain one supplemental book, the cost of which was less than $3.00. We were asked to buy a R.S.V. New Testament, and the fees for the college were very reasonable.

Dr. Boyd informed me on the day of the final examinationn that they are working on another course to be presented in the near future over the same station. This will be a study in **Apocalyptic Literature.** Just when it will be presented is unknown, but information may be obtained by writing to the Extension Division, University of North Carolina, Chapel Hill.

You men of the Biblical Class, it will be well worth your time to take this course, either for credit or non-credit, and in the meantime get a good book on apocalyptics and read that. I am a member of the Biblical Class, and this advice I am going to take for myself.

Activities At Franklinton Center

W. Judson King, President

This comes to thank you for what you have helped us to do at Franklinton Center, Bricks, North Carolina, and also as a brief report of our activities. Let me list some of the things that have meant so much to us:

1. We were able to finish our fiscal year without a deficit. This was done with your help despite a number of emergencies and the fact that we began the year with red ink.

2. We have been able to bring our kitchen equipment up to a level of sanitation so that the health authorities are not always harassing us. We placed a canopy over the stove, secured a work-table and steam table, set drain-boards at our sink, improved our dish washing equipment, purchased needed utensils and other materials.

3. A significant beginning has been made on some urgent major repairs to the buildings. Much equipment has been added, too.

4. The program has been rather full and developing, we hope, in the direction of increased usefulness. Since January we have had two schools for active pastors, a woman's and laymen's retreat, the federated clubs, six meetings of farm groups, two civic organizations, a number of meetings of committees for inclusive fellowship groups, the University of North Carolina Y.M. & Y.W.C.A., The youth Council of the North Carolina Council of Churches, three camps for high school youth, one family conference, and are at present serving a camp for children 8-12. This latter camp will run for a month and we are booked solid through Labor Day. Many of these groups seek inclusive fellowship and we are about the only place in a wide area which will take them. The writer has also done a lot of talking about the area.

5. We are grateful, too, for a very good lot of used clothing for our Thrift Shop, for a number of Bibles and Hymnals, for craft materials, for our DVBS and P.F. organization and the local Sunday School. Perhaps you know that we have a community church here and a community program both here and at Tillery, a community about 15 miles away with about 200 Negro families. We cannot do everything that is needed so we must be selective with our time and resources.

There are of course some urgent needs still. In the kitchen we need a deep freezer. We could buy in larger quanities if we had it and what we have would also be kept more safely. The water tank is rotten and must soon be replaced. Peckerwoods hammer through it daily so that we are always plugging holes. We hope we get through the summer with it. Our auditorium is badly in need of drapes. Sundry repair and painting must go forward on the buildings along with more termite treatment for some. We have on hand several sets of 2" x 2" color slides which we would be glad to loan anyone who would like to see them.

All in all we have had a good six months in 1958 and we are deeply grateful to all of you who shared and prayed for us.

At Our Home For Children

John G. Truitt, Superintendent

Dear Friends:

Sunday comes to the Home for Children each week. It is different from the other days of the week. The children dress in their Sunday best and leave the campus for Sunday school, and different from many children in their own homes, they remain for the 11:00 o'clock church service.

The Sunday school is held in three different buildings: The Christian Education Building on the College campus; the pastor's home; and the parish house. We look forward to the time when the Sunday school will be in a new church and Sunday school building. Except for those who may be on duty at the Home, the staff members also attend these services. Telling a child how to do is good. Showing him how is better.

Staff members are good contributors to the church, too; and according to what the children have they are also good contributors. It is being taught them that our heavenly Father is good to us and that one of the finest ways to thank him is to dedicate a portion to him, and give it each week in Sunday school, or church, or both. The Home for Children itself is a contributor to the local church. And this is explained to the children as being in addition to what they give.

Breakfast is later Sunday morning. And as on every other morning it is good. Choice of cereal, milk, eggs, hot biscuits, syrup and butter. Mrs. Smith tells me that Sunday breakfast has hot toast instead of biscuits.

From church they come home to Sunday dinner. Yesterday they had roast beef, hot biscuits and gravy, fresh butter beans, creamed potatoes boiled ham, ice-tea, fresh sliced tomatoes, and for desert up-side-down pineapple cake. By the way you will be surprised to know that Mike Wise, one of our boys, under the direction of Mrs. Smith, the dietician, made the cake — and what is more it was plenty good!

Yesterday I preached at our church in High Point, hurried back home for dinner because we had guests. Before dinner was over a family from Suffolk, Virginia, was ringing the front-door bell. At 3:00 o'clock I met someone who could not call for a conferennce on any other day than Sunday. When that conference was over I returned home to find a father and mother and three of their children visiting us from Greensboro. And when they were through with their most delightful visit a fellow minister and his family "just dropped by". I was so glad to see all these fine friends I did not realize I was tired until later in the evening.

On the Home for Children campus Sunday afternoons I am frequently busy meeting friends who are there to see the Home, or certain ones of the children, and who also desire to see me. Frequently my telephone is busy, and sometimes there are decisions to make.

But when I think of what the matrons do Sundays my work doesn't seem so hard. In fact, children are on a twenty-four hour basis and those who love them have magic clocks!

I was going to tell you about the Sunday night supper. It is early and picnic like. Sandwiches, milk, peanut butter, cookies, and this past Sunday watermelon. Any Sunday and any meal, it is enough and to spare. Thank you for helping us.

Dr. Frank E. Ratzell of Asheville is vacationing in August. His pulpit was supplied last Sunday by Rev. John R. Chapman who became pastor in Asheville 24 years ago July 1. Next Sunday Dr. Boyd Edwards, a retired Episcopalian, will preach, and the following Sunday the speaker will be Dr. Asa J. Ferry, a Presbyterian leader.

More than 21 percent of 1957 U. S. highway deaths occurred on Saturdays.

REPORT FOR JULY 28, 1958

MONTHLY OFFERINGS

Amount brought forward			$20,963.23
Eastern North Carolina Conference			
Antioch	$ 8.00		
Christian Chapel	25.00		
Clayton	16.00		
Lee's Chapel	4.00		
New Elam	17.00		
Pleasant Union	25.00		
Shallow Well	74.50	$169.50	
Eastern Virginia Conference			
Bethlehem (Nans.), S.S.	44.06		
Newport News, S.S.	12.62		
Newport News	64.26		
Portsmouth, Shelton Memorial	11.00	131.94	
North Carolina and Virginia Conference			
Bethel, S.S.	6.89		
Danville	33.00		
Durham, S.S.	139.73		
Union (Va.), S.S.	5.00		
Winston-Salem	61.00	245.62	
Western North Carolina Conference			
Sophia	6.00	6.00	
Virginia Valley Conference			
Antioch	18.00		
Bethlehem	24.00		
Linville, S.S.	18.51	60.51	
Total			$ 613.57
Grand Total			$21,576.80

SPECIAL OFFERINGS

Amount brought forward		$37,607.88
H. O. Byrd, Suffolk, Va.	$10.00	
Vanceville S.S., Tifton, Georgia	3.00	
Special Gifts	77.26	
Total		$ 90.26
Grand Total		$37,698.14
Total for the Week		$ 703.83
Total for the Year		$59,274.94

W.N.C. SUNDAY SCHOOL CONVENTION

The Western North Carolina Sunday School Convention met at Pleasant Grove church, near Bennett, July 24, with two hundred people in attendance. Presiding over the session was Mr. Parks Teague. Mrs. Winfred Bray served as secretary.

The morning program fitted together in an unusual way, from the opening remarks of the devotional leader, Rev. Bill Simmons (see back page of this paper) to the closing address by Mrs. Marjorie Hereford concerning the importance of adult work in the church school.

Reports from the churches indicated 25 were represented by 115 people, plus fifteen ministers and a number from the host church. A delicious picnic dinner was served in the fellowship hall.

Following the devotional by Rev. L. M. Presnell at the beginning of the afternoon session, Mrs. Doris Albert of Pakistan told briefly of Sunday school work in her country, indicating that the extreme poverty of the village Christians made it impossible for them to do many of the things our Sunday schools do here.

Workshop groups were led by Miss Jackie Schuetz on Adult Work; Miss Frances Newman on Christian Education; Mrs. William Joyner on Youth Work; and by Rev. Bill Simmons on Church Recreation.

The following officers were installed by Rev. Clyde Fields: President, Parks Teague; vice president, H. V. Cox, Jr.; secretary-treasurer, Mrs. William Joyner; assistant secretary-treasurer, Mrs. Clyde Fields.

Next year's Convention will be held in the Randleman church.

New president of Chicago Theological Seminary is Rev. Dr. Howard F. Schomer, who will succeed Dr. Arthur C. McGiffert, Jr., January 1. Both Dr. Schomer and his wife are graduates of Chicago. He got his B.S. from Harvard **summa cum laude** and from 1938-41 studied concurrently for the B.D. at Chicago Seminary and the Ph.D. in History of American Civilization at Harvard, completing the general examinations for both with honors! For nine years (1946-55) he served as head of our Mission of Fellowship to the Churches of Europe, with headquarters at Chambon-sur-lignon, France. Since then he has served on the staff of the World Council of Churches, with headquarters in Geneva, Switzerland.

REPORT OF COMMITTEE ON FINANCE

The Finance Committee has considered carefully the obligations, the needs and the opportunities that are before us, as well as the ability of the churches to meet them. Increases in the apportionment for the 1958-60 biennium are absolutely necessary in Convention Home Missions, Convention Fund, *The Christian Sun*, Christian Education, and Per Capita Dues. We believe this goal is within our ability in the exercise of our Christian stewardship. We trust every Conference and church will assume cheerfully these increases as we endeavor to meet the increased challenge of Our Christian World Mission.

1. For the 1958-60 biennium, effective Jan. 1, 1959-Dec. 31, 1960, we recommend the following annual apportionments and budget. We further recommend that the Executive and Apportionment Committees of the Conferences take necessary action to inform the churches of the proposed increases, if they are voted, in advance of the next sessions of the Conferences.

	Conferences	*Women*	*Authorized Specials*	*Totals*
Convention Home Missions & Church Extension	$ 23,000	$ 5,000	$10,000	$ 38,000
C. C. Home for Children	20,000		25,000	45,000
Elon College	35,000			35,000
Christian Education	11,000			11,000
Convention Fund	36,000			36,000
Ministerial Scholarship	3,000			3,000
The Christian Sun	7,500			7,500
Per Capita Dues	9,000			9,000
National Home Missions & Ministerial Relief	11,000	5,000		16,000
Foreign Missions	17,500	10,000	7,500	35,000
TOTALS	$173,000	$20,000	$42,500	$235,500

We recommend that the $173,000 be apportioned to the Conferences on the following basis, effective Jan. 1, 1959, to run to Dec. 31, 1960:

	V. Va.	*E. Va.*	*ENC*	*WNC*	*NC&Va.*	*Total*
Conv. H.M. & Ch. Ext.	1,555	8,050	3,383	2,098	7,914	23,000
C.C. Home for Children	1,352	7,000	2,942	1,824	6,882	20,000
Elon College	2,366	12,250	5,149	3,192	12,044	35,001
Christian Education	744	3,850	1,618	1,003	3,785	11,000
Convention Fund	2,434	12,600	5,295	3,283	12,388	36,000
Min. Scholarship	203	1,050	441	274	1,032	3,000
Christian Sun	507	2,625	1,103	684	2,581	7,500
Per Capita Dues	608	3,150	1,324	821	3,097	9,000
Nat'l HM & Min. Relief	744	3,850	1,618	1,003	3,785	11,000
Foreign Missions	1,183	6,125	2,574	1,596	6,022	17,500
TOTALS	11,696	60,550	25,447	15,778	59,530	173,001
Average Percentage	5.73	34.58	17.15	10.16	32.49	
Adjusted Percentage	6.76	35.00	14.71	9.12	34.41	

2. We urge favorable action by the Convention on the recommendation of the Executive Board that the Conference Apportionment year become the calendar year, that the 1956-58 apportionment schedule and subsidies continue to December 31, 1958, and that the 1959-60 apportionment schedule cover the period from January 1, 1959, to December 31, 1960.

We commend to the Conferences a formula prepared on the basis of the previous record of the local churches for a three-year period in church membership, local current expenditures, and benevolent giving for the setting of the amounts to be apportioned to them during the next biennium. We further recommend the continued practice of Conference Apportionment Committees in preparing and submitting to the local churches the apportionment tables in early Summer, for use in church budget preparation.

3. We recommend an Annual Operating Budget of $42,000.00 for the years 1959 and 1960, for the Convention Office, covering the period January 1, 1959, to December 31, 1960, to be administered by the Executive Board of the Convention.

Proposed sources of income:

Convention Fund and surplus	$40,000.00
Board of Christian Education	6,500.00

It is recommended that from this budget, payment be made to the Board of Pastoral Supply, and, if the need exists, for the operation of the Church History Room, the total of the two not to exceed $1,000.00.

4. We recommend that the Boards and Institutions pay subsidies in the amounts specified for *The Christian Sun* (Elon College, $1,100; Congregational Christian Home for Children, $1,500; Mission Board, $1,400) in monthly installments; and that appropriations from Boards and Institutions begin January 1, 1959, and run through the fiscal year ending December 31, 1960.

5. *Elon College.* The total amount raised through the apportionment for Elon College during the current biennium exceeded the total raised through the previous apportionment. Nevertheless, the apportionment for the College was not paid in full. We urge the churches to raise the $35,000.00 apportionment for the College in full.

The Conferences of the Convention voted to participate in the campaign to raise $150,000.00 in the North Carolina Conferences for the erection of Carolina Hall and $150,000.00 in the Conferences of Virginia for Virginia Hall. The churches are urged to participate fully in this effort that the full amount of $300,000.00 for Elon College may be realized for the debt retirement of these two beautiful and useful dormitories.

6. *The Congregational Christian Home for Children.* In addition to the annual apportionment of $20,000.00, we recommend that the Convention authorize the Home to raise an "Authorized Special" of $25,000.00 for current operations during November and December of each year. We recommend that gifts to the "Authorized Special" from churches, organizations, and individuals within the Convention be channeled through the Southern Convention Office and credited to the Churches in a special column of The Annual. We recommend that this "Authorized Special" be a ceiling on special funds to be raised from the church constituency of the Convention for current operations.

The 1956 session of the Convention authorized the Congregational Christian Home for Children, at its own initiative, to conduct a campaign to raise $150,000.00 for capital improvements and invested funds, $75,000.00 to be solicited among the constituency of the Southern Convention, and $75,000.00 from foundations, organizations and individuals outside the Southern Convention constituency, said campaign to begin not earlier than January 1, 1958, and to conclude not later than December 31, 1960. We urge the generous support of our church constituency and the general public in this worthy cause.

7. *The Mission Board.* We recommend an annual "Authorized Special" for Foreign Missions of $7,500 to be channeled through the Convention Office and credited to the churches in The Annual. In addition, we recommend that the Mission Board be authorized to seek an additional $10,000 for starting new churches within the bounds of the Convention. The Board should seek to secure these funds through the Christian Missionary Associations of the Conferences, Church Builders Clubs, and other available channels.

It is to be noted with gratitude that the Women's Fellowship has, at its own initiative, increased its annual support of the Mission Board from $15,000 to $20,000 — $5,000 for Convention Home Missions and Church Extension, $5,000 for National Home Missions and Ministerial Relief, and $10,000 for Foreign Missions.

We urge those churches that have not paid their Church Building Loan Fund Pledges in full to continue payments until they have done so.

8. *The Board of Christian Education.* The Board now has additional financial responsibility through the program at Moonelon, including a needed filter system for the swimming pool, and for the work with college students, which accounts for the increase of $3,000 in the apportionment.

We recommend the the Board be authorized to seek gifts from individuals during July and August.

9. We commend to the churches the practice of receiving a special offering for Missions at Easter, a special offering for Christian Education on Children's Day, a special Thanksgiving Offering for The Congregational Christian Home for Children, a special Christmas Offering for Ministerial Relief, and a special College Offering for Elon College either during the College Period or on College Sunday.

We recommend the continuance of the plan by which churches receive offering through the Sunday School and other organizations for apportionment by regular monthly offerings for Missions and the Congregational Christian Home for Children, and the Fifth Sunday Offering for Elon College where such is needed. However, we recommend to all churches the plan of raising their Missions and Benevolent Funds through a budget, supported by the Every Member Canvass. Whatever the plan used, we urge that when one apportionment item has been raised in full, monies collected be used to pay other apportionment items.

We commend to the churches the practice of sending contributions to the Convention Office with the request that they be distributed proportionately to all apportionment items.

10. We recommend that the Congregational Christian Home for Children, the Mission Board, and Elon College be authorized to make appeals for contributions, each during periods designated as follows: *Mission Board* — January, February, March and April; *Elon College* — May, June, September, October, and on Christian College Sunday; *The Congregational Christian Home for Children* — November and December. The Boards and Institutions should refrain from making appeals to Churches, Sunday Schools, and Auxiliaries for material or financial gifts at other times than those designated.

11. We recommend that Churches, Sunday Schools, Organizations, and individuals be urged to send all gifts for apportionment and/or "Authorized Specials" through the Convention Office, and that such gifts be credited to their churches; and that each local church be furnished by the Convention Office with quarterly reports of all funds sent from that local church for Convention enterprises, together with the balances due on apportionment items. When the total for an "Authorized Special" has been reached, the fact should be noted and the Board or Institution concerned should discontinue additional appeals.

12. The Convention Office and Treasurer of the Convention have submitted regular statements of the accounts to the Executive Board. These financial records have been audited by Owen, Hogan, McMillan & Henderson, C.P.A., Burlington. We recommend that the financial report of the Convention Office and the Treasurer be approved as audited.

13. We recommend that the Personnel Committee of the Executive Board be constituted as a sub committee of the Finance Committee.

Respectfully submitted,
George D. Alley, Chairman
Mrs. Tollie Smith
Jesse H. Dollar
David W. Shepherd
J. Letcher Eley
James Washburn
I. L. McDowell
S. H. Basnight
A. H. Blaylock
George D. Colclough

SUNDAY SCHOOL LESSON

(Continued from Page 11)

a terror to good works, but to the evil." The man who conducts himself rightly need have no fear of civil officials. Obedience is a matter both of prudence and of conscience.

But a few observations should be added: (1) No particular form of government is commended or advocated by Paul. (2) Loyalty does not preclude endeavors to improve a government, nor does it forbid one from raising the question as to whether a particular group rightly represents a government. There is such a thing as the divine right of revolution. (3) One should be loyal to government, even in spite of the character of the rulers. Even under Nero the Roman government was a benefit to mankind. (4) One must not disobey conscience in submitting to civil government. We ought to obey God rather than men. Without being a rebel a man can refuse to do what he regards as wrong, but he must patiently endure the penalty. (5) Although the duties to the Church are distinct from the duties to the State, the Christian is under obligations to perform both. The payment of a tax may be as real an expression of spiritual life as offering a public prayer.

Reported by **Mrs. L. S. Penny**: The Amelia Christian Church was both honored and pleased to have as their guest speaker July 27 **Dr. W. T. Scott.** During the offertory Dr. Scott, assisted by the deacons, christened the baby of Rev. and Mrs. Gale Brady in an impressive ceremony. Afterwards, Dr. Scott delivered a most inspirational message which was enjoyed by all.

TRUST IN GOD

A meditation at the W. N. C. Sunday School Convention

Rev. Bill Simmons

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

At dawn on July 16, 1945, in a remote section of the desert of New Mexico, a strange and terrible thing was about to happen. A group of American scientists were huddled in a ditch while over them the heavens were alive with a thunder storm. A public address speaker was counting off the seconds — Zero minus 5 — Zero minus 4 — Zero minus 3 — Zero minus 2 — Zero minus 1 — Zero. An explosion followed like the world had never seen before. The New Mexico desert shook like a great earthquake. Ten miles from the blast the scientists held their breath. They were not sure this thing would go off, and if it did that it would stop before a chain reaction would reduce the world to a heap of ashes. Forty seconds after the blaze of light, they heard the explosion and through smoked glasses saw the orange cloud mushroom to 40,000 feet in the air. It was a success. The first atomic bomb in history had been exploded.

Three weeks later a similar bomb was parachuted down over the Japanese city of Hiroshima: 120,000 people were killed instantly, 240,000 were injured and disfigured for life, and the city lay in ashes. This one explosion was heard around the world. And from that day until this, the shadow of that mushroom cloud stands as a ghost to remind us of what can happen to us, the creator of this implement of destruction. From that day to this we have live under the constant fear that some day the same bombs will rain down on our cities. To this day we live under the judgment of our greatest sin.

What is our hope in this desperate hour? Is it in A-bombs? Is it in H-bombs? Is it in armies and navies? No! Our hope today is in the Lord. We can have all the implements of war and still be helplessly doomed. In the book of Judges, in the Old Testament, comes a great giant against Israel. His name was Goliath. He had the best and most modern weapons money could buy. But a simple shepherd boy with a home-made sling and a faith in God challenged the giant. With his five little stones and his sling he went out to meet the giant with his heavy armor. David was not depending upon his strength to defeat the enemy, but he was depending upon God to help him. It took only one stone between the eyes of the giant to put him in his grave. Our strength today doesn't lie in A-bombs, H-bombs, and guided missiles, but our hope is in the Lord.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

The Christian Sun

Miss Beatrice George
1207 Seaboard Ave. 12-1-58

VOLUME 110 AUGUST 12, 1958 NUMBER 31

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

The Lord Jesus Christ is the only head of the Church.

2. Christian is sufficient name for the Church.

3. The Holy Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and of church membership.

The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

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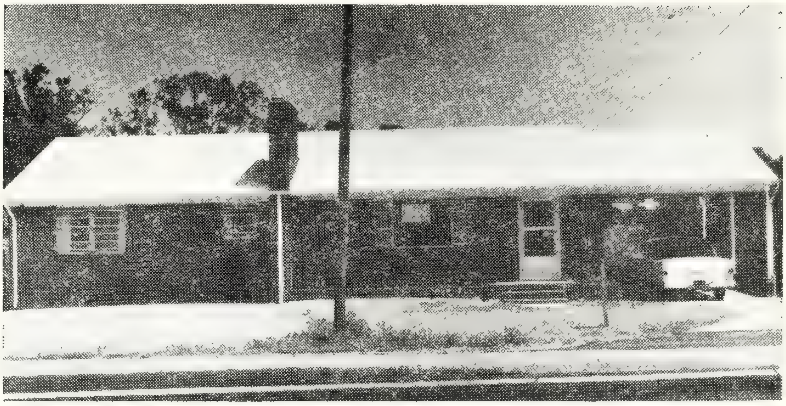

PARSONAGE AT RAMSEUR

Rev. Garland B. Bennett and family recently moved into the parsonage at Ramseur, North Carolina. The building stands across the road in front of the church, and is the first parsonage ever owned by that church. Much of the cost has been paid by the membership, and they are very happy to have a nice house in which their minister can live.

Open house will be held Sunday afternoon, August 17, from three until five o'clock. A cordial invitation to attend is given by the church and the minister.

Here And There Among The Churches

Apple's Chapel heard **Mrs. Nannie Pritchett** review the home mission study book, **Kingdom Beyond Caste,** last Sunday evening.

Next week the **Rev. John Permar,** pastor at Hopedale, will conduct revival services at Haw River, where Rev. Henry Harman is pastor.

Friends of Rev. John Pugh, will be pleased to know that he has made a fine recovery from a recent gall bladder operation and is now recuperating at his home on Route 1, Asheboro, N. C.

Mrs. J. R. Ellis of our United Church, Chapel Hill, is the president of the newly organized **Council of Church Women** in that city. All churches in Chapel Hill and Carrboro are included, and plans are in the making for the observance of World Community Day as their first project.

Mrs. Doris Albert of Pakistan will speak over Radio Station WREV-FM when she shares in the worship service at our Reidsville church Sunday evening, August 17, at 7:30, according to Rev. Mack Welch, pastor. Our church people in that area are urged to listen.

Community Church of Chapel Hill, of which Rev. Charles Jones is pastor, will worship with our **United Church,** of which Rev. Harvey L. Carnes is pastor, August 24 and August 31. **Rev. Richard L. Jackson,** a former pastor of United church, preached there last Sunday. The Women's Fellowship sponsored a covered dish luncheon following the service in honor of the Jackson family.

Two young people at work camps is the record of the United Church, Raleigh, this summer: **Prudy Beatty** will share in a two-week high-school-age work camp at Franklinton Center beginning Saturday, and **Bill Suiter** is working in Europe in a World Council Work Camp.

Susan Carol Lackey, daughter of Rev. and Mrs. John R. Lackey, was dedicated at the morning worship at United Church, Winston-Salem, August 3. Dr. W. T. Scott, first pastor of that church, performed the ceremony in which the child's parents, grandparents, and the Board of Deacons and Deaconesses participated.

Rev. James H. Lightbourne, Jr., and family of Atlanta, Georgia, visited Rev. and Mrs. Clyde Fields in Asheboro the last of July when Mr. Lightbourne had to attend a meeting in Greensboro. The two families were neighbors when both were pastors in Eastern Virginia.

Vacation Bible School at United, Winston-Salem last week was out of the ordinary. The children were asked to "meet at the church each morning and then go over to the new church site. We are using a new plan this year, and it ought to be a helpful and enjoyable experience for our boys and girls," says the church bulletin. **Rev. Robert Gunter,** Southern Baptist minister studying in pastoral care department of the Baptist Hospital, preached at our church July 27 and **Dr. W. T. Scott,** first pastor, preached August 3 and conducted a christening service.

Wake Chapel invites neighboring churches to hear Mrs. Doris Albert of Pakistan when she speaks there under the sponsorship of the Women's Fellowship Thursday evening, August 14, at eight o'clock, according to Mrs. B. B. Johnson, who is making arrangements for the visit.

Miss Dorothy Hampton, race relations consultant for the United Church of Christ whose headquarters are in Raleigh, will review the home mission study book for our Haw River women when both circles meet at the parsonage Thursday evening for a covered dish supper.

Christian Unity in North America is the title of a new book from Bethany Press containing among others an essay written jointly by Rev. Gaylord Noyce, pastor of our United Church, Raleigh and Rev. Ray Bost, formerly at Trinity Lutheran Church there.

ZION ADDS CLASSES

Mrs. Marvin Cates

Zion Church (N. C. and Va. Conference) added two new Sunday School classes in the month of July. Also at the last quarterly conference a constitution and by-laws was adopted by the church.

The average attendance for Sunday school and church has been approximately 85. We are looking forward to continued progress with the help of our pastor, Thomas Liverman, Jr., who has just completed his first year of service at our church.

Volume 110 Number 31

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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First Church, Burlington Accepts Robinson Resignation

Whereas, Dr. Henry E. Robinson has served as pastor of the First Congregational Christian Church of Burlington, N. C. for approximately nine years, and has served with efficiency, patience and devotion the members of this church, and

Whereas, he has sought by precept and example to set forth the Gospel of our Lord in the training of minds and gaining people to dedicate their lives to Christian service, and

Whereas, he has given generously of his time, and talent, and energies to the broader ministry, that is, to this community and the Convention, in deeds of kindness, acts of service, occasions of pastoral ministry and fellowship, and,

Whereas, the members of the First Congregational Christian Church of Burlington, N. C. deeply regret the loss of the services of a pastor who has served so faithfully this church and community, and who is possessed of a keen insight, and sympathetic understanding of human nature and of a pleasing sense of humor which attracted those with whom he served;

Now, Therefore, be it resolved by the members of the First Congregational Christian Church of Burlington, N. C.

(1) That we accept the resignation of our pastor, and express our sincere regrets in his relinquishing this post of service with us, and that we express to him our heartfelt thanks for the great contributions which he has made to the life and work of our church and community.

(2) That we extend to him our prayerful hope that his new post and service will be blessed with continued success, and that his ministry will continue to be a blessing to his own life and a joy to those with whom he serves, lives and works.

(3) That a copy of this resolution be recorded in the minutes of this church and a copy given to Dr. Henry E. Robinson and a copy be sent to **The Christian Sun.**

FIRST CONGREGATIONAL
CHRISTIAN CHURCH
E. N. Pearce, Chairman
Board of Deacons
and Deaconesses

August 4, 1958

ACTIVITIES AT MT. OLIVET (G)

The Mt. Olivet Congregational Christian Church, Dyke, Virginia (Valley Conference) held its Bible school in June with an enrollment of 43. It was directed by Miss Jacqueline Schuetz of Richmond, Virginia, who taught the Junior High pupils. Other teachers included: Mrs. Wilbert Morris, juniors; Miss Winona Morris, primary; Mrs. Faye Oliver, beginners; Mrs. Jernelle Collier, nursery.

Homecoming is scheduled for the fourth Sunday in September and the revival is tentatively planned for the same month.

June 13 we were pleased to entertain the Virginia Valley Sunday School Convention, at which time many people visited our church for the first time.

Our young people were happy to render a special musical number at the Bethel church near Elkton on the day of their Homecoming.

We are now trying to reduce our debt, which was incurred recently when our group of churches built a new parsonage in Elkton, Virginia.

ROBINSONS' NEW HOME

Because many have expressed interest in the church and community to which Dr. Robinson will be moving, the following may be information you would like to have. Fairfield, Connecticut, is one of the old towns of early New England, having been founded in 1639. It has a population of 40,000 and is largely residential being adjacent to Bridgeport. It lies on Long Island Sound and is on U.S. 1, one of the new Thru Ways going north out of N.Y.C. It is about one hour and fifteen minutes by train from that big city. The church is as old as the town and has a membership of about 1200. The last pastor was the 18th in 319 years. The church is of the Normand Gothic architectural type. A parish house next door was erected in 1926. There are two Sunday morning services and a double session of Church School. The parsonage is about 4 blocks from the church at 300 Sunniholme Ave. The present staff consists of a part-time Director of Religious Education A Yale student who has charge of the Pilgrim Fellowship, and a full time Office Secretary.

SON OF MARTYRED MISSIONARY DIES

Boston, Mass., August 1 — Dr. Horace Pitkin, son of a martyred missionary of the American Board of Commissioners for Foreign Missions, died in San Francisco June 29, according to information just received by the Board.

Born in China in 1898, the son of Mr. and Mrs. Horace Tracy Pitkin, the younger Horace was only two years old when the Boxer Rebellion of 1900 made it necessary for Mrs. Pitkin to return to the United States with her young son. Shortly after their departure, Mr. Pitkin and other American Board missionaries were slain by members of a secret society commonly referred to as the Boxers.

Dr. Pitkin was educated at Taft School, Watertown, Connecticut, and Yale University. He received his medical training at Columbia University Medical School.

He was married and the father of two sons.

His mother, Mrs. Horace Tracy Pitkin, writes to the American Board from San Francisco:

"Hundreds of tributes are pouring in from doctors, nurses, grateful patients and close friends all bearing witness to his skill as a surgeon and to his interest and concern for all with whom he came into contact.

"Little did I dream that the time would ever come when I would have to face the future without his help. Even when he was only two years old, he was my comfort and my motive for living, and through all the sorrows and losses we have shared together he has been my inspiration."

Dr. Pitkin is survived by his widow, two sons and his mother.

Although the Bible is the world's best seller, the last book in the New Testament is often misnamed "Revelations". It is REVELATION.

French Equatorial Africa is one of the greatest cattle-raising regions of the world. In the territory there are more than one million head of cattle, an estimated 24,000 camels, 50,000 donkeys, 45,000 horses, and 1,500,000 sheep and goats.

The Netherlands is noted the world over for its famous tulip bulbs — called Dutch bulbs by the Netherlanders. These bulbs are now, however, indigenous to the Netherlands, but came from Persia about 375 years ago.

International Maneuvering

International activities in our time seem to be a sort of deadly game of hide-and-go-seek. One day there is great pressure for a meeting of top leaders of the major nations. Another time those who have urged the meeting oppose it. American soldiers are requested for Lebanon, and before they all arrive there is great clamor for them to leave. British soldiers fly into Jordan to help stabilize that area, and suddenly Israel, an enemy neighbor of Jordan, says "You can't fly over us." For a while the Russian Bear almost coos — or should one says purrs? — and then suddenly it growls, snarls, and threatens like a maddened (or cornered) animal.

After two weeks of vacillating discussion of a meeting of the heads of state in the Security Council of the United Nations, the whole matter is suddenly called off by Russia, and plans must be started for a meeting of the Assembly, which includes all 81 members in the United Nations. Perhaps, probably, the heads of certain countries will be there when and if that Assembly meets. It is still a guess.

Such maneuvering in international politics might be funny if it were not so serious. Nations are playing for keeps. They are keeping the powder dry, and fingers are on the trigger. Storehouses are filled with more deadly weapons than the world has ever known. It is not a pretty picture —this flying back and forth from one corner of the globe to another, and switching from one tactic to another. We are living in dangerous days.

That may be the only kind of living the people of this generation will know. We need to be prepared to live dangerously, successfully, and fearlessly. This is not the time for people to cringe with fear, lose faith, and fail the God who sent his Son to live in what is now Israel and Jordan. The cross on Calvary challenges all Christians to meet lies with truth, to expose deceit by sincerity, to face opposition with faith, to overcome death with life.

This is a soul-searching time. It is important to know that we are on the side of truth, right, justice. Lesser things will fail us. Without the solid foundation of truth on which to stand, our nation, like others, will inevitably fall. But if we deal honestly with ourselves and others, if we seek to do what is right in the sight of man and God, the chances are good not only for survival of our own nation, but also for the development of civilization.

Will We Have Schools?

Within a month the public schools are slated to begin another term in these United States of America. We are primarily interested in those of North Carolina and Virginia, for they are in our area of responsibility. They are the schools to which the children of Congregational Christian homes in the Southern Convention will go, or the children will go to none.

Federal courts have been quite specific that schools in certain areas are to be integrated this September. His Excellency, the Governor of Virginia, is reported to be quite as certain that there will be no integrated public schools. Here the issue is joined, and the education of the children of those communities is at stake.

The right of a state to regulate its own business is very important. So is the unity of a nation already imperiled by outside foes. Pride and prejudice may have their place, and even have some value on occasion, but they are terrifically dangerous at this time. Nothing would please more the rulers of nations which are hoping for our downfall than to see us in America fighting among ourselves.

And aside from that danger, we need to think of the children who may be denied their inherent right not only to life and liberty but also to the chance to learn. They are dependent upon public schools for education. This plan of education has been built up during the last century at tremendous cost. For it to fail now would be a sorry sight indeed. Just at the time when we are reminded that our schools are inferior to those of rival nations is no time to close what we have. If it is a choice between children of different races studying in the same school or of having no school, how can parents make but one choice? They must all live in the same communities, they buy at the same stores, they settle matters in the same courts, they work in the same buildings; then why should we get so excited about them studying in the same buildings? Parents must decide whether their children will grow up in ignorance. If schools are closed, will children grown to maturity ever forgive their elders for this sin against them?

The editor of this paper is not a politician or statesman; neither does he have any unusual wisdom. However, he is thoroughly convinced that the children of North Carolina and Virginia deserve, and should have, the best possible chance at education. He cannot believe that parents of children are going to allow the maneuvering of politicians, racial likes and dislikes, or anything else to close the schools and let the children grow up in ignorance. That just does not make sense, and the peope in these two states are sensible.

Parsonages And Old Age

A parsonage is the place where the pastor lives. Many of these new houses are attractive, and expensive. Pastors and their families enjoy living in them.

Pastors serve just so long as the church invites them. Age is one reason for a man moving out of the parsonage, and for receiving no invitation to another. Where does the good man live then? The answer to that question has not bothered the brains of our people — much. Knowledge that some men must hang on to a job beyond the time of proper retirement, and that others practically starve after they are no longer pastors, well, these ideas disturb us a little.

The Southern Convention had the matter presented to it, and promptly referred the matter to the Executive Board. The Board in recent session picked up the reference and authorized a committee. We are off. Something may get done about this matter of what to do for the aging, especially those who have served the Church without adequate thought of reward.

Southern Synod of the Evangelical and Reformed Church meeting at the same time as the Convention heard a report on this matter of a home for the aging, and authorized its committee to proceed with securing such a home. The Synod prefers to work with the Convention. And the Executive Board of the Convention authorized its committee to work with the Synod.

Action in this field will speak louder than words, and THE CHRISTIAN SUN is eagerly awaiting the action so a report of progress can be made — progress that will assure ministers a home when they are not able to do effective work as pastors.

My Share In The Church

By a Member of High Point Church

There is a question which faces every Christian — every person for that matter. The question is, "Am I doing my part for God and my church?" The only way we can ever answer "yes" is to be a Christian, because that is our primary duty to God and the church. Then we, as Christians, begin to do our share in the work of the church. I think we often fail to face that question, although all Christians, I believe, realize the question is there. To face it squarely and honestly is sometimes hard for us, but the reason it is hard is that we don't really want to hear the answer we know we must give.

There is another question, just as important, that we must answer before we can answer the original question. That question is, "What is my share in Christian living?" I submit that my share is that which I can do. By that I don't mean what I want to do, or what I think simply has to be done, but what I know in my heart needs to be done that I can do.

It has been said, and truly, that all people are not the same. We realize, without a great deal of thinking about it that all people can not do the same things, and that no one can do everything. Since no one can do everything, it would be sad indeed if everyone could and did do the same things, leaving so much that is important undone. It is a simple fact that when I don't do something for the church that I could and should do, it must remain forever undone. Even though someone else may do the things we feel are necessary for the church to exist, it is sadly true that the things which I could and should do, no one else can do, although someone else may do something similar.

For instance: I am asked to conduct a service in the church. I can, not as well as some others, but all the same I can do it. I say that I will if no one else does. Some one else does, so I don't. Someone else does, and the service always helps the church, but it is irrevocably true that no one else can say or do that which I can and should say and do. The fact that the work of the church goes on does not excuse me from doing my share. When I do what I am asked to do, if I can, then the someone else who would take my place if I didn't could use his material for another service, or it is possible for two or more to collaborate in a single service. With every one doing his part, the individual members and the church as a whole receive full blessings, part of which they will not receive, if someone retains his share within himself.

Another instance: The church needs one hundred dollars for a specific purpose. I tell the treasurer that I will give that amount if no one else does, thus indicating that I can do so. Someone else does give it, so I don't. I then have not done my share, because I did not do that which I could have done. There may be churches that have more money than they can use. I have never heard of one, but I suppose it is possible. In any case, my church is not in that category, and it could easily use my contribution, as well as the contributions that have already been made.

When such instances occur, then my honest reply to the original question — am I doing my part for God and the church? — must and shall be a resounding "No".

We often raise what are really irrelevant questions in our minds, looking for excuses for not doing our share. When asked to conduct a service, perhaps we ask ourselves whether we can do that better than someone else, and we quickly answer ourselves "No". Then we say that we can't do it. The important thing is not if we can do a thing better than someone else, or even if we can do it as well. The only question necessary is whether we can do it. If the answer is "yes", and only the individual can reply honestly, then that is our share. Then we come back to the original question and can answer "yes" or "no". If we don't do our share, day by day, and little by little, then our share is forever undone. We really can't answer the question of whether we can do a given thing better than, or as well as someone else, because we will never know. While our methods may vary considerably from the methods of others, we can never know the beneficial results of our efforts, nor the harmful results of leaving our share undone.

Money . . . am I giving my part? Very often we base our share of giving on what someone else is giving, and the big trouble is that we compare ours with one of the smallest contributions. My share is that which I can give. Am I giving my part? If I am giving what I can, then the answer is "yes". If I give five dollars, because someone else does, and I could give twenty-five dollars, the answer must be "no".

What is my part for God and the church? It is that which I can do. Am I doing my part? Only God and I can answer that.

A Prayer For Our Country

Almighty God, who hast given us this good land for our heritage; We humbly beeseech thee that we may always prove ourselves a people mindful of thy favour and glad to do thy will. Bless our land with honourable industry, sound learning, and pure manners. Save us from violence, discord, and confusion; from pride and arrogancy, and from every evil way. Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in thy Name we entrust the authority of government, that there may be justice and peace at home, and that, through obedience to thy law, we may show forth thy praise among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in thee to fail; all which we ask through Jesus Christ our Lord. Amen.

Card for visitors at Old North Church of Paul Revere fame, Boston.

REV. ARTHUR MASON BROWN OF TRYON

Writes Fom Berlin

We are now 104 miles inside the Iron Curtain in what people here in West Berlin call the only island of freedom in a vast red sea. Berlin was the capitol of the German Reich and everyone here hopes that it will be the future capitol of a free united Germany in the future. But at this stage of the game such a hope appears to be in the far distant future with almost no prospect of realization until the nightmare of Communism recedes into a new day of history. Berlin is really the world in which we live in microcosm — a divided city — on one side freedom, compassion, the busy hustle of private enterprise, people of fashion crowding the streets along with people of burden, but all with a flare for living — a smile — dropping a mark into a poor man's hat; and on the other side one can almost hear the echo of hollow despair in the regimentation of the Communist order. Over there there are far fewer people on wide untrafficked streets and the jagged ruins of war rise behind the unimaginative facade of Soviet dominion which is a one-building-deep veneer of Moscow-fashioned apartment houses along the one grand boulevard of East Eerlin boldly named Stalin Alee. Stores in East Berlin are monotonously marked in large letters HO, the symbol of state ownership.

In only one aspect is this city not truly the image of our divided world. The line which divides the sector of East Berlin from the sector of West Berlin (not to be confused with the East Zone and the West Zone of Germany) is a strange puncture in the rigid curtain between East and West. Across this line East can pass into West, and West into East. Everyday thousands of East Berliners come into West Berlin by the subway or on foot — the only two ways of crossing the line — to work in West Berlin and there are a few who live in West Berlin who travel each day to work in East Berlin across this strange line. Across this line also pass each day from East to West 300 refugees — those seeking asylum in the West. There are five refugee camps throughout the city which process these freedom-seeking people. Many of them are channeled out of this island of freedom into the Federal Republic of Germany. One should not imagine that there is a freedom of movement into the Eastern Zone but only across the sector line which divides the city in half. This divided city has two governments, two currencies, two social and economic systems, and two attitudes to religion — on the one side predominantly Protestant, on the other side atheism.

Berlin is a much bigger territory than one might imagine. It covers an area of 341 square miles (186 in the West, 155 in the East) with a total population of three and a half million (two thirds living in the West) but in this area there are miles of parks, fields and forests and one can travel for miles totally unconscious of being within the city limits. This is an impression of Berlin — microcosm of the world. In just a few hours we will fly into the very midst of the red sea — Warsaw, capitol of Soviet Poland. My thoughts are ever with you, but I must honestly admit that they are also focused on the turbulent Near East, the place where I was born. One is aware here perhaps more than in the midst of His enfolding arms, in the North Carolina mountains, that God through His church can bring upon us the new day of history.

PLEADS FOR INCREASED FOREIGN AID

Honorable Charles F. Taft recently appeared before the Senate Appropriations Committee and urged increased appropriations for economic and technical aid. "Our churches have long had a deep and increasing interest in overseas aid and international relations," he said. He cited their experience in education, literacy, medicine, agriculture, and mass communications overseas to which they contributed almost $120,000,000 in 1957. In addition the contribution through Church World Service for rehabilitation and disaster relief amounted to $35,000,000 last year.

"We believe that religious and moral considerations compel us as a nation to greater responsibility in constructive mutual aid and trade programs," he said. Jewish, Roman Catholic, and Orthodox representatives also testified before the committee, and all were agreed in their support of a constructive U. S. mutual aid program.

Andrew Jackson was the first President of the United States to ride on a railroad train. He journeyed from Ellicott's Mills, Maryland, to Baltimore, June 6, 1833.

Ideas Concerning Christian Social Action

Representatives of 12 eastern states met at Framingham, Mass., in July under the auspicies of the Council for Christian Social Action of the United Church of Christ and the Massachusetts Congregational Christian Conference to consider social problems with which the Church should be concerned. About 100 people of the United Church attended.

Dr. Ray Gibbons pointed out that basic motives for social action need to be re-examined because the givers and receivers are so far apart. The reasons for giving are to help people because they are God's children, and to render thanks for Divine favors, not merely to let people believe we are generous, nor simply to meet human needs, according to Dr. Gibbons.

Rev. Dr. Masao Takenaka, a theologian from Doshisha University, Kyoto, Japan, insisted that church should be more than a happy family meeting for a coffee-hour. The Church is the family of God meeting at the Communion Table in gratitude for the Christ who died that men might live. The Church includes all sorts of people, and must not be too closely allied with the ruling class, the well-to-do, or any other one group. The business of the Church is to proclaim the message of Christ, forming a true community of believers, and rendering service in the spirit of Christ, the visitor from Japan insisted.

The Rev. Chester L. Marcus of Cleveland, Ohio, secretary for race relations in the Council for Christian Social Action, suggested that churches with money to invest might aid minority groups with adequate housing. A Christian doctrine concerning work, he said, will include (1) the dignity of all useful work, (2) the right to work, (3) the right to a living wage, and (4) the obligation of all to make their best contribution to society.

Doctor And Family On Vacation

Dear Friends of the Southern
Convention,

We are now up in the mountaintop vacation center of Kodaikanal for a month or so of relaxation. The name given to the group of American Board-owned cottages up here — official, not facetious — is the Kodaikanal Sanitarium, because of the strong feeling missionaries have always had for the healing effects of the stay here, and of its value in restoring, as well as preserving, health and sanity. The setting is beautiful, with chance for hikes, picnicking, boating, etc. The climate does not especially appeal to us. The year-round temperatures of only fifty or sixty degrees one could get used to, I suppose, the way the natives of San Francisco do, and the English in their own country. But for the casual visitor from the balmy weather of the plains below, it is a bit extreme. However I suppose the stimulating effect of the cold weather, as well as the wealth of meat, vegetables, and fruits, is part of what tones up the system.

We were finally able to come when I found a doctor who was willing to make a weekly visit to Kilanjunai to take care of the ordinary patients. My assistants are holding down the leprosy clinics, but I went down the end of last week to help out at a couple of the biggest ones. During this interlude we are trying some reshuffling of clinics, in hopes of making it more manageable. In leprosy, at least, it is no longer a problem of getting the patients to come, but of trying to give them a fair deal when they do. Last week a boy from one of the outside clinics came around to Kilanjunai asking me to check again and see whether I had made the right diagnosis on him. I had labelled him as "malnutrition", but he was obviously a typical case of leprosy. I asked him how in the world I could have made that mistake. He said, "Well, you saw me after dark, at the end of the day, and seemed to be in a hurry!" I found also that I had missed a diagnosis of twins on one of my pre-natal patients, unfortunately an all-too-common mistake of mine. But there is not much point in the ladies coming to prenatal clinic if I can't do better than that. So perhaps I can turn over a new leaf and make a fresh start when I go back.

We were quite surprised and pleased to find that our little Martha and her Kilanjunai playmate had made the back cover of ADVANCE magazine, and that the picture had attracted favorable comment back home. Fran felt amply rewarded for all her past efforts and struggles with picture-taking. We think it is a shame there is no more film available in India and no more chance for her to continue with that hobby. At least we are comforted in knowing that no matter what **things** are denied us, no one can take away the privilege we have of living in close and intimate association with our Indian village friends and helping form a bridge between them and you.

Best regards,
Ed Riggs

July 21, 1958

* * *

Dear Friends,

This morning the youngest of our three started her school adventure, a small informal kindergarten that is just being formed here. I was sort of expecting trouble, but I sent her off with one of the girls that works for us and she turned out to be very eager to go. After she had finished the first day, I asked her if she wanted me to take her next time, but she assured me she would go all by herself tomorrow. She is four and a half, and it was her first experience at kindergarten. She wants very much to be like her older brother and sister. I asked her what she had done. She replied that she had studied spelling, reading, and writing. She also informed me with great scorn in her voice that another little boy had cried. I guess my troubles are over.

When we got up here, Louis and Joy entered school immediately and are enjoying themselves thoroughly. They seem to be really fitting in well with their classes. Louis was a bit ahead of his class, but he is a daydreamer, and the competition and review are wonderful for him. I think he personally would rather have new material and not have to do things under a time limit.

Ed has been getting a real rest. It's wonderful to have him prop his feet up and bury his nose in medical journals.

The both of us have been terribly disturbed over the new world tensions. We hope by the time you receive this there will be some solution to the problems in the Near East. The trouble is right in the area we travelled through in 1953; and we can see the people in our minds as they were then. It's hard to realize how fast our world changes.

I am now getting a chance to study Tamil again, for the first time in nearly six months. It's nice to know I haven't forgotten it all.

Cordially,
Fran Riggs

A Minority Witness

In as much as this General Council has lifted up the Lordship of Christ, both in the Church and in the world, we, members of the Congregational Christian Fellowship for Peace do hereby make this witness to Him who, in the words of Clarence Jordan, is the Chief Justice of the Kingdom of God, and who, in his infinite grace and power spoke for all time that we are to love our God, our neighbors, and even our enemies. We hold it self evident that we are to obey and live this commandment NOW.

We recognize the difficulty and agony of interpreting and applying this word of God in our bewilderingly complex world; and we appreciate the dedication and the integrity of those who come to different conclusions.

However, we believe that in this General Council there are many who will wish to witness with us that God's suffering and redeeming love manifest on the cross is relevant in our present world crisis.

This means to us that the continued manufacture, testing, and use of nuclear weapons is an affront to the holy love of God, and an inestimable moral disaster for mankind; and that to rest the security of Christendom on contemporary military weapons is to abandon our faith and live by fear.

Therefore, we as Congregational Christians join with President Dahlberg of the National Council of Churches to speak to our government and our fellow citizens, to replace our nation's preparation for "massive retaliation with a program of massive reconciliation."

Women's Fellowship Activities

Mt. Zion Congregational Christian Church
Eclipse, Virginia

The Nellie Daniel Circle was named in honor of the first full-time pastor's wife, Mrs. W. B. Daniel. The circle meets once a month at the home of one of the members, who take turns, and an interesting program is planned by the Spiritual Leader, Mrs. George Dixon. The program is usually participated in by other members of the circle also.

The aims of our circle are many:

Inviting new people in the community to visit.

Planning family dinners to aid in paying off mortgage on parsonage, and for church beautification.

Sending cards and flowers to the ill people of the community.

Visiting the ill people.

During the past year we became a member of the C. M. A., and a life membership was presented to our Spiritual Leader, Mrs. George Dixon.

In November we had a dedication for the thank offering of pennies which were forwarded to the treasurer of the Conference. The program in December covered "Parcels for Peace." Used clothing was reconditioned and packaged, then forwarded to Lebanon. Cup towels were forwarded to Ryder's Memorial Hospital in Puerto Rico.

The World's Day of Prayer program was observed with the ladies of the Ebenezer Methodist Church joining us at our church. During this same month the history of our circle was prepared and forwarded to Elon College where it was incorporated in the History Room.

A lovely luncheon at the church with decorations from Japan and a Japanese floral arrangement, as well as, of course, a delightful Japanese menu, was prepared by the ladies of the circle. Mrs. Russell Tyree, the Japanese wife of one of our servicemen serving in this area, and a visitor in our church, attended bringing a Japanese dish called tempura. She also brought her Japanese party dress and graciously donned it showing the ladies how she tied her obi, etc. We were also delighted to have as our guests Mrs. George Walls, District Supt. of the Conference Women's Fellowship, as well as Mrs. Ray Gordon, President of the Conference Women's Fellowship, and their friend, Mrs. Herrell of Suffolk. A member of our circle, Mrs. J. W. Chinnis, gave a wonderful book report on "This Is Japan", which was thoroughly enjoyed by all. Mrs. Gordan gave a very interesting talk about Missions and accomplishments.

Officers of the circle were elected in June and are to take office in October. In July a program "Up on Your Toes" was presented by our Spiritual Leader with members of the circle assisting her, and four (4) Guideposts were sold! Plans were made to make Japanese table protectors for hot dishes out of cigarette wrappers to be sold in the near future at our church bazaar. Mrs. Russell Tyree will teach us how to make them.

No meeting was planned for August, but all are looking forward to renewed effort in our aims and many delightful programs to begin in September.

HOPEDALE WOMEN'S FELLOWSHIP
Mrs. T. Otis Carey

The July meeting of the Women's Fellowship of Hopedale Christian church was held at the home of Mrs. T. Otis Carey, Route 5, Burlington, North Carolina.

A covered dish supper was served on the lawn. This is an annual event and is held at different members' homes each year. Mrs. Kenneth Register gave thanks and after the meal the regular business meeting was held with Mrs. Claude James, president, presiding. Mrs. Mary Perry opened the meeting with prayer and Mrs. Denny Garrison led the group in singing hymns. Mrs. R. L. Gerringer was in charge of the devotional service. There were 14 members and 3 visitors present.

Mrs. Kenneth Register, chairman of the Burlington District of the Women's Fellowship, discussed the work being planned for the new year.

Mrs. Lonnie Carey will be hostess for the August meeting, which will be held in the fellowship hall and will feature a visiting speaker showing slides of the foreign countries that correspond with the work and study of the Fellowship.

RALEIGH DISTRICT LEADERS MEET

On Sunday afternoon, July 27, 1958, Mrs. Robert S. Smith, Raleigh District Superintendent, held her annual Presidents' Meeting in the Hayes Chapel Church in Garner, N. C. There were thirty-five present representing nine churches, with notes of regret from two Fellowships where previous engagements prevented attendance. Mrs. Forrest Ryals, president of the Plymouth Woman's Fellowship, led the opening devotion. Many helpful ideas and much inspiration was received from the "Share-A-thon" or work-shop session. Delightfully cooling refreshments of lemonade and cookies were served by the host Fellowship.

BILL SUITER WRITES FROM HIS FRENCH WORKCAMP

"There are 7 of us, 4 boys and 3 girls are in Chambon, near Blois in the Loire Valley — the chateau country. Chambon is a town of about 500, but we are actually at Bury, a community of 56 — an old medieval village. We are in a new building that has been built into shop and dorm. We sleep on straw mattresses. Up above us on a steep hill is an old chateau ruin that was destroyed in the 100 years War. (We are digging in what was part of the old moat). . . Our main house and most of the village is over 300 years old. . . We keep laughing half the time we are digging. It rained hard during rest period so back to work in a mud pit — the cart we carry the dirt in bogs down, and we bog down, it's terrible. . . . Last night we had a political discussion, with Bob translating some — He was a French major at Milbury — graduated this year. Then we played some records on their player after supper and Charlestoned and hopped for them. Then listened to some classical before going to bed at 10:30. (Up at 7.) . . . We leave tomorrow morning. It has really been wonderful here. We split up now, and go our ways, all to different camps — the 7 of us came over together and have had this experience here together. This was sort of an interim camp before the others start. Liz, the Swedish student joined us here, you know. . . I'm going to Germany day after tomorrow — back to Paris first. Then to Brussels, and to England by the 19th for the International Work Camp."

— United Church, Raleigh News Bulletin

Our Impressions Of The School Of Missions

Mrs. Ethel J. Chase

The delegation from the Congregational Church of Christ in Tryon, North Carolina, enjoyed the sessions of the School of Missions and were much impressed with the spiritual atmosphere that permeated the whole conference.

Among the classes we enjoyed most were the Bible study, "We Believe," given by Mrs. Guy Benchoff of the Evangelical and Reformed Church from Woodstock, Virginia, and those presented by the Reverend Arthur Mason Brown of Tryon. The subject of his lectures was "The Three Fires of the Middle East."

The evenings were happy occasions where we were given an opportunity to get acquainted. The International Evening was particularly pleasing, as we heard four young men, students at Elon College, from Iran, Borneo, Pakistan and India tell something of the life and culture of their native lands.

We thought the meals served were excellent and generous. Our rooms were very comfortable and conveniently located.

We are grateful that we were privileged to attend the School of Missions and want to congratulate Mrs. Garland Spratley, chairman, and her committee for their fine programs and excellent management of all phases of the conference. We know that many hours of prayerful planning entered into their efficient work.

We felt that the beautiful communion service conducted by the Reverend W. J. Andes Friday morning with the "closing session" by Mrs. W. E. Wisseman made a fitting climax to the School of Missions.

The group from Tryon were: Mrs. Cecil Heard, Mrs. Ralph Jackson, Miss Elizabeth James, Mrs. Herbert L. Chase (president of the Women's Society).

Women's Guild of First E. and R. Church, Asheboro, N. C., was hostess to the Women's Fellowship of the Congregational Christian Church July 24, serving a delicious supper and providing an interesting program on Japan. Fifty-eight were present. The program included an exhibit, songs, a devotional service, a talk, and a filmstrip.

From the E. and R. Women's Guild

SPEAKERS AVAILABLE

Mrs. A. R. Keppel, new president of the Southern Synodical Women's Guild, has compiled a list of women from their North Carolina churches who would be willing to visit our churches as speakers or resource leaders for exchange programs. If any of our churches are interested in learning about the Evangelical and Reformed Church, or would like to get acquainted with leaders of that group, call on one or more of these women:

Mrs. V. C. Lanier, Box 75, Welcome, N. C.

Mrs. Banks Peeler, 87 Hillcrest Rd., Concord, N. C.

Mrs. Lawrence Leonard, 702 Redding Rd., Asheboro, N. C.

Mrs. Porter Seiwell, 220 W. Mourse, Salisbury, N. C.

Mrs. Henry Kennedy, Jr., R. 1, Thomasville, N. C.

Mrs. Roy Leinbach, R. 1, Newton, N. C.

Mrs. Aubrey Hedrick, Waughtown Rd., Winston-Salem, N. C.

Mrs. Paul Lopp, Vance Circle, Lexington, N. C.

Mrs. T. F. Hart, 1838 Lombardy Circle, Charlotte, N. C.

Mrs. J. J. Gminder, West Henderson, Salisbury, N. C.

Mrs. Hiram Davis, Landis, N. C.

Mrs. A. R. Keppel, Catawba College, Salisbury, N. C.

Mrs. F. C. Lester, President
So. Con. Women's Fellowship

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

August

INDIA

Marathi Mission

17—**Schools:** Thirteen schools of our Board; two union institutions; and one school for the blind affiliated with the American Board. These range from kindergartens to colleges.

18—**Hospitals and Dispensaries:** Nagpada Dispensary, Bombay; Fairbank-James Friendship Memorial Hospital, Vadala; Willis F. Pierce Memorial Hospital, Wai. **Social Service Centers:** Neighborhood House, Ahmednagar; Nagpada Neighborhood House, Bombay; Friendship Centre, Public Health Unit-Leprosy Control Department, Schools Health Service, Satara; Gates Memorial, Sholapur; Vadala Public Health Unit, Myers Baby Welfare Center, Vadala; Infant Welfare Centre, Maternity Centre and Clinic, Waduth Classes, Waduth.

19—**Hazel Atwood** was principal at Kate Woodhull Hospital in Foochow, China, 1921-35 and then at Willis Pierce Memorial Hospital until forced home in 1941. 1944-45 she was Director of Nursing at Christian Mission Hospital, Madurai; then returned to Foochow, but in 1949 war again forced her to withdraw. In 1951 she went to Willis Pierce Memorial Hospital, Wai, and is now on pre-retirement furlough.

20—**Dr. Henry Hale Cook** has B.A. from Cornell, M.D. and M.P.H. from Harvard, and B.D. from Hartford. He is friend of the Allan Gleasons and visited Fancy Gap when they were there. He is director of public health program for Marathi Mission. His wife was a Swedish missionary nurse in India before they were married.

21—**Rev. and Mrs. Robert Fairbank** run a hostel for Indian boys who work in the mills of Sholapur, and counsel the churches of the area. She also helps direct a social center and he is in charge of rural work in Osmanabad. He is a fourth generation missionary. Both are graduates of Hartford.

22—**Mrs. Louise Fisher** supervises Public Health Unit in Satara, one of her special projects being Rural Roadside Leprosy Clinic, which she started in 1954.

23—**Margaret Hammaker** is principal of Mary Harding Kindergarten Training School. She is the only foreign member of the Bombay State Board for Pre-Primary Education. She was educated at Oberlin and Columbia.

Religion For The Middle-Aged

By Richard K. Morton
Dean of the Evening College and
Chaplain of the University,
Jacksonville University

Adjusting ministries to the needs of special groups has been occupying more and more of the attention of the parish minister and the religious educator. As everyone knows, much effort has been extended in the direction of youth, the elderly, and the handicapped.

It appears to me that it is time for some special attention to the middle-aged.

Religion for this age group is of special importance for it is this group which is directing the development of faith and religious habits for children and youth and assisting the elderly in continuing to preserve its values in possibly some restricted areas. It is this group which so often is too largely forgotten because pastor and staff are ministering to so many other groups.

The individual at middle age is concerned about his participation in the activities of his home, his job, his community, and he is likewise interested in evaluating his personal and professional status and success. He wants encouragement and strengthening for the burdens attendant upon the fret and the heat of the day. At this stage of life he is in the thick of things, often gets overtired and doubtful of the purpose of all his efforts, and wondering about maintaining the pace he is going.

Such an individual, of course, is very deeply involved in family matters. He is faced with questions associated with guidance and training of children and being a good husband and father. He knows that much depends upon his home environment and how family solidarity and purpose are promoted. He will welcome any specific programs that help him to meet his responsibilities in this area.

Family men at middle age also want to talk over, in detail and with practical suggestions sought, matters associated with family budgets, authority, community participation, leisure time, development of broader interests, responding to the needs of the church, and much more.

Probably no more pertinent topic could be found than that of personality development and adjustment. The individual at middle age knows that he has come a long way, his die is cast to a great extent, and now he must make some decisions before it is too late. Should he continue as he is, or is it indicated that he should effect some drastic changes in his thinking, behaviour, affiliations, and goals?

In particular such a man or woman knows to an important extent what levels of life are for him. He now sees whether he is exceptionally gifted and privileged, or whether his lot is to be in the middle, somewhere between real success and failure. He has accumulated some experience and perspective — and particularly a good number of conditionings that bear very heavily upon him. These could make him doubtful and cynical — or grateful and joyful, or somewhere in between, or sometimes one and sometimes the other. This is a key time during which to approach such a person with a renewing and stimulating faith. He or she will need encouragement and refreshing, and will sometimes need to be told not to attempt too much. Such an individual too wants that second assurance that what is being done is worth while — and to have an evidence of personal friendliness and sharing.

The person at middle age is likely to be having a time trying to handle a number of interests and responsibilities and to be in need of some extra help in working out plans to deal effectively with many situations that are unfamiliar. He is going to need, not simply abstract theory or pious moralizings, but some guidance addressed directly to his own situation. He is going to want some times when he is not forced to work hard either physically or mentally, but given refreshment, friendship, appreciation, and stimulus.

At middle age it is natural for anyone to be almost daily assessing his progress and status in life. He knows that time is getting along, and as he looks back he begins to feel that he has missed this or that, has done this or that amiss, and then as he looks ahead, he wonders if he is properly prepared to accept such opportunities as he may have.

Now so far this is all general and certainly no news to anyone conversant with such matters.

The problem obviously is one of working out a philosophy of religion for this middle period in life, enabling individuals in it to understand what it involves, physically, mentally, spiritually, socially, so that they may realize the best in themselves and help their church and community most effectively.

Closer cooperation with young adults is one of the practical plans that could be put into operation in many fields. That is, older people should begin, in churches, communities, businesses, and elsewhere, to draw in to their work, through committees, etc., more of the older young people and young adults, so that there will be no wide gulf developing between the two groups. This practice of joint action and cooperation is one of value to the middle-aged. Another lesson is that of learning to accept life according to conditions that cannot be changed. Still another has to do with learning how to handle this period, which is also one of transition — from being a young person to going toward the point where one is regarded as an old person.

Religion for middle age is almost inevitably in part one of personality adjustment and evaluation. It is at this point that meanings and objectives are examined with new purpose and maturity. It is at this point likewise that there is usually real concern for such mundane matters as retirement plans, the possibility of impairment of health, misfortune, and death. The individual is going to take seriously many matters that heretofore have been considered lightly and as of remote urgency. He is going to be greatly stirred by his capacity to build structures in various areas that have some real chance of enduring beyond the scope of his personal outreach or of his lifetime.

To him religion becomes a matter of living realities and of practical help. As I see it, he will go to church not simply for fellowship or theological instruction, but for all those types of help which he needs to improve or transform his personality, to give him a sense of security and accomplishment, and to brighten, and sustain his hopes. He may have become such a churchman or so deeply interested in religion that he will not outwardly reveal his disappointment, but if he does not find understanding of his particular stage in life, he will feel the lack.

A religion for middle age must be a religion of power and of competent grasp of personal problems in the particular society where they originate. It must be a religion which

New Church In Northview

Max Vestal, Co-pastor

A church in Northview — this has been the dream of many people in the Northview Community, located 3 miles north of Sanford, on Highway 1.

Now this dream is near to becoming a reality. The Northview Community Church (Congregational Christian) was formally organized on February 23, 1958, with 35 charter members. The church now meets twice each month in the homes of the community. Plans are now being prepared, however, to begin construction of the church building in September.

Meeting in the home of Mr. and Mrs. Foister Cole, Sunday evening, July 27, the church approved the preliminary plans presented by E. J. Austin, architect of Southern Pines. A beautiful building site in the heart of the community has already been purchased.

Rev. Bill Simmons, of Hank's Chapel Church, Pittsboro; Rev. L. M. Presnell, Pastor-at-large in the Western North Carolina Conference of Congregational Christian Churches, and Rev. Max Vestal, of Shallow Well Church, Sanford, have provided the leadership in this new church.

Several of the local Congregational Christian Churches, including Sanford, Shallow Well, Turner's Chapel, and Zion, have contributed support through gifts and membership to the new church.

Building plans provide for three units. The first of these units will seat 125 persons in the sanctuary. Four Sunday School rooms will be constructed at the present time. The architecture is a skillful blending of the traditional and the modern.

The second unit will be an education building, and the third, a large sanctuary. When the third unit is constructed, the first will be converted into a fellowship hall.

In addition to the support from local churches, it is expected that the new church will receive aid from the North Carolina Church Builders Club, the Mission Board of the Southern Convention of Congregational Christian Churches, and from the Building Loan Society, which is the national source of aid in building new churches for the denomination.

Dr. W. T. Scott, superintendent of the Southern Convention, and Rev. Clyde Fields, president of the Western North Carolina Conference, have participated in the organization and in the services of worship of this church.

Six of the charter members came into the church by profession of faith. The remaining twenty-nine came by letter of transfer.

All of these members, as well as other interested persons in the community, look forward with anticipation to the new building. The service last Sunday in July was attended by 47 persons. This is over-flow capacity for most homes. The church building that is urgently needed and that has long been a dream of the people of Northview will soon be a reality.

NEW FELLOWSHIP HALL AT HOPEDALE

Mrs. T. Otis Carey

The people of the Hopedale Church, near Burlington, N. C., are very proud of their new Fellowship Hall. Two partitions in the basement of the church were removed and one classroom renovated in order to make the hall, which will serve the people of this church and neighboring churches for their work and study.

The room was used the first time July 14 when we honored our pastor, Rev. John Permar, with a surprise birthday supper. He says that his wife can really keep a secret. A beautifully decorated cake was placed in the center of the table and plenty of good food filled the table. Dr. William Scott, superintendent of the Southern Convention, was present for the occasion. We are always happy for him to be with us.

The Permars left the following week for their vacation in Tennessee and to Ohio, visiting Mrs. Permar's relatives and her old homestead.

Attending the Sunday School Convention at Ingram were: Rev. and Mrs. John Permar, Mrs. Otis Carey and Miss Julia Jones.

INVOCATION

"Our Father, speak to each of us the word that we need, and let thy word abide with us until it has wrought in us thy holy will. Cleanse, quicken and refresh our hearts; direct and increase our faith; and grant that we, by our worship at this time, may be enabled to see thee more clearly, to love thee more fully, and to serve thee more perfectly. Amen"

Elkton Pastorate

Bethel Church, which is located two miles northwest of Elkton, Virginia, was organized August 25, 1896 with fifteen charter members. The first "meeting house" was built in 1899 about two miles from the present location on Cub Run. The Rev. J. W. Dofflemyer served the church as the first pastor, which was in the days of the circuit riders.

The church was moved to its present site in 1927 when a new sanctuary was erected. At that time the Rev. J. W. Walters was serving as pastor.

In 1953 the "ground breaking" took place at Bethel church for a new educational plant which has become a great asset to the church. At the present time the Sunday school enrollment is 167 and the church membership is 226.

Mt. Olivet, two miles southwest of McGaheysville, was organized in 1899. It was also relocated and a new sanctuary built in 1925. This church had made considerable advancement since that time. Two additions in the Sunday school plant have been made, completion of the last addition being in 1957. The enrollment of the Sunday school division is 156 and the church enrollment is 162.

In 1938 Bethel and Mt. Olivet, and Mt. Olivet at Dyke, Virginia, purchased a parsonage at Elkton and the Rev. D. M. Spence became the first resident pastor.

The Rev. S. E. Madren, who was serving a pastorate at Linville, Virginia, moved to Elkton in 1946 to become pastor of the Elkton parish of Congregational Christian churches. He was succeeded by Rev. Henry Harman. In 1956 Mr. Madren returned to this field from Albemarle, North Carolina, where he had served in the interim.

A new brick parsonage for the group, located on Route 340 between Elkton and Shenandoah, has been built since Mr. Madren returned and he and his family are now occupying it. — From material in **The Valley Gazette.**

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interprets the great Christian insights in ways to be applied by one who is carrying the peak load of his life and wants to see the implications of Christianity for all the situations he encounters.

Christian Enlistment Clinics

Christian Enlistment is the name being used for what has been called the Every Member Canvass. Fred Register has been our local leader for clinics in this field of stewardship and finance. This year the leader will be the Rev. Melvin Dollar. The visiting speaker will be Mr. LeRoy Eide of the Missions Council in New York. The Rev. Joe A. French of Franklin, Virginia, is chairman of the Convention Stewardship Committee. On the Conference level the chairmen of apportionment committees are Letcher Eley in Eastern Virginia, Glendon Johnson in Eastern North Carolina, Hubert Beane in Western North Carolina, Rev. Weldon T. Madren in the North Carolina and Virginia Conference. Rev. R. E. Talley is chairman of the stewardship committee in Eastern North Carolina, the Rev. Joe A. French in Eastern Virginia, and Beane and Madren head committees on stewardship and apportionments.

Both Superintendent W. T. Scott and Associate Superintendent Melvin Dollar are expected to share leadership in the clinics which are scheduled for September.

It is hoped that each church will be represented at at least one clinic by the minister, chairman of the finance committee, chairman of the deacons, chairman of the trustees, the church secretary and treasurer, the Sunday school superintendent, president of the Women's Fellowship, and president of the Men's Fellowship. Others will be welcomed.

Places of Meetings and Dates

Wednesday — September 3: Place — Rosemont Christian Church, S. Norfolk, Va. Time — 7:30 P.M.

Churches invited to be represented: Bayside, Great Bridge, Mt. Zion, Newport News, Norfolk "Bay View", Norfolk "Central", "The Christian Temple", Norfolk "First", Little Creek, Portsmouth "First", "Shelton Memorial", South Norfolk, South Norfolk "Community", "Rosemont", Warwick.

Thursday — September 4: Place — Bethlehem (Nans.), RFD, Suffolk, Va. Time — 7:30 P.M.

Churches invited to be represented: Antioch, Barretts, Berea (Nans.), Bethlehem (Disp.), Bethlehem (Nans.), Burton's Grove, Centerville, Cypress Chapel, Dendron, Eure, Franklin, Holland, Holy Neck, Hopewell, Isle of Wight, Liberty Spring, Mt. Carmel, New Lebanon, Oak Grove, Oakland, Richmond, Spring Hill, Suffolk, Sunbury, Union (Hunterdale), Union (Surry), Wakefield, Waverly, Windsor.

Friday — September 5: Place — Bethlehem Church, RFD, Elon College, N. C. Time — 7:30 P.M.

Churches invited to be represented: Apple's Chapel, Berea, Bethel, Bethlehem, Burlington "Beverly Hills", Burlington "First", Burlington "Lakeview", Carolina, Concord, Durham, Elon College, Gibsonville, Graham, Greensboro "Calvary", Greensboro "First", Greensboro "Palm Street", Haw River, Hines Chapel, Hopedale, Long's Chapel, Mebane, Monticello, Mt. Zion, Pleasant Ridge, Shallow Ford, Union (N. C.), Zion.

Sunday — September 7: Place — South Boston Church, South Boston, Va. Time — 3:00 P.M.

Churches invited to be represented: Danville, Hebron, Ingram, Lebanon, Liberty, Lynchburg, Pleasant Grove, South Boston, Union (Virginia).

Sunday — September 7: Place — New Lebanon Church, RFD, Reidsville, N. C. Time — 8:00 P.M.

Churches invited to be represented: Belew Creek, Happy Home, Howard's Chapel, Kallam Grove, Mt. Bethel, New Lebanon, Pfafftown, Reidsville, Salem Chapel, Winston-Salem,

Monday — September 8: Place — Pleasant Ridge Church, RFD, Ramseur, N. C. Time — 7:30 P.M.

Churches invited to be represented: Asheboro, Bailey's Grove, Bennett, Flint Hill (R), High Point, Liberty, Pleasant Cross, Pleasant Grove, Pleasant Hill, Pleasant Ridge, Ramseur, Randleman, Shiloh, Smithwood, Sophia, Spoon's Chapel, Union Grove.

Tuesday — September 9: Place — Seagrove Church, Seagrove, N. C. Time — 7:30 P.M.

Churches invited to be represented: Albemarle, Antioch (C), Antioch (R), Big Oak, Biscoe, Brown's Chapel, Ether, Elint Hill (M), Needham's Grove, New Center, Pleasant Union, Providence Chapel, Seagrove.

Wednesday — September 10: Place — Sanford Church, Sanford, N. C. Time — 7:30 P.M.

Churches invited to be represented: Chapel Hill, Christian Chapel, Christian Light, Damascus, Fayetteville, Grace's Chapel, Hanks' Chapel, Hope Mills, Lebanon, Lee's Chapel, Martha's Chapel, Moore Union, Mt. Pleasant, New Elam, Niagara, Sanford, Shallow Well, Southern Pines, Turner's Chapel, Zion.

Thursday — September 11: Place — Garner or Auburn. Time — 7:30 P.M.

Churches invited to be represented: Amelia, Auburn, Clayton, Ebenezer, Hayes Chapel (Garner), Morrisville, Piney Plain, Pleasant Hill, Plymouth, Pope's Chapel, Raleigh, Wake Chapel, Wentworth.

Friday — September 12: Place — Youngsville Church, Youngsville, N. C. Time — 7:30 P.M.

Churches invited to be represented: Antioch, Bethlehem, Beulah, Fuller's Chapel, Good Hope, Henderson, Liberty (Vance), Mt. Auburn, Mt. Carmel, Mt. Gilead, Mt. Hermon, New Hope, Oak Level, Youngsville.

Note: Special arrangements will be made for Clinics for Asheville, Hendersonville, and Tryon Churches.

CAMP PROGRAM WITH A PURPOSE

More than 100 boys from New York's trouble-breeding streets are spending four to six weeks this summer at Camp Centurion in the Pocono mountains where they are given Christian education, military drill and discipline.

This is an experiment by the city's Protestant Council as part of the all-out city drive to reduce teen-age crime, according to Rev. Dan M. Potter, executive director of the council. The 1,700 churches are expanding their Vacation Bible Schools, also.

The campers are between the ages of 14 and 18, and for the first time are learning self-discipline through living and working together under trained supervision. Good-citizenship classes are part of the program.

Mr. Potter says that 95 per cent of the teen-age trouble makers have no church relationships whatsoever. Looks like the church is late in getting started, but a lot of people will be wishing them good success.

Justice To Minorities

Background Scripture: Leviticus 19:33-37; Deuteronomy 23:7, 8; Matthew 9:9-13; John 4:7-9, 39-41; Galatians 3:26-28.

Devotional Reading: Psalm 10:10-18.

Memory Selection: **Let brotherly love continue. Be not forgetful to entertain strangers; for thereby some have entertained angels unaware.** Hebrews 13:1, 2.

UNWANTED CHILDREN

From the beginning of time, in every clime and country, there have been what might be called "unwanted children" — people, who thru no fault of their own have been persecuted, exploited, or ignored, which is about as bad. The stranger in the land, the lowly servant, the unwanted, the people of other races or color — these have been, and still are the problem children of humanity, not because they were bad, but because man's heart has not been big enough to love them, to respect them as children of God, to give them an even chance. Jews, Negroes, Immigrants, and Displaced Persons are examples. Our lesson for today is concerned with such minorities and the principle of justice as applied to them. It can be a disturbing lesson if we get down to brass tacks.

PUTTING OURSELVES IN THE OTHER FELLOW'S PLACE

"If a stranger sojourn with thee in your land, ye shall not vex him. . . thou shalt love him as thyself, for ye were strangers in the land of Egypt. I am the Lord your God." Here is a divine suggestion and a divine command. How should the Israelites treat the stranger in their land? Let them remember the time they were strangers in the land of Egypt, and the treatment they received there, let them put themselves in the stranger's place in their own land, and then let them treat these strangers as they would have liked to be treated when they were strangers. It is just as simple as that. And as difficult. God adds, "I am the Lord your God" — this principle of justice toward minorities has divine sanction and authority.

If only we would put ourselves in the other fellow's place, what a difference it would make. But this is that basic principle of justice. For instance, if by some miraculous way, we should awaken tomorrow morning as a member of a minority race, and especially as a member of the Negro race, we would feel that the arguments used to substantiate the present position on the racial issue did not hold much validity. If that be true, by the same token, the arguments do not hold much validity now. There are many questions and problems involved in the matter which confronts us especially in the South, and there is no easy solution to them. But underlying them all is **this basic and searching question "IS THE SYSTEM JUST?"** Here is a young man or a young woman of good character, high intelligence, fine spirit, great natural ability, who is denied access to a school simply on the basis of the color of his skin. Worse still, there are young people of color who are admitted to the same school, but because they are not of his particular race. **Is this justice to a minority?** If the thing is unjust, then some way must be found, and can be found to see that justice is done. Men of good will and understanding and intelligence can find a way. We had better "cooperate with the inevitable" as the elderly preacher said. We can't stop the inevitable recognition of the sacred worth of the individual. We can fight against the gesture of barrier-breaking, but we cannot stop it any more than we can stop the rising of the sun. **The same thing is true of our attitude toward other minorities.** And where shall we begin? We must begin with ourselves. We have the teachings and example of Christ as the guide — His practice of honoring the sacred dignity of every child of God. His Spirit alone can break down the middle wall of partition between us. He alone can be our Peace.

JESUS AND THE UNWANTED

When Levi, or Matthew, became a disciple of Jesus, he was so happy that he invited his friends to a big party. They came in droves, publicans and sinners. And Jesus sat down and ate with them. Horror! ! The idea of such a thing! The Master eating with "the unwashed and the unwanted." The Pharisees were scandalized. With delicate irony, Jesus told them that folks who were well did not need a physician, but only the folks that were sick! The folks who were sick, who were they indeed? There was a sense of need, a desire for a better life among these publicans and sinners that made them more acceptable to God than the proud, complacent, self-righteous Pharisees. Jesus had come to save sinners and he thought the best way to do that was to go where the sinner was. How do the "sinners" of your community feel toward the church and the church folks? Are they staying away because they feel that they are not wanted or even welcome? Is there any way in which you are using the healing grace of Christ to win them to discipleship?

SUNDAY SCHOOL LESSON

AUGUST 17, 1958

By Rev. H. S. Hardcastle, D.D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

JESUS AND THE UNCIRCUMCISED

It was bad enough for Jesus to eat with publicans and sinners. But at least they were Jews and that mitigated the circumstances somewhat. But on another occasion he stepped over the bounds of a still more strict taboo. As a Jew he not only had fellowship with a Samaritan, but worse still with a Samaritan woman! There was a deep antipathy between the Jews and the Samaritans, so deep that many Jews, making the trip to Jerusalem, would make the long round-about trip across the Jordan rather than pass thru Samaria. But in a perfectly natural way, with his fine sense of chivalry and his respect for human personality wherever He found it, Jesus sat at the well with this woman of Samaria and of the street, and broke to her the Bread of Life. There are no divisions of blood or sex in the Kingdom. The story is told of an elderly Negro man, who embarassedly stood off to the side of the Big Gate. When invited by Peter to come in the Gate, he said "I will come in, but I will sit way back out of the way." Peter took him by the arm and ushered him in. The old fellow's face brightened when he saw the smiling countenances of all the folks there. They were of all colors and nationalities and creeds. "You go where you like, Sam," said Peter, "For this is the home of the Lord." (United Mine Workers Journal) "For ye are all one in Christ Jesus" — there is neither Jew nor

—Continued on Page 15

AT OUR CHURCH HOME FOR CHILDREN

Legacy Received, Home-Coming Planned

John G. Truitt, Superintendent

Dear Friends:

The late Mrs. Addie V. Montgomery, a good Baptist of Burlington, N. C., gave us a lot of joy here by including the Congregational Home for Children in her last will and testament in the amount of $22,100.00. Of course this money cannot go into our general operating fund, but as stipulated in the will must suitably memorialize her late husband, Dr. H. M. Montgomery and herself. Already the fund is drawing interest and is helping the Home. The Board of Trustees will make a decision on its use at the next regular meeting. This bequest is a great inspiration and very much appreciated.

The fifth Sunday in August will be Home Coming Day for all former "children" of the Home. Mr. A. L. Curling, 718 Stewart St., South Norfolk, Virginia, is president of the Home Coming Society and joins us all in urging everyone who has lived here to come back to see us and bring their families. Please put the day on your calendar. Arrange to attend. These occasions grow larger and more interesting each year. Drop us a card telling us how many will be in your party so we may have a good dinner ready for you.

Thanks to a goodly number of churches and Sunday Schools and friends for generous gifts this week. Our report goes above the $1,000.00 mark. That is good, because every week it goes below that places us in a financial dilemma. (Probably every reader knows what that is). When there are more than 200 churches, and more than 36,000 members just a little thought on the part of a few key people in each church could mean a great deal to our difficult situation. Are the people reminded of the children the church has, through it proper offices, undertaken to care for at this Home for children? Only a little reminding and encouragement along with the opportunity to do so would give us a good report each week — and more than that would enable your Home for Children to do even a much better job, much more efficiently. I am amazed at how ready people are to help the needy child when they are reminded and given the opportunity.

One of these days you will be proud of your Home for Children, it will be better housed, the staff will be increased enough to give each child more individual attention, more time will be given to the particular emotional and psychological needs, more time for organized work and play and educational and social advancement, as well as the good worship program maintained and which may be much improved. The inner needs of the child will be wisely filled for him rather than letting the emotionally upset on account of bitter back-years seek his own warped ways of "arriving", thus intensifying his problems rather than solving them.

Think how nice it will be to have a share in developing such a program. Just in as far as we can we are doing those things now but with your help and encouragement we shall do better. It is marvelous how well our children respond. There must be something to the devotion and efforts of those who work with them.

The annual lawn social of Leaksville church, near Luray, Virginia, was held July 25 on the parking lot adjacent to the church. This was sponsored by the Second Bible Class (Young Adults) and the proceeds go to the parsonage fund. It proved to be a great success, according to Mrs. Doris J. Clatterbuck, who reports the enjoyable event. This brings back fond memories to the editor and his family, who enjoyed the lawn social there last summer.

REPORT FOR AUGUST 4, 1958

MONTHLY OFFERINGS

Amount brought forward			$21,576.80
Eastern North Carolina Conference			
Christian Chapel	$ 1.00		
Good Hope	40.00		
Mt. Auburn, S. S.	6.87		
Southern Pines	36.48		
Wake Chapel	19.17	$103.52	
Eastern Virginia Conference			
Bethlehem (Nans), S.S.	40.80	40.80	
North Carolina and Virginia Conference			
Ingram	68.00		
Pleasant Grove	30.00	98.00	
Western North Carolina Conference			
Flint Hill (R)	24.00		
High Point, First	10.00		
Randleman	13.00	47.00	
Virginia Valley Conference			
Mt. Olivet (R)	34.12		
Winchester, S.S.	10.00	44.12	
Total			$ 333.44
Grand Total			$21,910.24

SPECIAL OFFERINGS

Amount brought forward		$37,698.14
Mrs. Alice L. Robinson, Chicago, Ill.	$ 5.00	
New Hope Christian Church, Roanoke, Ala.	5.00	
Union Chapel Cong. Christian Church, Parker, Indiana (Friendly Service Gift)	5.00	
Thompson-Arthur Paving Co., Greensboro, N. C.	233.25	
Young People's S.S. Class, Reidsville Church	5.00	
Ladies' Bible Class, Henderson Church	25.00	
Adult Bible Class, Clayton Christian Church	5.00	
Junior Baraca Philathea Class, Holy Neck Church	7.55	
Carolina Power & Light Co. (dividend)	1.65	
In Memory of Arthur Blanchard	7.50	
Special Gifts	423.30	
Total		$ 723.25
Grand Total		$38,421.39
Total for the Week		$ 1,056.69
Total for the Year		$60,331.63

Educator Returns To Africa

Miss Mary Hurlbut, a Congregational Christian educational missionary in Africa for more than 30 years, returns to her post in Angola, Portuguese West Africa, Thursday, July 31, after a year's furlough in this country.

Miss Hurlbut has spent her furlough year in extensive speaking engagements in church and civic organizations throughout the U.S. She has also visited relatives, a brother William E. Hurlbut Jr., Sedalia, Missouri, and a sister, Mrs. Charles E. S. Rich of Washington, D. C.

A representative of the American Board of Commissioners for Foreign Missions since 1924, Miss Hurlbut has thousands of friends among the African people who have attended schools where she has directed the educational and religious work.

In addition to supervisiong the regular work in the institutions in her "parish", Mary Hurlbut organizes music classes in the schools and choirs and Bible classes in the churches. Every spring she travels between 1500 and 2000 miles with several African teachers, visiting schools in the area to help prepare students for rigid government examinations.

During World War II she was the only missionary in her station and supervised not only the educational but the medical, evangelistic and agricultural work as well. Working with African doctors, nurses, preachers and teachers, she kept all the institutions going until help came from America. During this period ten years went by before she was able to come home on furlough.

Born in Omaha, Nebraska, Mary Hurlbut moved with her family to Sedalia, Missouri, where she attended grade and high school. In 1915 she received an A.B. degree, cum laude, from Knox College, Galesburk, Illinois. She has an M.A. in Education from Columbia.

In Memoriam

"Blessed are the dead who die in the Lord."

AUSBORN

We, the members of Liberty Christian Church, Henderson, N. C., wish to pay tribute and respect to the memory of our loyal and devoted member who passed away at the age of 78 on June 20, 1958, Mr. Rowland C. Ausborn.

In memory of Mr. Ausborn, the church adopts the following resolutions:

That we bow to the will of Him who doeth all things well.

That we express our grateful appreciation for his helpfulness and for the service rendered to Liberty church, especially for the long and many years that he served as Superintendent of the Church School.

That his faith, love and devotion to Christ and his church be an example for all to follow and cherish day by day.

That we express our deep sense of loss and extend our heart-felt sympathy to the members of his family and ask God's richest blessings to be upon them.

That a copy of these resolutions be sent to the family, a copy entered in the record of the church, and a copy sent to THE CHRISTIAN SUN and THE HENDERSON DISPATCH for publication.

For the Board of Deacons
F. B. Fuller, Jr.
Secretary

AYSCUE

We, the members of Liberty Christian Church, Henderson, N. C., wish to pay tribute to the memory of our loyal and devoted member who passed away at the age of 65 on May 25, 1958, Mr. Roy H. Ayscue.

In memory of Mr. Ayscue, the church adopts the following resolutions:

That we bow in humble submission to the will of our heavenly Father.

That his faith, love and devotion to community and church be an example to others.

That we express our deep sense of loss, our gratitude for his Christian spirit, and extend our sympathy to the members of his family.

That a copy of these resolutions be sent to the family, a copy entered in the record of the church, and a copy sent to THE CHRISTIAN SUN and THE HENDERSON DISPATCH for publication.

For the Board of Deacons
F. B. Fuller, Jr.
Secretary

AYSCUE

We, the members of iberty Christian Church, Henderson, N. C., wish to pay tribute to the memory of our loyal and devoted member who passed away at the age of 61 on June 10, 1958, Mrs. Roy H. Ayscue.

In memory of Mrs. Ayscue, the church adopts the following resolutions:

That we bow in humble submission to the will of our heavenly Father.

That her faith, love and devotion to her family and church be an example to others.

That we express our deep sense of loss, our gratitude for her Christian spirit, and extend sympathy to the members of her family.

That a copy of these resolutions be sent to the family, a copy entered in the record of the church, and a copy be sent to THE CHRISTIAN SUN and THE HENDERSON DISPATCH for publication.

For the Board of Deacons
F. B. Fuller, Jr.
Secretary

GRISSOM

We, the members of Liberty Christian Church, Henderson, N. C., wish to pay tribute and respect to the memory of our loyal and devoted member who passed away at the age of 78 on June 7, 1958, Mr. Martin L. Grissom.

In memory of Mr. Grissom, the church adopts the following resolutions:

That inasmuch as Mr. Grissom was a devout Christian, a loyal member of Liberty church, a life long deacon until being retired from the board two years ago and then becoming deacon emeritus, a devoted churchman in every respect:

And inasmuch as we have sustained a loss in his personal leadership and services, we know that he has attained a deserved rest from his labors:

Therefore, be it resolved: That we strive to incorporate these virtues he lived day by day into our own lives:

And be it further resolved: That we extend our heart-felt sympathy to the members of his family and ask God's richest blessings for them:

And be it further resolved: That a copy of these resolutions be entered in the record of the church, a copy sent to the family, and a copy sent to THE CHRISTIAN SUN and THE HENDERSON DISPATCH for publication.

For the Board of Deacons
F. B. Fuller, Jr.
Secretary

SUNDAY SCHOOL LESSON

(Continued from Page 13)

Greek, bond or free, male or female." By one Spirit have we all been baptized into one body. The Church of Jesus Christ is a universal fellowship. There are many members, but one body.

WE ARE A MINORITY PEOPLE

The white man is a member of the minority group. Nearly three fourths of the people of the globe are colored men. And Christians are also a minority group. Let us beware lest in mistreating other minorities, we lose our privileged status.

Eli Whitney invented the cotton gin but the idea originated in the mind of the widow of Nathaniel Greene, when she said, in the presence of young Whitney when he was visiting in her Georgia home: "Why doesn't someone invent a machine to separate cotton from the seed?"

CALL YOUR PASTOR WHEN—

The pastor of a congregation is a minister, in Christ's name, to people. It is for him to give service, to give care and aid to all who are hungry or a-thirst, to the stranger, the naked, the sick, the imprisoned. Since "man does not live by bread alone," the ministries of the faithful pastor are not confined to the material needs of men; they have a spiritual significance. Call, therefore, upon your pastor:

When a member of your family is seriously ill. Your pastor can help you find God's peace and the spiritual strength sufficient for your need.

When the next step leads to the hospital. No drug can remove the fears that are apt to arise at this time. Your pastor can help you muster courage to face this experience.

When called upon "to walk through the valley of the shadow of death." Your pastor's very presence, his counsel, his prayers, will help you find The God of All Comfort.

When decisions must be made and you waver between conflicting ways that open before you. Spend an hour with your pastor. He will have helpful suggestions to offer.

When misunderstanding or waywardness result in tension in the home. Your pastor can give effective guidance for the application of principles long tried and tested — principles having their source in the Book of Books.

When personal problems arise. Whether it be the feeling of fear, of guilt, of unhappiness, loneliness, or any other personal problem, your pastor can help you face it and work your way through to a more successful conclusion.

When a loved one gives evidence of becoming despondent, behaves strangely, or is given to indulgence in a debilitating habit. Your pastor will work with you to correct early unconventional behavior patterns.

When another has wronged you, or you have wronged another. Christianity has something to say to you at this point. The sympathetic understanding, the counsel, the prayers of your pastor will help to clarify the course you should take.

When a friend or acquaintance desires to become a Christian. Speak to your pastor. His suggestions will help you as you seek to bring another into the fellowship of the Church.

—Rev. A. W. Papermeier
In Church Bulletin
E. & R. Church, Takoma Park, Md.

The Christian Sun

Miss Beatrice George
1207 Seaboard Ave.
12-1-58

VOLUME 11 GUST 19, 1958 NUMBER 32

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

Lives of great men
all remind us
We can make
our lives sublime,
And, departing,
leave behind us
Footprints on
the sands of time.

—Longfellow

For he (Barnabas) was
a good man.

—Acts 11:24

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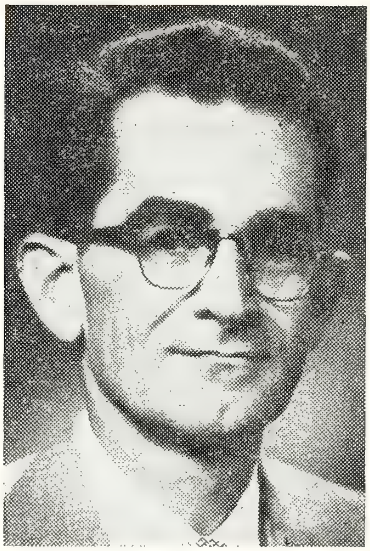

REVEREND PROFESSOR JOHN S. GRAVES

The young people of the Southern Convention showed their appreciation to Rev. John S. Graves July 31 at the Moonelon Conference Center with a program entitled "This Is Your Life." For several years Mr. Graves has worked with and for the young people. They have become very fond of him because of his intelligent direction of their work, his wise personal counseling, his friendliness, and his understanding of them and their problems. News went out that there was to be a party for "Johnny" and that a gift was to be made to him as he completed his work with the young people. Money and people moved to Moonelon for the occasion. For the full story turn to page 8.

Here And There Among The Churches

Mrs. Doris Albert of Pakistan spoke at the mid-week service at Apple's Chapel last Wednesday evening.

Asheboro District is invited to meet at the Asheboro church Friday evening, August 22, at 7:30 to hear Mrs. Doris Albert speak, according to invitations which have gone to each women's group from Mrs. Winfred Bray, district chairman.

Ordained 50 years or more is the record of 16 ministers of the Potomac Synod of the Evangelical and Reformed Church. Eleven of them were present at the Synod meeting at Hood College, June 11-13, to receive citations. Wonder how many Southern Convention ministers have reached this stage in their ministerial life? Let us know if you are one.

Seagrove Honor Roll for July, which indicates perfect attendance for Sunday school, numbered 74 persons. Eight families had a perfect attendance record. The superintendent, Birchel Hancock, announced plans for a picnic last Saturday at Aberdeen Park.

---

574 pounds of used clothing have recently been sent to the Congregational Christian Service Committee by First, Greensboro, and Pleasant Ridge churches, of which Rev. W. E. Wisseman is pastor. Last Wednesday evening the teachers and officers of the adult classes in First, Greensboro church school met at the parsonage for a covered dish supper, after which they saw "To Sing Again," excellent filmstrip showing the work of our Service Committee. (Incidentally, it is available from the Southern Convention Office, Elon College.)

Joint vesper service for young people from our Apple's Chapel and Monticello churches and Friendship Methodist church was held at Guilford Battleground Sunday afternoon, August 10.

SUCCESSFUL YEAR WITH AMELIA WOMEN'S FELLOWSHIP

Nan Penny, Reporter

The Woman's Fellowship of the Amelia Congregational Christian Church has completed another successful year of work under the leadership of our president, Mrs. L. S. Penny.

We have used the packet as a guide for our program material. We asked our district chairman, Mrs. Robert Smith, to come and explain our six areas of work. We have added several new members to our group. We have finished our friendly service quota, dedicated and sent in our Woman's Gift, and observed the World Day of Prayer by inviting another church to participate with us. We joined the Church Builders Club, helped a needy family at Christmas and sent cards to the shut ins, and sent in a Memorial for one of our members, the late Mrs. T. N. Daughtry. We bought a binder for our records to be kept in at Elon. We raised our apportionment, though very small. We hope to increase it another year. For our Home Mission project we bought brass cross and candle holders for the worship center of our church.

We have elected and installed our new officers for another year, our president being Mrs. B. Lee Penny. Already our eyes and thoughts are turned to the coming year, and with prayer and determined effort we will strive to make this year our best in the work of the Kingdom.

MRS. ALBERT VISITS VIRGINIA

Mrs. Ray Gordon

Mrs. Doris Albert of Pakistan spent the week of August 3 in Eastern Virginia. She spoke at the Warwick church Sunday morning. Mr. and Mrs. J. H. Booth, Jr. took her across the James River bridge from Suffolk Saturday. Sunday they came back through the new tunnel from Old Point Comfort to Norfolk, which was quite an experience for her, and then down the shore drive to Virginia Beach. There Mrs. Albert took off her sandals and waded in the Atlantic Ocean for just a bit.

Sunday evening she spoke to a group of women from several churches at Bethlehem, near Suffolk. It was raining very hard, but we had a nice group present. She spent the night with Rev. and Mrs. R. E. Brittle and went to a circle meeting Monday night.

Tuesday Mrs. Albert visited Bayside Church, Norfolk, and Wednesday she was with Rev. and Mrs. Olin Pendleton at First, Norfolk. They took her over to Portsmouth and she spoke at Shelton Memorial to a couples' group that evening.

Thursday she had a different type of experience when Mrs. Jack Akin, Mrs. E. G. Middleton and Mrs. J. H. Watson from the Christian Temple took her to lunch at Ames and Brownly's in Norfolk and then for a bit of shopping. She attended a new pageant, "The Confederacy," at Virginia Beach that night.

Although a trip to the doctor was included in Mrs. Albert's Eastern Virginia visit, we think she enjoyed being in this area, and we know our church people enjoyed getting to meet her and hearing her speak.

Volume 110 Number 32

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Rev. L. M. Presnell of Seagrove preached at the Asheboro, N. C., church last Sunday while the pastor, Rev. Clyde Fields, was on vacation.

Laymen's Fellowship and Women's Fellowship of the High Point church had a picnic supper, followed by meetings, at the home of their pastor, Rev. F. C. Lester, in Asheboro last Saturday evening.

Rev. and Mrs. Kenneth Register and family of Union Ridge, North Carolina, exchanged parsonages with **Rev. and Mrs. G. Julius Rice** and family of Bayside, Virginia, the first part of August.

Two North Carolina young people attending the Valley Camp this week are Candy Morgan of the Evangelical and Reformed church and Dorothy Lester of the Congregational Christian church of Asheboro. **Rev. and Mrs. William Joyner** of Liberty are among the leaders at this camp.

Eastern Virginia Pilgrim Fellowship will meet next Sunday afternoon at five o'clock at Bayside church, Norfolk, Virginia. Sunbury Pilgrim Fellowship will provide the vesper service. The Executive Board will meet at four o'clock, according to announcement from Joy Ann Akin, corresponding secretary.

College Men Without Money is the title of a book by C. B. Riddle back in the days some of us were struggling to get through college without much money. One of the persons whose story is told in that book has lost his copy and is very anxious to get another. The book is out of print. If any reader of this paper has a copy that could be spared for this person, it will be greatly appreciated if such a copy is sent to the editor.

Our High Point church has made the first payment on eleven acres of land, part of which is to be used for a new church. Relocation seems to be necessary, and a beautiful piece of wooded land on the northwest side of the city (where people live) has been purchased for the new location.

Mr. and Mrs. Ted Fields and baby have moved to Asheboro, North Carolina, where Mr. Fields' father is pastor of our church. Ted expects to continue his studies at Elon College, beginning with the fall term.

In Times Like These . . .

When more than half the people of our world have less than $100 apiece a year to live on —

The Congregational Christian Service Committee helps farmers improve their methods and output

- teaches skills such as woodworking, tailoring, carpentry, dressmaking, weaving, typing
- conducts schools for children and literacy classes for adults
- helps train wartime amputees
- supports Heifer Project, whereby thousands of cattle, pigs, goats, chickens are given people still recovering from the ravages of war or natural disasters
- ships tons of good used clothing, layettes, bedding, school supplies and pharmaceuticals to clothe, warm and heal people and so better fit them to find and keep remunerative jobs
- participates actively in the current United Clothing Appeal and urges generous support by all its constituency

In all these ways it helps to raise the level of living, ministers to the dignity and decency of human life, and fosters greater faith in God and other human beings.

Christian Enlistment Clinics

SEPTEMBER 3-12

Supt. W. T. Scott

Christian Enlistment Clinics will be held in the Eastern Virginia and North Carolina Conferences September 3 to 12. These Clinics will afford pastors, church officers, treasurers, finance committees, and other church leaders excellent opportunity to gain new Christian insights into Christian Stewardship as a spirit and method of church life. It is hoped that every church will be represented at one or more Clinics.

The Clinics will be sponsored by the Convention Stewardship Commission, aided by the Conference Stewardship and Apportionment Committees, Conference Officers, and Convention staff. Mr. LeRoy Eide, a great Christian layman associated with our Missions Council, New York, will be the principal speaker and resource leader. Mr. Eide left a business career to give himself to full time Christian service. He has a wonderful Stewardship message, and we are most fortunate to have his services.

Information has already gone out to the pastors and church secretaries and treasurers concerning the Clinics. At this time we are urging our church leaders to plan to attend the Clinic nearest them. Schedule of places and dates for the Clinics was in **The Christian Sun** last week.

A STORY FROM HONG KONG

I first met Grace Liu in 1953 when we started children's work in a refugee village known as Grampian New Village. A seminary student who had been working in the village part time had helped me secure a tea house, if the tar paper shack with mat walls could be called a house. It wasn't very big, it could seat some 20 persons if they really crowded together. The main street of the village — population 200 families or 1,000 persons — was a 6-foot wide mud road with a winding gutter zigzagging from one side to another carrying all the refuse and drainwater of the village.

One day the seminary student brought a little lady to my home, saying that he had found just the teacher for a children's club. The children of the village were unable to get into school because they did not have the funds, so they were very anxious to have a teacher. I protested, for we had no funds to hire a teacher. Miss Liu immediately spoke up and said that since she had heard about the village and the situation there, she had been much in prayer. She felt that she could undertake the work even though she was recovering from illness. She wanted no salary, but would accept contributions toward her expenses.

So Grace stepped into a vital spot in the lives of first 10 children, then 20, and in 1957 she was working with 500 children!

—Sterling H. Whitener

Our College

In a sense different from any other church-related college in our Congregational Christian Church fellowship, Elon College is our college. It belongs to the people of the Southern Convention. It is owned and operated by us, through a board of trustees nominated by the Southern Convention.

Our young, new, and fine president reports this week that we are having some difficulties at our college, difficulties that disturb him and us. He promises that when the reports are all in, reports that he sought assistance from the State Bureau of Investigation in securing, the college will do whatever is necessary to maintain the good name of our college, and to carry forward a program of Christian development for our young people.

It would be easy enough for us to criticize the college in its time of distress. That is the way to show our lack of responsibility. It is not the way to show maturity, interest, loyalty. Now is the time to give to our college leadership our confidence, our prayers, our love. Two verses of scripture come to mind: "Bear ye one another's burdens." And "let him that is without sin cast the first stone."

Honoring Professor Graves

This week we are carrying more than the usual amount of praise for one of our living workers. Usually we wait until a person is dead before collecting flowers for him. The young people of the Convention reversed the order in the case of the Reverend Professor John S. Graves. They collected at Moonelon and presented their gifts of words and money while Mr. Graves could enjoy knowing how they felt.

For several years he has been an effective worker in the churches of the Convention, and especially in the youth rallies and at the Moonelon Conferences. The party given for him just before he finished his work in the camp and with the young people, the gifts and the testimonials, all attest to the affection which the young people have for the man who has so freely given himself to the understanding leadership of our youth. He is not leaving. He will continue to serve by teaching at Elon College where his influence and leadership are already being felt by faculty and student body. It is good that we have such a person among us.

Enlistment Clinics

Christian Enlistment Clinics in our area are scheduled for early September. The leadership will be excellent. The need for enlisting all our people in the financial work of our churches is urgent. Training the leadership of local churches will most certainly help. Hence it is logical to believe that attendance at these clinics is very important. Every church should be well represented.

It will be easy for some church people to believe that the increase in apportionments will be a burden almost too heavy to be borne. Actually we should be ashamed to say that our people cannot give to missions and benevolences more than five or six dollars per year. Even the very poorest can do that. Then what of the others, the others that climb all the way up the financial ladder to millionaires? Where and when do they get a chance? One look at the needs of our churches and of our world will convince anyone that we are doing far too little. For work outside the United States our gifts are now about equal (in dollars) to what was being done in 1927. If we never see this loss in effectiveness during the past thirty years, our children and grandchildren will see, and be ashamed. It is hoped that the Clinics will lift our vision, and show us how to accomplish more than we have dreamed.

He Was Just A Boy

In an office building near the main square in Greensboro, one of North Carolina's good architects has his offices. A half dozen other people help him to perfect plans for churches, hospitals, homes, and schools, and to direct the erection of these buildings. All indications are that he is a leader in his profession, and that good success has come to him.

Thirty years ago he joined one of our churches, and the editor of this paper who was then pastor of that church, baptized him. He came from a very poor home. His father worked hard, but drank heavily, and the family lacked many of the necessities of life. The mother managed to see to it that this little boy, and his brothers and sisters, attended Sunday school and other church activities. His Sunday school teacher said to the pastor, "Lee is a bright boy." But generally he was considered as one of those poor boys who came to our church, one who would probably not amount to much because he had neither the background nor the opportunity for success.

Today the little poor boy is an influential citizen, a leader in his profession, and a churchman of value. He is pelased to remember the day he was baptized. He recalls with pride the struggle the family made, and that his father quit drinking and became a worker for righteousness. He recounts the success of other members of the family with a sense of family pride. In his mind all of the success seems to stem from the church relationship when he was a boy, from the fact that the church believed in him and gave him opportunities of friendship and faith.

"It was only a little boy who joined the church this year," somebody may say. Boys grow to be men; the boys of today will be the men of tomorrow; the church can help to mold the character of the community of the future by the way it treats and trains the boys of today.

About * * *

THE FIRST MONUMENT TO A WOMAN

In New Orleans' beautiful garden district stands the first statue in the United States erected to the memory of a woman. She is shown in a plain calico dress, the only type of costume she wore in her unusual career from poverty to riches. Her marble arm embraces a ragged orphan, as her living arm so long had done.

This statue honors Margaret Haughery, born in Baltimore, Maryland, in 1815. Orphaned when a child, she married while still in her teens, but soon her husband contracted a malady, and in the interest of his health the couple moved to New Orleans. Soon losing both husband and an only child, the young widow turned to laundry work to earn a living. Later she sold milk from house to house. With her savings she started a dairy, and from profits paid the debts of a local orphanage.

Adding a bakery and other enterprises to her business ventures, Margaret Haughery prospered and assisted orphanages and other charities, regardless of color or creed. Later she built Saint Vincent's Infant Asylum and called it her baby house. At her death she left her property holdings to Jewish, Catholic and Protestant orphanages of her adopted city.

Thus Margaret Haughery played the roles of orphan, wife, mother, widow, laundress, dairy maid, baker, business woman, and angel of mercy. Known to all as Margaret, only that name is on the statue erected to her memory.

C. B. Riddle

RETREAT FOR MINISTERS' WIVES

The second annual retreat for the wives of our ministers will be held at Moonelon September 9-11, beginning at 2:30 p.m. Tuesday and closing at noon Thursday. Mrs. G. Julius Rice is chairman, and announces that a good program is planned for the women who usually keep the home-fires burning while the husbands go places and do things. All ministers' wives please take notice of the time, and plan to attend if possible.

The real strength of a man is not physical, but moral and spiritual.

FROM THE SOCIAL ACTION COMMITTEE —

Christian Concern

Gaylord B. Noyce, Chairman

"Just as the popular song has it that love and marriage go together, so do government and politics," said Terry Sanford speaking to the E.N.C. Laymen's Rally on July 8 at Shallow Well Church. "Politics need not and ought not to have a bad connotation. In no country of the free world is there found such a connotation, save in ours."

Mr. Sanford, an active politician and churchman and probably the leading Methodist layman of Eastern North Carolina, was speaking from the whole understanding back of Christian social action. Christians in a free society must participate in politics if they are to have government that reflects Christian principles.

The concrete suggestions given by Mr. Sanford deserve repetition in the Christian Concerns column:

(1) Every Christian should be alert to and refuse to support any use of half truths, slander, and racial and religious prejudice in political campaigns.

(2) He should understand the broad Christian objectives which make many political issues into great moral ones; for example, foreign trade and aid, protection of underprivileged groups, international steps toward peace, education.

Mr. Sanford has been mentioned as a possible nominee for governor of N. C. at some time in the future. This column is pleased to commend a politician who is aware of the Christian importance of his work and a Christian layman who knows politics are his business.

This Interested Me

Emily C. Lester

An all-day retreat for Women's Fellowship officers of the First, Greensboro, Church sounded intriguing when Graham Wisseman mentioned it and so I hinted for an invitation to attend. Dorothy Scott Darnell, program chairman, who was responsible for the meeting asked me to share in it — and Tuesday, August 12, proved to be a day which interested me very much.

About thirty officers of the Fellowship and eight circles met in the large living room of Mrs. Craven's lovely country home at ten o'clock. Mrs. H. G. Ballinger led the group in Bible study — and when we had finished she let us in on a secret — this was the program "That Man from Moresheth Gath" in the program booklet which was to be used in each circle in September!

Mimeographed sheets containing suggested programs and special days of interest for each month in the year were then distributed and we went through the year's program, with different chairmen explaining the programs for which they were responsible. Two others were demonstrated: One on the six departments of work (since this Fellowship is this year changing its constitution to include them), which was worked out from a "Do It Yourself" section of the program booklet, and one "His Kingdom in My Kitchen" which Mrs. Wisseman had adapted from a Methodist program booklet.

Two family night programs are being planned, at one of which the Puerto Rican Family Night program in the program booklet will be used. A new feature of the year's program will be an international seminar on three successive evenings in the fall at which it is hoped that Rev. Arthur Mason Brown will speak on the Middle East, and to which neighboring churches will be invited.

A covered dish luncheon outside at the noon hour gave a period of fellowship which was greatly enjoyed.

I recommend this method to any women's fellowship in preparing their year's work.

A Challenge To Prospective Members Of The Christian Ministry

William Joyner

Since the time of Saint Paul, an apostle of the first century A. D., men and women of all generations, nationalities, and cultural backgrounds have emerged as enthusiastic leaders in the struggle for the establishment of God's Kingdom on earth. They have boldly stood before fierce lions, indifferent multitudes, ungodly rulers and unfriendly legislatures in a constant, eloquent witness to the power of their faith in Christ. They have walked out voluntarily into the jungles, the deserts, and the forgotten places of the earth proclaiming their message of "Good News" to thousands of people living in the darkness of superstition and misery. Often, they have, like their Master, given the last breath of their lives in order that their faith might become more of a reality in the world.

Our present generation also includes a noble list of such dedicated persons. The Master still has his disciples who are actively engaged in the work of his Kingdom. These are the "salt of the earth." The urgent need in this present hour is for more "salt." That is the challenge which every Christian young person of this generation needs to face.

While we look with thanksgiving at the wonderful contributions of others it is imperative that we determine, as followers of Christ, what our own contribution will be. For the world still cries out in despair for an answer to the big questions of life. Multitudes still search for certainty and security in the midst of uncertainty and insecurity; they still wait for a Saviour. Perhaps, there has never been a time when the demand for an abundant and meaningful life was raised so intensely by so many. False religions, philosophies, and ideologies have developed in an attempt to answer this demand, promising to provide the people of the world with the realization of their dreams. Millions have blindly accepted the same only to find their disillusionment increased and their hopes betrayed. Time and experience have proven that the only means of obtaining personal salvation and abundant life is through Jesus Christ. He is the only adequate solution for the bewildered human soul without God. "All other ground is sinking sand."

This is the challenge of the Christian Ministry. It is your challenge and mine. God does not call us to step right into a soft job with big pay, but to prepare ourselves by a conscientious discipline of mind and body for a life of difficult service. Accepting God's call to such a life of service is somewhat the same as entering the military service. Discipline and sacrifice for the soldier are essential; likewise, they are essential for the "Soldier of the Cross" who enters the Christian Ministry. Of course, there are no draftees in God's service. You must volunteer. This is your challenge. May God help you to meet it.

The clasped hands figure so often seen as part of the carving on a gravestone was instituted by the Greeks in the 4th century, B. C. The symbol is accepted as that of farewell.

Ministers School Is Serious Business

Hillsboro, N. H. July 30 — Forty-three ministers from 13 states, Hawaii, Puerto Rico and Australia heaved a sigh of satisfaction — and relief — as a big farm bell today tolled the close of the 14th Summer School for Ministers at nearby Deering.

For three weeks the seasoned clergymen, ranging in age from 28 to 57, have been concentrating on the rigorous refresher course of study under top theologians, Bible scholars and church leaders.

The school day began at 7 a.m., ended at 9 p.m. unless the evening discussion ran into extra innings. And no one need to be prodded into bed after a day's fare of four lectures, a practice preaching session, two worship services, compulsory study and recreation periods and the evening assembly.

Why do ministers who have been out of seminary from five to twenty-five years, and getting along fine in their parishes, voluntarily go back to school?

"They come here for many reasons, but principally I think, for fellowship with other ministers and for the obvious advantages gained from close contact with such outstanding teachers as we have here," said Rev. Dr. Truman B. Douglass, dean of the school and vice-president of the Board of Home Missions, Congregational Christian Churches, which sponsors the school.

The curriculum included courses in Theology, Church and Community, Old Testament, Christian Worship and Preaching. There were Saturday evening free-for-alls at which the faculty members lined up on the rostrum of the assembly hall and braced themselves for questions on any and all subjects related to the Christian ministry.

Members of the faculty, some of whom are staying over at Deering to recuperate after the strenuous three-week session are:

Rev. Dr. B. Davie Napier, associate professor of Old Testament, Yale University Divinity School; Rev. Dr. Roger L. Shinn, professor of Theology, Vanderbilt University, Nashville, Tennessee; Rev. Dr. Browne Barr, associate professor of Preaching, Yale Divinity School; Rev. Dr. Robert Spike, general secretary for program, Congregational Christian Board of Home Missions; Rev. Glynmor John Sutton, Surry, England; and Rev. Yoshio Fukuyama, research secretary, Board of Home Missions.

As the minister-students filed out of Dr. Napier's Old Testament class this morning, the Yale Bible authority said, "There goes one of the most responsive groups I've ever taught."

Outside on the green lawn of the conference center, a 1500-acre preserve, Rev. Russell J. Shipman of Raleigh, North Carolina, only Negro at the summer school this year, shook hands with some of his fellows. "I'm going home and preach a better sermon as a result of what I've learned here," he said, "and I'll remember the school for another reason, too. Not once have my wife or I been reminded in any way that our skin is dark."

REV. ARTHUR MASON BROWN OF TRYON

Writes From Leningrad

AUGUST 1, 1958

Leningrad is an interesting city built where the Neva River meets the Gulf of Finland on 101 islands connected by 360 bridges which is reason enough why Russians call it their Venice. This is the city that for 900 days Hitler tried in vain to capture. But he never celebrated the now much talked about victory party in the Astoria Hotel just down the street. This is also the city where the great October Revolution forty-one years ago began in the square below our very window. It is a city of many parks and statues and fountains steeped in the romantic history of Peter, Paul, and Catherine the Great. It is a city loved by Pushkin and immortalized by Tolstoi and Lenin and if my memory serves me right, though you never hear of him, the city of Dostoievsky, my favorite Russian author. Yesterday we went out to Peterhof, the charming country estate founded by Peter the Great, which was completely destroyed by the Germans and now beautifully restored to its former fairylike splendor, again amid statues and fountains and wooded parks. Today we wandered through the miles of art galleries of the Hermitage and Winter Palace — 120 halls of masterpieces that almost match the treasure trove of the Louvre or the Pitti Palace. But instead of sophisticated tourists both of these monuments from bygone history were packed with the masses of common man.

Moscow is quite a different city but I don't know just why. "Dramatic," "exciting," "proud," and "a grand show" are the words that describe the capitol of the Communist world. The Red Square and the Kremlin are sights I shall never forget. There is an exciting beauty and a proud terror that cannot be fully contained by merely beholding the spectacle, for there is history behind it and there is the unknown future being forged somewhere within it that tantalizes more than merely the imagination of one feeling so small in the vastness not only of space and beauty but also of time. One sees almost no signs of the scars of war but everywhere the terrible drive to build housing — miles upon miles of new apartment houses, and then here and there the tall ornate skyscrapers which seem to be the architectural genius of post-war Russia. One cannot help but be deeply impressed by the earnestness with which these people are proving not only to themselves but to the world that they are able to build the best and the biggest in the world. The outside appears that they can; the inside is partly mystery and partly uncanny resorting to tribalism with common kitchens and common bathrooms and common concern for one another — all completely out of touch with what is going on in the outside world.

A word must be said about Warsaw and Poland. Here the ancient Egyptian myth of the phoenix which rose in new life out of its own ashes is a myth come true — or I should say in the beginning of coming true. But the ashes are all about — crumbled and broken buildings of a city ninety per cent demolished by war. In the center of this brokeness and deliberate destruction stands the giant Palace of Culture, 32 stories of ornate skyscraper, the gift of the Russian people to Poland. And about this giant are the shoddy attempts of the Poles to build themselves up again into a modern city. The tragedy of the war is everywhere — in the faces of the people, in their torn clothes, in broken pavements and jagged shells of bombed-out buildings. Now and then on a street corner the wall is whitewashed and in front is a cross where a Polish citizen had been dragged from his home and shot, and to the west of the city is a monument around which little barefoot children play now that marks the site of the Ghetto where 300,000 Jews had lived and died. Poland has been the most depressing and tragic experience of our trip. Surprisingly free, surprisingly defiant but hopelessly caught in the mesh of poverty and circumstance. Behind these impressions of three cities lie many stories still to be told.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

INDIA

Marathi Mission

August

24—**Katherine Mix,** who first went as a missionary in 1917, has recently returned to Pierce Memorial Hospital, Wai, after a five-year absence for family reasons. She is responsible for Clark Abbot Home for widows and children, as well as doing nursing and teaching.

25—**Rev. Joseph Moulton,** who has visited the Southern Convention on several occasions, has worked in India since 1918. His devoted wife, who shared his work, died in 1956. He is now supervising work in the Ahmednagar-Supra Districts.

26—**Dr. Warner Ogden** was associated with Marathi Mission for special six-month period from last October to April as surgeon and physician at Pierce Hospital, Wai.

27—**Lillian Picken** has been a missionary in western India since 1914. Her contribution is hard to measure — she has traveled thousands of miles by bicycle and car, visiting the churches. Established Nasrapur Spiritual Life Center, the Satara Friendship Center, and has served in educational, industrial, social and evangelistic work, since 1919 in Satara.

28—**Rev. Edith Preusse** has visited the Southern Convention. She spoke at the General Council this summer. Since 1944 she has been on the staff of the Ahmednagar Girls' High School. An ordained minister, she conducts many youth meetings.

29—**Miriam Rogers** is principal of Woronoco School, Sholapur, and teaches at Mary Harding Kindergarten Training School. She went to India in 1937. Part-way through second term she suffered polio. While recuperating for 16 months in U. S., she work with P. F. summer conferences. She is a graduate of Oberlin, Union, and Columbia.

30—**Rev. and Mrs. Winfield Swart** have supervised district work in Vadala since 1926 — 60 villages, 4700 Christians, 4 Indian pastors, 6 preachers, 2 Bible women and 20 teachers. She is principal of Orlinda Pierce Memorial school. She was born in India, daughter of Christian Missionary Alliance missionaries.

"This Is Your Life" John S. Graves

Thursday evening, July 31, 1958, the young people of the Southern Convention honored Rev. John S. Graves with a program of appreciation for his faithful and untiring service for them. The program took place at the Moonelon Conference Center where he was leading a group of Pilgrim Fellowship officers in a week of study and planning, and followed the pattern of the television show, "This Is Your Life."

Mr. Martin Garren, president of the Southern Convention, acted as master of ceremonies, and told something of the life of Mr. Graves who was born in Atlanta, Georgia, more years ago than he would like to admit. People who have worked with him paid tribute to Mr. Graves, who has served the Convention as secretary of Christian Education, director of the Moonelon Conference Center, and is now to give his full time to teaching religious education in Elon College. The following statements come from a recording of the program:

Mrs. Henry E. Robinson, pastor's wife in Burlington:

Mr. Graves, known to all of us in Burlington as "Johnny," did a marvelous piece of work while he was there. The children who grew up under his guidance and leadership at two different times of being with us still love him. They look to him still for guidance. They look to him for advice. They bring him back when they want to get married and have him marry them, and even baptize their babies. It has been a wonderful thing to see these young people come back to the service and call him in for various types of work. We always look forward to him coming both to conduct morning service and to do part in the assemblies in the church school which we have once a month. He has the highest respect of all of us, young and old, and we hope he will never go so far away from Burlington that he won't be on beck and call at all times.

Dr. J. Earl Danieley, president of Elon College:

It was in September, 1956, when we went away that Johnny came to teach at Elon College. We began very soon to have reports from the campus, not only telling us that the work which he was doing in the classroom was excellent, but that he was a popular and good teacher, and also that his influence was being widely felt among the students and faculty. On July 1, 1957, when I returned to the campus, quite early in the morning I found him there. Characteristically for him in the summer time, he was surrounded by youngsters from Moonelon. They had come to engage with us in a service of worship. During the past year, we have learned to appreciate more fully than ever not only the work he does, and he does a tremendous amount of it, but also the influence which he has. It was January 13, 1958, when he moved into Smith Hall as faculty counselor and began work which shows every promise of being one of the most important experiments on our campus in terms of student life during my days at the college.

John Graves has become for us a good teacher, a popular person on the campus with students and faculty, a very congenial and important member of the faculty, liked and respected and looked to by his colleagues. He is one of the most important of the members of our faculty in terms of what he is doing and what we at the college are trying to do in terms of providing a Christian education for our young people.

One other influence of his on the campus deserves special mention. He has been personally responsible, or at least it seems so to us, for decisions of our young people to go into full time Christian service. And this, it seems to me, in spite of all the other contributions which he has made to the churches of the Southern Convention, is the most important and the most lasting. We salute you, sir, as you end this particular part of your work, and pledge to you our continued work together on the campus of Elon College, where a tremendous challenge awaits all of us.

Three young people, **Paul Robinson,** president of the Southern Convention Pilgrim Fellowship, **Joan Corter,** and **Jo McAdams,** spoke of the work Mr. Graves has done for the youth. Paul told of the unselfish and untiring work he has done to make Camp Moonelon the great success it is today. Joan read a poem she had written showing the influence Mr. Graves has had on her life. Jo read a poem written by Frankie Rich of the Burlington Church.

IN HONOR OF JOHN GRAVES

You know I often wondered
When I was a little girl,
If God had a special place
To rest when He'd visited all the
world.
So when I grew a little,
I started out to find
The place our dear Lord rested,
Our Lord so good and kind.
I traveled the country over,
Searched o'er all the land,
And when I finally found it,
It was really close at hand.
You see, I went in sorrow,
My mission great had failed.
And then in all its glory
The wonder was unveiled.
The place was rather tiny,
But so perfect and so great;
My mission was accomplished
And I sat to watch and wait.
The place indeed was perfect;
God's resting place I'd found,
And that was when I noticed
In love it did abound.
A face was now approaching
And through the glow I saw
The Reverend Johnny Graves
Had come to lead us all.
One cannot stop and ponder,
When thinking of this place,
Without a stirring memory
Of his kind and generous face.
The memory now grows dimmer,
The place will never die;
At least not in spirit,
As the years go drifting by.
Johnny now must leave us,
This teacher from God above,
To bring to other people
The message of His love.
Though from this place he is going,
Moonelon, by name,
The message that he brought us
Always will remain.
And though he has to leave us,
Remember God never will,
And, in this peaceful haven,
He's resting with us still.

— Joan Corter

Dr. W. T. Scott, superintendent of the Southern Convention:

I feel that what has been said already is a significant part of the life of John Graves. We watched Johnny as he came to Elon College as a student. He made his place among the friends and leaders of the Convention as a student and worker, and

I watched him as he went on to seminary, and yearned for the day when he would come back. I am glad to have had a little part in harnessing him in the field of Christian Education. I feel that he has made a great contribution. We have come to praise him tonight, not to bury him, so we are not through with you yet, Johnny. I wish, on behalf of the Southern Convention, to say Amen to all that has been said, and long live Johnny Graves, as a servant of God, a fellow minister, a friend of youth, and a friend of all. May God bless you, Johnny.

Rev. William J. Andes, Chairman of the Board of Christian Education:

We in the Board of Christian Education are somewhat disappointed in Johnny Graves. When he began work with us, we understood that part of our mission to him was to get him married, and so far we have been unsuccessful. We have had some inquiries on the part of the churches as to what kind of girl he would like. Our response generally was a redheaded widow with three children, or something to that effect. We had several in mind, but nothing ever really worked on this.

We thank you, Johnny, for your work, because we know something of your hard work. Johnny was not afraid to go to the smallest church, or to the largest church in our convention. He did some of his most effective work with one or two people in a local church, and from that one or two persons spread the good news of how to teach and what to teach, and what love was like when they taught. John Graves has not ceased to work for the convention these past two years in spite of the fact that he has been teaching at the college. He and I share offices on the campus, and so many are the times that we have conversed between classes, before classes, after classes, and late at night, trying to keep the work going. This does not mean that John Graves is out of the work of the convention. He is still on the Board of Christian Education. He will still be serving, along with the other members of the board, in this task which is ours. We are happy that Robert Knowles has come to go out and move among the churches, but, Johnny, you will always be with us as we continually work.

I want to say a word of thanks to him for his unceaseless activities. No job was too small or too great. When the people on the campus needed something, if it were just a punch bowl or something of that sort, Johnny would go and find it. If they needed something and no one else knew where in the world to turn, they would go to Johnny and he would know where to find it. He has been one of the finest fellows that we have ever had to work with on the Board of Christian Education.

I want to thank him for the privilege I have had of being so close to him, because we have shared troubles and secrets together that we could not divulge among the churches, and his help has been of immense value to all of us. We thank you, Johnny. This isn't the end; this is just the beginning.

Ruth Dunn, Mr. Graves' secretary:

In June of 1955, I came back on the staff of the Southern Convention and worked with John Graves and Fred Register. Someone said a few years ago that a secretary was a keeper of secrets, and the greatest secret of all was not to divulge their age. And so, John, when they asked me to find out how old you are, I didn't tell them.

Edna Fitch and I used to enjoy having lunch with John at Garrison's Soda Shop when he was in town. When we would go down to eat, we would get ready to order, and before we knew it, John would have gotten up and brought three cups of coffee. Each time we went in, they knew that before long John would probably be behind the counter getting something for us.

Seriously, John, we have enjoyed working with you.

I had the pleasure of going with him on one of his trips into a local church, and there worked with him doing the program of Christian Education of that local church. We enjoyed the fellowship of the young people; and the teachers. As he talked with them, and told them about the principles of Christian Education, I watched him. I realized the many things which he had in his heart and mind that he gave to these people. He has inspired many people, young and old. The children who call him Uncle Johnny, the young people who call him Papa John, and the older people who call him Mr. Graves love him dearly.

Rev. Robert Knowles, Graves' successor as Secretary of Christian Education and Youth Work:

I think Johnny influenced my life, by influencing my wife's life. (She was Helen Cobb of Burlington.) After meeting him, I began to see some of the things that Helen spoke about; some of the devotion he has for the young people. I have come to know something of the scope of John's work in the Southern Convention. The only thing I can say is that I'm trying to look at Johnny's shoes and see if I am going to be able to fill them. I think that no matter what size shoe John wears, I am going to have trouble filling them. I am very glad that he is going to be nearby and on the scene as I begin youth work in the Southern Convention, because I am going to be leaning on him, and calling on him.

Faye Gordan, past president of the Southern Convention Pilgrim Fellowship:

The most true example of how we as Christians should be that I have ever known in my life is that of Papa John. He truly always gives of himself. He is dedicated to his work. It seems that he has found the happier way of life which all of us earnestly seek, but which so few of us ever find. I think the secret lies within ourselves, as shown to us through Papa John. And it is our prayer that love, success, and peace be his constant companion and that every happiness lie on the road that he travels. I really cannot find words, Johnny, to say what we all feel in our hearts, but these gifts that we have for you are just a loving reminder of the splendid, dedicated work that you have done for us. Actually you accomplished more than your task, for you gave of yourself. This is so little to show how much you really mean to us, so we just say, "We love you, we thank you, and you will always be in our hearts."

After **Mr. Graves** was presented the gifts, which included an electric razor, a camera, flash attachment, flashbulbs, and film, and $110.00, he made the following speech:

As the old saying goes, words can never express how people feel at a time like this. As I remember back over the last eleven years when I came to Elon College, I consider this as sort of the beginning of my life; for as I have said to some of you, it was the first time in my life I had ever found anything in which I could sort of lose myself. I thought life was fine. But as I became involved in your lives, and in the lives of others like you, I really found then that this life was for me. My friends have often said to me, "You're crazy;

wasting your life with someone else's kids." But I can't explain it; can't get away from it. I can't run away from it, because you have become my life, and I know that many times I have failed you miserably, and you have always come back with a smile and with all the grace that was possible for anyone to have. I've tried, in some short measure, to serve with you as one who strove to find for his own life and for your life those things which we as Christians term to be eternal, lasting values for life.

I guess that Burlington, Elon College, and Moonelon have been life for me, for it has been here that I have found joy that life had never given before. It has been here that I have found dedication of young people that I had never found before. It is here that I have found very deeply embedded in my own heart a love for all young people, knowing that when they find the things for which they seek, then the church is going to move forward and our world is not going to be disordered and chaotic, but a world in which there will be peace and love and joy and satisfaction for all.

I pray for you that God may lead you into a field where you may find real abiding joy; life that is exciting; life that is thrilling, and yet life which you feel in some measure folds you a bit closer to Him who has created you, whom we love, and whom we should be serving. I pray that you will give to Bob Knowles the support, the love, and the dedication which I have found in your lives as I have had the privilege of working with you. I hope that you will continue to seek and that you will find, and as you knock, the door will be opened unto you and that you will walk hand in hand with Him whom we all serve.

I'm not really leaving you. I am just changing and giving the privilege and pleasure which has been mine to someone else to share. God bless you every one, and I'll be seeing you around. Thank you more than I can express for these tokens which express to me the very deep and abiding friendship which we have for one another. Thank you so much.

Rev. Guy H. Veazey, resident manager of Moonelon, pronounced the benediction:

We thank, Thee, Our Father, that it has been our privilege to work, play, and labor with this, Thy servant. We pray that Thy rich blessings may rest upon Him wherever he goes, whatever he does. Give him strength, wisdom, and courage to do Thy will. Help us to undertake the good example he has set for us, and grant that there may be in days to come, many young men and women who go out and be a blessing to the world because of his efforts. Dismiss us with Thy love; keep us and use us throughout life, and save us at last for Christ's sake. Amen.

TO JOHNNY

Each of us has a talent given from above,
Given from God, to those He loves.
To Johnny, the gift was perfect,
To love and be beloved.

Johnny has been our inspiration
Through our young and formative years.
He's shared our joys and problems,
Perhaps at times shed tears.

We know him as a Christian,
We know him as a friend.
We know him as a guardian,
With love for God and his fellowmen.

To Johnny, who has never failed us,
We are sad as he leaves the field.
But memories we shall cherish,
The bonds between us forever sealed.

We'll carry on as he wants us,
In endeavor we'll be strong.
In life we'll face our destiny,
Because of Johnny, we'll know right from wrong.

—Frankie Rich

New Missionaries To Japan

Perhaps you would be interested in our first impressions of Japan, our jobs, and the influence Christianity seems to be having in Japan. When we first arrived in Japan, we were impressed by the small people with such strength. Here men and women practice equality by working together digging ditches and building roads. We were quite surprised to see how Japan combines the cultures of both the East and the West. In this land of the pagoda, cherry blossoms, and tea ceremony are to be found such western devices as trolley cars, loud-honking taxis, and screeching bicycles — not to mention large department stores with escalators and many motion picture theatres. Building is going on everywhere as the bombed-out areas are being reconstructed. However, Japan is proud of its cultural heritage and somehow uniquely keeps the eastern and western cultures from clashing — too much!

It did not take us long to discover that our Japanese schools are making a noticeable impression upon their students. We have the privilege of working with junior and senior high school students. Our immediate job is teaching conversational English in an attempt to break down barriers of communication which exist between us. Aside from this fundamental work of laying basic foundations on which others may build, we, too, are building on foundations which others have laid. Our Evangelical and Reformed Church sponsors a Student Center for college students here in Sendai. Both college and graduate students come to the Center for relaxation and wholesome fellowship. It is here at the Center that we teach courses in Bible study and Christianity to volunteer students who know English quite well. We have an opportunity, therefore, to make some direct Christian contacts with genuinely interested young people.

—Rodney and Nancy Hemrie
Board of International Mission
E. and R. Church

If a naturalized American returns to his native land and lives there two years or more, or resides in some other country five years or longer, he forfeits his rights to citizenship.

MESSAGE OF THE NATIONAL CONFERENCE

The Churchman As A Citizen

COLLEGEVILLE, PENNSYLVANIA — JUNE 20-22, 1958

Churchmen of the United Church of Christ, called by the Laymen's Fellowship of the C-C Churches, the Churchmen's Brotherhood of the E & R Church, and the Council of Social Action, meeting at Ursinus College have explored the question of the Christian's responsibility for citizenship in our time. Earnest consideration was given to the problems that beset our society and to the insights of the Christian tradition that bear upon them.

I. Our Responsibility

The practice of good citizenship is an essential part of the Christian life. We cannot and must not avoid responsibility for political affairs. God is the Lord of all life and our relationships must be tested in His light. . . It is our responsibility to contribute to political life, to vote, to vote intelligently; to vote for men, policies, and parties that serve the common good; and to continue to express our concern after voting . . . offering support where deserved and expressing critical judgment where warranted. As Christians we recognize both a corporate and an individual responsibility for creating and maintaining more wholesome attitudes toward politics.

We have an obligation as practicing Christians to work for improvement of democratic policies and practices. Christ gives us the example of what our behaviour should be. He faced controversial issues even though He knew He would meet opposition and endure sufferings.

Fear of compromise must not deter us from participation or from continued effort for more adequate embodiment of Christian objectives.

II. Areas of Concern

Various groups in the conference gave attention to current problems of concern to churchmen as citizens. One observed that a major danger to civil liberties is the indifference of people. Another, drew attention to the varied issues ranging from racial relations & care of the aged to pressure groups and objectionable and unethical advertising. Another group underscored the importance of education because of its immediate and far-reaching effect upon persons. In our interdependent economy problems of employment, wages, inflation, social security, and abundance were felt to be important to us as Christians. Some emphasized the importance of conserving our natural resources, not only for our own use and for the use for future generations, but also to share with famine-stricken peoples and weaker nations. Others felt the need to press for balanced production of farm products, diminishing the use of acreage controls and increasing attention to soil conservation practices. In international relations, the belief was expressed that it is our Christian concern not only to resist communism but by enlightened policies of mutual aid and reciprocal trade to help other nations to help themselves. Now that the two sides of the world conflict possess weapons with which each can destroy the other, we must more than ever give attention to resolving existing tensions to prevent war which might lead to the extermination of life on this planet.

III. What the Church and Churchmen Can Do

The Christian Church inevitably influences the common life of society. Even when it has no direct political intent, it nourishes in men the purpose and value which guide their political acts. Through its agencies and its public declarations it appeals to the conscience of the nation.

AMONG THE RECOMMENDATIONS WERE THE FOLLOWING:

For individuals: (1) To exert influence through the family; (2) To influence civic groups from without and within; (3) To support law and order; (4) To use ones mind and become informed; (5) To initiate and support worthy civic projects; (6) To register and vote intelligently and to keep informed of the candidates' activities when in office; (7) To participate in political party organizations; (8) To read accurate and informative materials on social issues; (9) To encourage and support the minister in standing for Christian principle in political life; (10) To help others examine social issues in the light of Christian faith.

For Church Groups: (1) To sponsor educational programs on social problems; (2) To cooperate with other groups within and outside the Church; (3) To help form a vigorous social action group within the Church; (4) To become acquainted with the candidates and officeholders; (5) To declare their own positions on social issues; (6) To utilize council, conference, synodical and national resources.

For local Churches: (1) To use denominational statements for study and action; (2) To use denominational publications, periodicals and other resources; (3) To make the churches available for community meetings; (4) To help recognize Christian vocations in civic and political activities.

For Associations, Synods and State Conferences: (1) To conduct conferences of Christian Citizenship similar to the one at Ursinus College; (2) To offer the churches in their areas information on local, state and national issues.

For Denominational & Interdenominational Bodies: (1) To supply literature on political affairs; (2) To conduct seminars on legislative issues; (3) To maintain liaison with the National government.

It is our hope that these considerations and recommendations will enlarge the vision and increase the vitality of the United Church of Christ.

Men's Sunday, October 19, 1958

Churchmen's Brotherhood Project: $20,000 Toward the Establishment of a Pension Fund for Pastors in The United Church of Christ in Japan

Materials have been sent all pastors and all local C. B. Chapters

WHAT TO DO

- Start now to enlist men in this project.
- Write to Churchmen's Brotherhood, 1720 Chouteau Ave., St. Louis 3, Missouri, and let us know what you are doing and what help we can give.
- Plan to observe Men's Sunday on October 19 or some other suitable Sunday. Men should lead the worship.
- Give speaker's material to your speaker or speakers.
- Send contributions to our St. Louis office as soon as possible.

Free materials may be had by writing
Churchmen's Brotherhood, 1720 Chouteau, St. Louis 3, Missouri.

Report From Elon College

President J. Earl Danieley

It is usually a real pleasure to report to the people of our churches, through **The Christian Sun**, the activities and events of interest at the College. Such a report of our summer commencement plans is being published in this issue of **The Sun.** Occasionally, there are incidents which are unpleasant. As a rule, we prefer not to talk about these situations. However, you have read in your daily papers a report of an investigation which is underway. Most of the newspapers abbreviated my statement. We are printing it in full for your information:

"I have been informed that rumors are being circulated with regard to certain charges of immorality which may involve members of the college faculty. Elon College and its faculty have long enjoyed the respect and confidence of those who know its program and who are acquainted with its personnel. I want to assure the public that the faculty and I, as President of the College, have a deep sense of appreciation for that confidence and regard the maintenance of it as a sacred trust. Because of certain statements which had been made, an investigation was started by local law enforcement officers. The college administration requested that the State Bureau of Investigation be called in to assist and that a complete, thorough and impartial investigation be made. The S. B. I. began work on the case more than ten days ago. When the results are available to us, the College will take positive and appropriate action.

"We have some 75 people who are members of our faculty and this investigation involves only a very few. It is only fair that I ask the public, in listening to stories that are certain to circulate, to refrain from judging any member of our faculty as guilty of any crime, or even suspected of any crime, until there is proof. If proof is obtained, it will be revealed to the public, and immediate action will be taken in the interest of the reputation of the College and out of concern for our students.

"As a College dedicated to the Christian way of life, we must see to it that the honor, integrity, and the standards of the College are upheld. We must also seek to protect the honor and character of every person unless and until it is proved that their deeds do not justify this consideration. This is what we are attempting to do now as we investigate to determine whether our moral code, and in turn our own Elon College Campus Code, and the laws of our State have been violated. Until this evidence is in, we hope that the public will withhold its judgment of this case with the knowledge that the facts will be determined and that Elon College will not hesitate to take whatever action is necessary."

I want to assure the people of our churches that we are attempting to protect the good reputation of the College and of the individual members of our faculty. However, we will not hesitate to take such action as should be taken when the evidence is in. This is a serious problem. We need your interest, support, confidence and prayers that we may do what should be done.

From the Burlington, First, bulletin for August 10: At a meeting August 4 the church voted to support a resolution sanctioning the founding of a new church in the area between Tarleton Avenue and Elon College, which is to be jointly sponsored by our denomination and the Evangelical and Reformed denomination. At this writing no land has been procured and the entire project is only in the planning stages. The pastor and two of our lay members will be on the committee working on the project.

Western N. C. Pilgrim Fellowship elected several new officers recently, due to the resignation of the president. Ralph Crutchfield, Hanks Chapel, Pittsboro, former vice president is now president, while Jimmy Caviness, Jr., Pleasant Grove, Bennett, is the new vice president and Judy Maness, Ramseur, has been chosen as faith commission chairman, replacing Jimmy. The next Rally will be held August 31.

Annual Summer Commencement

The Annual Summer Commencement will be held at Elon College on Friday, August 22, at 8:00 p.m. Approximately sixty-five seniors are scheduled to graduate at the ceremonies in Whitley Auditorium.

Rev. Donald W. Durham, pastor of the Trinity Methodist Church in Maysville, Kentucky, will deliver the Commencement Address. Rev. Durham, a native of Reidsville, N. C., and former pastor of churches in Alamance County, is a graduate of the Divinity School of Duke University. He has been active in various conference positions of the Methodist churches in Kentucky, past president of the Alumni Associations of both Pfeiffer Junior College and Union College in Barbourville, Kentucky, and active in various civic and community organizations.

Rev. Huitt Carpenter, pastor of St. Mark's Evangelical and Reformed Church near Burlington, will offer the prayers of invocation and benediction. Rev. Dermont Reid, pastor of the Davis Street Methodist Church in Burlington, and an alumnus of Elon College, will present the Bibles to the seniors on behalf of the College.

Rev. Donald W. Durham

Charles Lynam and Mrs. Jeannette Isaacs Hassell will present the music for the occasion.

The seniors and the program participants will be guests of the College at a dinner in McEwen Dining Hall prior to the Commencement Exercises.

Justice Among Nations

Background Scripture: Isaiah 30:1-5, 15, 18, 31:1-3; Micah 4:1-7; Malachi 2:10; Acts 10:25-35; Ephesians 2:13-3:21.

Devotional Reading: Isaiah 11:1-9.

Memory Selection: **Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear Thee, O Lord, and glorify thy name? For thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest.** Revelation 15:3, 4.

THE NEW ERA

Against the dark background of Israel's sin and the judgment that will come upon her, the prophet Micah projects the coming of a new era. With prophetic insight he forsees the day when "the mountain of the house of the Lord shall be established in the top of the mountains," when "people shall flow unto it, and many nations shall not only come themselves but shall invite others," when "the God of Jacob will teach them his ways," when they "will walk in his ways," when "the word of the Lord will go forth from Jerusalem," and when the Lord himself shall be the Arbitrator between nations, resolving their differences, not by the sword, but by his spirit. As a result of all this, the nations will "beat their swords into plowshares and their spears into pruning hooks," the arts of war will languish and cease, and the people shall live in peace and free from fear. (Micah 4:1-5) What does it all mean? Is it just a lot of sentimental poetry? Or is there a solid core of truth in the prophet's words? The answer is that it was a real blueprint for a new era. To be sure his words are not to be taken literally. They are symbols of great truths.

Is it not true that "the law shall go forth from Zion, and the word of the Lord from Jerusalem?" The basic principles of both the Law and the Gospel, came from the Jewish nation. Here we have the "rules for life" both for the individual and for the nations. It is only as nations obey these laws and govern their relations with one another by them that there can be peace and true prosperity. The nations of the world must "go up to the mountain of the Lord and to his house" if they are to learn how to live in peace, and they must "walk in his paths" if there is to be lasting peace. Furthermore it is only as the nations come together to talk things over, as they allow God to be the Arbitrator, that they can find a solution to their problems without resort to the sword, i. e. to war. Can it be that the United Nations will, under God and in his good time, be the instrument described by Micah, the fulfilment of a great hope for peace among the nations? **Christ and his principles and spirit are the only hope of the world.** That is what Micah is saying, and that is what we are slowly and painfully learning.

Think what would result if this should happen! ! ! Again the prophet puts the truth in symbolic language. The nations would beat their swords into plowshares, and their spears into pruning hooks, nation shall not lift up sword against nation, neither would they learn war any more. All the splendid· brain power and the incalculable material resources of the nations would be devoted to the arts of peace instead of the arts of war! Do you realize that about three fourths of our national income goes for war, past, present, and possible future war! ! ! ! . . Seventy five cents out of every dollar for military expenditures! ! And all the while our schools are housed in inadequate buildings, are overcrowded often running on two shifts, teachers are underpaid; public education overloaded and understaffed and underpaid. What a difference it would make if all our thought and energies were directed to the development and application of nuclear energy for peacetime instead of wartime uses! Suppose we did not have to maintain our vast and tremendously expensive military training programs! Suppose we could take the money, or some of it, and devote it to slum clearance, to better highways, to medical research! What a difference it might make if we could give more generously to backward and underprivileged nations and help them to enjoy the more abundant life. Seventy five cents out of every dollar — let your imagination run loose on that fact for a few moments, thinking of ways in which we could spend the money on constructive, instead of destructive things. And it could be done if the nations would learn to live together in justice under God's laws. Men are not so smart after all — not when they spend seventy five cents of their national income for war, and twenty five cents for much more worthwhile things. This is no plea for total disarmament — that would be suicidal at present. But it does point up the question of the folly of the nations under their present programs.

SUNDAY SCHOOL LESSON

AUGUST 24, 1958

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

And what about the fear of war, to say nothing of the cost of war? For a long time the world has lived under the fear of war, and in my lifetime we have gone thru three wars. And as I write these NOTES on July 15, there is a situation in the Middle East that could ignite another world conflagration. A world in which there was no threat of war — what a relief that would be. "Every man could sit under his vine and fig tree, and none shall make him afraid." This could be, but it cannot be until the nations learn to live together in justice and brotherhood under God.

A NEW DISCOVERY

"Of a truth, I perceive that God is no respector of persons; but in every nation, he that feareth him, and worketh righteousness is accepted with him." That was a new discovery for Peter. He thought that God was interested in the Jews, that other people were beyond his care and concern, generally speaking. The gospel was especially for the Jews; let the Gentile "dogs" look out for themselves. But he had a vision in which God told him that he was to call "no man common or unclean," he was told to go to preach in the home of Cornelius who was a Gentile, and as he preached, even before he finished his sermon, the Holy Spirit came upon Cornelius and his household — Gentiles. That did it! He discovered in a moment of spiritual insight that all men are equal before God, that God is no respector of persons, that God has no special favorites, that there are no superior races, that God cares for all men with the same concern. It might be well if God gave us a

—Continued on Page 15

AT OUR CHURCH HOME FOR CHILDREN

"Thank You"

John G. Truitt, Superintendent

Dear Friends:

We receive many interesting letters, and I am always thrilled when they make some kindly report on any one of the boys and girls who were reared here. Knowing the young man discussed in the letter from which I am quoting it is a real pleasure to let you share this. "Please accept this money order as my small donation. . . . One of your boys is my boss and he has told me about growing up in the Orphanage. He is certainly a fine man — patient, generous and morals of the highest quality. The folks working for him are proud to have him as a boss. I want to say for myself, and the other employees, that if he can be used for an example of the type of boys and men that are, and have been, reared in your Orphanage, you have every reason to be proud of the wonderful work you are doing. With every good wish for you and each one of the children. May God bless each of you."

Just now I have a letter from one of our best friends, a friend who has contributed regularly to our Home for Children across many years. She receives our Monthly Calendar which goes out to a number of people who may not have access to **The Christian Sun**, but who are good friends of the Home. In it I had written of Tommy who had learned to say "thank you," and had written his first "thank you" note to sponsors who had given him an outstanding two weeks of vacation. My correspondent was delighted to learn that a young lad had shown appreciation. She writes, "Far be it from me to do anything just for the sake of hearing the receiver say, 'Thank you.' I'll admit it helps, but of far greater significance, it seems to me, is the danger to the individual who habitually takes things for granted."

This friend has touched on a most significant issue — taking things for granted and without the expression of gratitude. The personality and the future of such a person is in danger, indeed. Jesus who gave so generously and selflessly felt the sting of ingratitude. "Where are the other nine?" asked Jesus when ten lepers had been healed. "One of them, when he saw that he was healed, turned back . . . and fell down on his face at his feet, giving him thanks: and he was a Samaritan. . . Were there not ten cleansed, where are the nine?." Jesus also made a point of the fact that the grateful one was "this stranger." Shakespeare indicated that ingratitude was the most unkind of the wintry winds.

Gratitude is much more than a mannerly "thank you." It is indicative of the depth of character within. Gratitude may be shown in many ways. A good start are two simple, beautiful words. We try here to teach both by precept and example the goodness and greatness of gratitude. I thank my friend for the check sent and the comment made.

Center Church, South Boston, is having guest speakers during August while the pastor, Rev. Mark W. Andes, is on vacation. Rev. John R. Kittenger, assistant professor of religion at Elon College, preached last Sunday, with T. S. Earp leading the service in which Mrs. Woody Bane, E. M. Walton and Miss Sandra Clark participated. Next Sunday Rev. Harry T. James, local Baptist minister and principal of Cluster Springs elementary school will preach, with Charlie T. Guthrie leading the service and Mrs. Jack West, H. C. Landrum, and Miss Betty Gail Anderson sharing in it. A member of Center church, Irvine Anderson, who is chairman of the deacons and adult class teacher, will supply the pulpit August 31. J. Van Barker will lead the service with L. T. Ferrell, Miss Carole Anderson and Miss Betty Leigh Barker participating.

REPORT FOR AUGUST 11, 1958

MONTHLY OFFERINGS

Amount brought forward			$21,910.24
Eastern North Carolina Conference			
New Elam	$16.00	$16.00	
Eastern Virginia Conference			
Damascus	19.25		
Holy Neck	35.00		
Liberty Spring, S.S.	2.50		
Rosemont	29.00	85.75	
North Carolina and Virginia Conference			
Belew Creek, S.S.	31.37		
Burlington, Bev. Hills	30.00		
Concord	10.00		
Greensboro, First	39.22		
Happy Home	41.00		
Mebane	10.00	161.59	
Western North Carolina Conference			
High Point, First	10.00		
Ramseur, S.S.	18.00	28.00	
Total			$ 291.34
Grand Total			$22,201.58

SPECIAL OFFERINGS

Amount brought forward		$38,421.39
Willing Workers Club, Bethlehem Cong. Church, Disputanta, Va.	$ 15.00	
Juniors, Holy Neck Christian Church	10.00	
Mr. & Mrs. D. M. McLelland, Elon College, N. C.	10.00	
Mary Sue Brittle S.S. Class, Bethlehem (Nans.) Ch.	5.00	
Wachovia Bank & Trust Co. (dividend)	54.00	
In Memory of Rev. James L. Foster	10.00	
In Memory of Russell C. Coble	10.00	
In Memory of Mrs. Charles R. Wicker	5.00	
Special Gifts	194.62	
Total		$ 313.62
Grand Total		$38,735.01
Total for the Week		$ 604.96
Total for the Year		$60,936.59

In Memoriam

"Blessed are the dead who die in the Lord."

FRIES

Charles Fries, age 88 years, a life long resident of the Linville Community and a faithful member of the Linville Congregational Christian Church died March 13, 1954.

In memory of Mr. Fries the church adopted the following resolutions:

1. That we remember him as a faithful member and a kindly and helpful neighbor.

2. That we extend to the family our deepest sympathy.

3. That a copy of these resolutions be sent to the family: a copy be sent to THE CHRISTIAN SUN for publication; and a copy be placed on the church record.

Mrs. Mary Davis
Mrs. Eva Hosaflook
Committee

PAYNE

Mrs. William Payne died October 14, 1950, and Mr. William Payne died January 15, 1958. Both Mr. and Mrs. Payne were members of the Congregational Christian Church of Linville.

In their memory the church adopted the following resolutions:

1. That we express to their children our deepest sympathy.

2. That we remember them as devoted parents, and their loyalty to the church.

3. That a copy of these resolutions be sent to the family, a copy be sent to THE CHRISTIAN SUN for publication, and a copy be placed on our church record.

Mrs. Mary Davis
Mrs. Eva Hosaflook
Committee

SIMMERS

Mrs. Mary Simmers, native of Linville, Virginia, and member of the Congregational Christian Church since early girlhood, died on January 26, 1957. Mrs. Simmers for many years was the church secretary, also a charter member of the Women's Missionary Society. Mrs. Simmers will always be remembered for her services and generosity to her church and community.

We offer through love and deep appreciation, the following resolutions:

1. That we extend our deepest sympathy to the family, who feel her passing the keenest.

2. That we humbly bow to him who doeth all things well.

3. That a copy of these resolutions be sent to the family and a copy to THE CHRISTIAN SUN for publication and a copy be placed on our church record.

Mrs. Mary Davis
Mrs. Eva Hosaflook
Committee

RHODES

October 18, 1957, God in His infinite wisdom and mercy saw fit to call from our midst Miss Alma Rhodes. She was a life long member of the Linville Congregational Christian Church, being Sunday school secretary for many years, and active in church work. We will ever cherish the memory of her faith and indestructible courage. For many years she suffered ill health.

Because of our appreciation, we offer the following resolutions:

1. That her faith and devotions be an example to others.

2. That we extend to the family our heart-felt sympathy.

3. That a copy of these resolutions be sent to the family; a copy be sent to THE CHRISTIAN SUN for publication; and a copy be placed on our church record.

Mrs. Mary Davis
Mrs. Eva Hosaflook
Committee

Christian Orphanage
Elon College, N. C.

MEMORIAL GIFTS

Dear Dr. Truitt:

Please accept the enclosed $........................ as a memorial gift to the Christian Orphanage in memory of:

....
(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....
(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

SUNDAY SCHOOL LESSON

(Continued from Page 13)

clearer vision of this truth. All too many of us think that we have a special standing with God, and are entitled to preferential treatment.

A NEW FELLOWSHIP

"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us. . . that he might reconcile both to God in one body by the Cross." As stated above, the Jews had built a high wall of partition between themselves and the other peoples of the world. But the first Christians discovered that God in Christ's death had broken down that wall of partition. By his Spirit they had all been baptized into one body. The Gentiles were no longer strangers and aliens, but fellow citizens with the saints and members of the household of God. The Christian Church is an inclusive fellowship in Christ. Every individual Christian is a member of the body of Christ, a member of the family of God, regardless of class or color or culture of creed.

THE FOUR T'S OF STEWARDSHIP

The **treasure** that you use for Him
Is another pair of feet
To walk the way Jesus walked,
His children's needs to meet.

The **time** that you use for Him
Is another pair of hands
To feed or help someone
In this or other lands.

The **thought** that you use for Him
Is another tender heart
To show great love as Jesus did
When he was here on earth.

The **talent** that you use for Him
Helps answer your own prayer,
"God's will be done on earth,"
And He will know you really care.

These things that you use for Him
Are also yours to keep,
Like bread cast upon the waters
Returned in bushel heaps.

—Elizabeth F. Caviness

A picnic supper will be taken by the Helping Hands Class of Apple's Chapel to the Congregational Christian Home for Children at Elon College next Sunday.

Nobody can defeat you in the final windup of life but yourself.

NO QUESTIONS ASKED

He knew that he was dying and there was no one to help.

It all began a few years ago when some of the people of his village saw the discolored spots on his body, as he was bathing in the village pond. That night, the elders of the village called at his home and ordered him to go.

It was hard for him, a former successful business man, to have to travel on foot from village to village and beg for food and help. Several times he thought of killing himself, but at the last minute he could not do it. Even one with leprosy hopes and wants to live.

For months, now, he had left the area where people of his beliefs lived, and he traveled among strangers. He had learned not to tell his name, for the name gave away his religion. Once he had told a group of strangers, who were about to help him, that he was Sakir Hussain, and they had beaten him so badly that it had taken him weeks to recover. Now he did not answer when asked for his name.

But the end had come. He did not know how long ago it was, hours or days, when he had slipped into a pool to cool himself in the heat of the day. The villagers had caught him and chased him for quite some distance till his feet and his strength had given out. They they had beaten him till he had become unconscious. Now he woke up to pain and knew he was dying.

A car stopped and a white man got out and looked at him. What was the man going to do? Was he going to kill him? Two other men got out and came over to him and they were lifting him up and placing him on a bed and carrying him to the car. What were they doing? He became unconscious.

When he came to, a doctor and nurse were bending over him. He was in a bed, with clean clothes on and his wounds had been carefully bandaged. Still no one asked him his name. Day after day he was given medicines and vitamin pills and fresh bandages were put on.

One day he mentioned his name to the doctor and expected that he would be thrown out of the place. But the doctor just accepted his name and went right on treating him. Finally, Sakir asked why they, strangers, were taking care of him. The doctor said that they did so because their God, Jesus, had told them to "Heal the sick and cleanse the lepers." The doctor went on to tell about the people in the United States who provided the funds to care for people like himself.

At over a hundred and fifty places, in more than twenty-eight countries, the American Leprosy Missions is providing care for people with leprosy.

It does not matter what religion a person has or what the color of the skin is: creed or race makes no difference. All are cared for and their diseases treated.

The Christian Sun

Miss Beatrice George
1207 Seaboard Ave. 12-1-58

VOLUME 110 UGUST 26, 1958 NUMBER 33

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

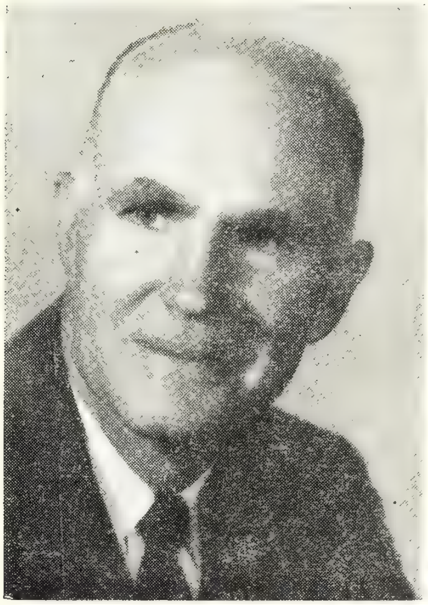
LABOR DAY SUNDAY

August 31

My Master was a worker,
With daily work to do,
And he who would be like Him
Must be a worker too.

William G. Tarrant

Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.
Subscription office:
Elon College, North Carolina.



REV. C. CARL DOLLAR

September 1 the Rev. C. Carl Dollar will become minister of the Holland Congregational Christian Church. He is the son of the late Rev. John D. Dollar of Alabama, and a relative of both Dr. Jesse H. Dollar of Newport News and Rev. Melvin Dollar of Portsmouth.

His religious experiences and training began in the Christian Church in Alabama, and continued at Elon College where he graduated. He is also a graduate of Vanderbilt University Divinity School.

Mr. Dollar is no stranger in the Southern Convention. He was pastor in Sanford previous to Dr. Will B. O'Neill. Since then he has served as Pastor-at-Large in the Southeast Convention, and more recently as pastor at Bertha, Minnesota.

Mr. and Mrs. Dollar have a son and a daughter, the latter being named Penny. Welcome back home, Mr. and Mrs. Dollar and family.

Here And There Among The Churches

From **Guatemala, Central America,** Rev. Norman Parrish and his son, Kenneth, have brought slides showing their mission work there. They will show the slides at Apple's Chapel next Sunday evening.

Unusual service at United, Winston-Salem: Last Sunday church school was dismissed 10 minutes early so the group could go to the new church site (Link Road and Irving Street) in time for the worship service. A worship center constructed by the boys in Vacation Church School was used. Following the outdoor service the annual Sunday school picnic was held at Crystal Lake.

MINISTERS' WIVES' RETREAT

Mrs. G. Julius Rice, chairman, announces that plans are being completed for the second annual Ministers' Wives' Retreat to be held at Moonelon September 9-11.

Mrs. H. S. Hardcastle will have samples of the various types of handcrafts she creates and will share her knowledge with the group. Mrs. John G. Truitt will tell of "Christian Graces for a Minister's Wife," while Mrs. David Shepherd will discuss "The Parsonage Family." Devotions will be led by Mrs. Mark W. Andes.

Cost for the session which begins at 2:30 Tuesday and closes at noon Thursday will be $6.00.

Please send **new or renewal** subscriptions for **The Christian Sun** to the Southern Convention Office, Elon College, North Carolina. **Changes of address** should also be sent to that office. New mailing lists are printed the first of every month. Please notify the subscription office in time for the change to be made.

Sharing in E. and R. Conferences at Blowing Rock from our Haw River church: Karl Bason, Bill and Lib Martin and Eva Wiseman in the Music Conference; Vance Bason and Tom Terrell in the Christian Education Conference.

The Haw River church has voted **to change church year** to correspond to Conference fiscal year; to have **homecoming** on September 14 at the home of Dr. and Mrs. Wilkins; to have **Enlistment Sunday** on October 26.

Congratulations and best wishes to Mr. and Mrs. Otis Vernon Joyner, Jr., who were married August 16. Mrs. Joyner is the former Mary Ruth Whitten, daughter of Rev. and Mrs. R. A. Whitten of Winchester, Virginia. The groom's pastor, Rev. G. C. Crutchfield of Walters, Virginia, assisted in the ceremony as did Rev. John Graves of Elon College, North Carolina. Mr. Joyner is a 1958 graduate of Elon College and Mrs. Joyner has been a student there. She expects to continue her education at George Washington University.

From the **Apple's Chapel bulletin:** Those who heard Mrs. Albert speak last Wednesday enjoyed it a great deal. She gave a good description of the conditions of her country and of the church work there. As she spoke, we thought of how we take our blessings for granted and wondered if we are not falling far short of what the Lord expects of us. Let us pray for Mrs. Albert and for the other Christians of her land that they might accomplish great things for the Lord. Let us also pray that we may be more willing to share our blessings with others.

Happy Home church is serving a rural community in the Reidsville area. Last fall a membership of 308 was reported. Recently there has been sent to the membership a proposed budget covering the period from November 1, 1958 to December 1, 1959, with a grand totol of $11,709 to be raised during the fourteen month period. The budget shows that those preparing it are familiar with stewardship and church financial teachings from people like the late Dr. Warren H. Denison.

The **thirty-seventh annual Pilgrimage** of the First Congregational Church, Weathersfield, Vermont, was held August 10, with **Mrs. W. B. Williams** of Newport News, Virginia, giving the address. A tea honoring her was held following the service at the Rev. Dan Foster House, which is a "Living Museum," and headquarters of the Weathersfield Historical Society. Rev. Robert C. Yoh, who wrote and directed the pageant for women, laymen, and young people at the General Council, is the pastor. He wrote the following poem, which was on the front page of the bulletin:

A Poem of Pilgrimage

All on a Sabbath morning,
Amid the hills that rise,
Where Heaven was adorning
The world before my eyes,
I walked in Pilgrim rapture —
Outstretched my hands to God —
Grateful I might recapture
The way my Sires trod.
The world (too wondrous fair
For my dull human sight)
Stretched round me everywhere,
Bathed in holy light.
All on a northern hill
With joy illimited
I found the Pilgrim thrill
Of Providence out-spread!

Volume 110 Number 33

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Helpful Materials For Fall

All of these may be ordered from Office of Publication and Distribution, National Council of Churches, Dept. FG, P. O. Box 301, Madison Square Post Office, New York 10, N. Y. There is no charge for postage if check or money order is enclosed with your order.

CHRISTIAN EDUCATION WEEK

September 28 — October 5

Handbook—"The Christian Worker and His Calling" — John L. Lingingier. Good help in planning for this important week. BB06 — 10c.

"A Guide for Curriculum in Christian Education" — the standard work on the hows and whys of good curriculum development. BB13 — $1.50.

"Coaching Your Teachers" — A plan for helping your teachers through special coaching sessions. BB06 — 10c.

"Calendar of Leadership Education Activities" — program for training leadership in the local church covering each month of the year. BB06 — 10c.

"Men Needed for Pre-School Department" — folder showing importance of men workers in this department. BB04 — 4c.

"How A Small Church Can Have Good Christian Education" — Virgil Foster — practical, tested suggestions on how to have graded church school with more departments than there are rooms. NO1 — $2.00.

"Sunday School Superintendent's Problem Finder" — checklist to find weak spots in your church school. BB06 — 5c.

"The Board of Christian Education in the Local Church" — how chosen, organized, its work. BB06 — 10c.

"Design for Teaching" — 21 articles reprinted from the **International Journal of Religious Education** telling how best teachers go about their job. BB06 — 30c; 10-19 copies, 25c each; 20 or more, 20c each.

"Planning for Young Adults in the Church" — BB02 — 50c.

WORLD WIDE COMMUNION SUNDAY

October 5

"Guide for Ministers and Visitors" (one should be order for each visitor). C11 — 5c.

"Covenant Card" pledges attendance on World Wide Communion Sunday and loyalty to church. C11 — 50c per 100.

"Invitation Card" — two-color post card with cup and world symbol on front. C11—$1.25 per 100.

"At Thy Table, Lord" by Jesse Bader — Leaflet to be distributed prior to World Wide Communion Sunday. C11 — $1.25 per 100.

Church Bulletin — cover printed with cup and world symbol in one color, with inside pages and back blank. C11 — $1.75 per 100.

Letterhead — Cup and world symbol in blue on white. C11 — $1.50 per 100. Matching mailing envelopes at same price.

Poster — two colors, to use in promoting World Wide Communion Sunday. C11 — 20c.

REFORMATION SUNDAY

October 31

"Voices of the Reformation" a pageant with 20 characters, inspiring and informative, easily staged. C11 — 25c.

"What Protestants Believe" by Hugh Kerr. C11 — 10c; 12 for $1.00; 100 for $8.00.

"The Protestant Heritage" by Samuel Cavert. C11 — 10c; 12 for $1.00; 100 for $8.00.

"Why I Am A Protestant" by Lynn Hough. C11 — 15c.

WORLD COMMUNITY DAY

November 7

Complete World Community Day Packet — 50c; three or more, 40c each.

Calendar Of Coming Events

September 1 - December 31

SEPTEMBER

Sept./Nov.—HARVEST FESTIVAL

1—LABOR DAY

5-11—General Assembly, **NCC United Student Christian Council**, Naperville, Ill.

7-10—First National Conference on Religion and the Law, **NCC Faculty Christian Fellowship and United Student Christian Council**, Chicago, Ill.

20-27—Conference of the Protestant Churches of the Latin Countries of Europe, **WCC Division of Inter-Church Aid and Service to Refugees**, Chambon-sur-Lignon, France.

22-29—Consultation on "Education for Family Life," **Young Men's Christian Association**, Mainau, Germany.

28/Oct. 5—CHRISTIAN EDUCATION WEEK

OCTOBER

5—WORLD WIDE COMMUNION SUNDAY

12—CHURCHMEN'S WEEK

17-19—Conference on the Role of Church-Related School and Integration in Tennessee, **NCC Division of Home Missions**, Nashville, Tenn.

19—LAYMEN'S SUNDAY

19—WORLD ORDER SUNDAY

21-23—National Convocation on the Church in Town and Country, **NCC Department of Town and Country Church**, York, Pa.

26—REFORMATION SUNDAY

27-30—Assembly of United Church Women, **National Council of Churches**, Denver, Colo.

NOVEMBER

7—WORLD COMMUNITY DAY

9—STEWARDSHIP DAY

9-15—WORLD YMCA/YWCA WEEK OF PRAYER

18-21—Fifth World Order Study Conference, **NCC Department of International Affairs**, Cleveland, Ohio.

27—THANKSGIVING DAY

30/Dec. 6—International Conference on Social Work, **World Council of Churches**, Tokyo, Japan.

30—FIRST SUNDAY IN ADVENT

DECEMBER

3-4—General Board, **National Council of Churches**, Chicago, Ill.

7-10—Assembly, **NCC Division of Foreign Missions**, Pittsburgh, Pa.

18—Board Meeting, **Religion in American Life**, New York, N. Y.

25—CHRISTMAS

Present Tense Religion

If I were asked to define the word **salvation** I think I should say that it is immediate and progressive fellowship with God. When the average person thinks of the experience that I have just named he thinks of it as a future privilege and not a present reality. If we go back to the Garden of Eden, it was not that way there. The little jingle, "He walks with me; He talks with me" was a present reality with Adam and Eve (Gen. 3:8). Right there when and where they "walked" and "talked" together the tempter came. God's children hearkened to him, and the innocent fellowship between the Creator and his children was broken. It does not appear, however, that God's presence was annulled at this time and through this experience. It was only the happy fellowship between parent and child that was broken and confiscated. After this, instead of God's presence being a progressive reality, it became more and more a progressive unreality until God's conscious presence was a thing of the past and of the future. God was in the beginning; he will be in the end; but as to the present, he is **non est.**

Of course this situation was brought about through that experience which we call **sin.** But have we not allowed our conception of sin to become almost a **physical** rather that a **moral** one? That is to say, the separation is in the world in which we live rather than in our own spirits. And, is not this a perversion of reality? It seems to me that the supreme task of Jesus when in the flesh was the restoration of this immediate sense of reality between the Father and his children. And salvation was not a matter of place and time relationship, but of moral relationship, a matter of **thinking** alike, of **feeling** alike, and of **choosing** alike. And, is not this experience of which I am here speaking the crux of the old and important doctrine of **repentance?** And is not repentance a progressive experience? As I see it, it should become deeper, richer, and more meaningful with each passing day. If so, salvation will no longer be a matter of the future. It will become the most meaningful, the most significant, the most vital, and the most important experience in our present day living. That such may rapidly become the experience of each of us is my prayer. And so may we all and each come to be able to sing in spirit and in reality, "He walks with me: He talks with me"!

W. R. Cullom

Wake Forest, N. C.

Our Poor Public Prayers

Over a dozen years ago I began a magazine article on public prayer with the remark, "A crusade to improve our public prayers is long overdue." I now repeat that indictment. The poor form and lack of fervor in our public prayers in general are a reproach to us. Now and then some pastor delights me with the fervor, the dignity, the noble form of his public prayer. But this is rather the exception.

Even more the public prayers heard in the prayer meeting, the Sunday school, the mission groups and classes, are little short of disgraceful. I feel this is true even of my own prayers, when I'm suddenly called on in such meetings. For little is expected; it is usually regarded as part of the routine.

Repeatedly in prayer meeting or the missionary society the leader has asked for a chain of prayers in my hearing, and in many cases I have hardly heard a word. Voices were low and muffled and without passion. And one does not help another to pray unless one **hears the words.** Likely I'd reach God better if I ceased trying to hear the pray-er and silently framed my own prayer. Yet surely prayers in public are intended to **help others to pray.**

I deeply believe it is near-sacrilege suddenly to call on people at random to lead in prayer. The unthought prayer is all to likely to be a random prayer. Better far, when possible, to say in advance to one who is to lead, "I want to call on you to lead in prayer; I pray you'll put all your soul into it, and help us to find God through your prayer!"

I'm sure any pastor, or any leader calling on people to lead in prayer, can do wonders to improve the public prayers of congregation or any group, who will follow this method of preparing in advance those who are to lead in prayer. Let him say habitually and with emphasis: "The greatest thing you or I can ever do for another is to help him truly to pray — to meet God!" Let him say in advance to one who will lead in prayer, "Prepare your soul — prepare even the words you are to use — the words to bring people right up to God, if they follow you; speak them strongly in dead earnestness, and don't doubt that to help others to pray is the greatest thing you can ever do!"

I deeply believe this truth should be faced in desperate earnestness: that our public prayers must be improved. And they can be in time, if pastor and leaders work for it persistently.

S. L. Morgan, Sr.

Wake Forest, N. C.

Nothing Much

When the August sun is desperately trying to store enough heat in the earth to last through a long winter, and the paint brush speckles one's person with white freckles as it adds a new sheen to the house in which he lives, there is not much inclination to write editorials, even for a church paper.

Moreover, world conditions change so fast that comments written today may be completely outmoded when the paper gets off the press, and it is understood among the fraternity that many ministers and members vacation during August and do not read, not even the church paper.

Furthermore, materials found on this page were already set in type and were just crying to get an audience, and the ideas are so good and so well expressed that readers, if any, will be greatly benefitted by them. The writers are aged educators of the Baptist persuasion who have served well for long years at Wake Forest College. Dr. Morgan is 86 and Dr. Cullum is 90. Their years are many, but their spirits are young and their ideas are right up to date. Read them and rejoice, while the editor goes back to painting the house.

About * * *

A PLACE WHERE CIVILIZATION HAS NOT PENETRATED

In this enlightened age when the world seems so small and almost every part of it influenced to some degree by modern things, it seems strange that there could be found a people who have no form of religious worship, no word in their language for God, or prayer, although their vocabulary contains 35,000 words.

Such a people, however, live not in the heart of darkest Africa, but on an archipelago off the coasts of Argentina and Chile. This vast mysterious area is 30,000 square miles, or about one-third the size of North Carolina, and where most of the several hundred inhabitants still live the life of the Stone Age man. Only in a few instances has the place appeared in the headlines of the press.

Some geographies do not show this outpost of uncivilized people, but it has a name that intrigues the imagination. The name is Tierra-del-Fuego, sometimes listed on maps as the Fuegian Archipelago. It lies south of the Strait of Magellan.

The entire archipelago is a region grand, desolate, elemental, teaming with gales and disasters. A lone missionary there kept a meteorological record one year, which read: "Three hundred days of rain, the other 65 not pleasant." The rocky, precipitous shores are covered for the greater part with rain-soaked bog and almost impenetrable forest. Except for the cormorants, penguins, and other fishy sea birds, there is great scarcity of animal life. Nature provides the inhabitants with no other diet than a small variety of shellfish, an occasional seal, or young whale, and a ground rat.

Living in this strange area are four tribes, all being the world's southernmost inhabitants. Effort has been made to bring the gospel to them but with little success, for in addition to not knowing there is a God, they are polygamous. It is not uncommon for a man to have four wives. The white population of the regions is limited to a few hundred inhabitants and convicts in the Argentine penal colony located there.

The inhabitants spend most of their time in their canoes, rarely going any distance into the interior of the islands. Their camp sites can be located by the great heaps of shells called kitchen middens. These shellfish are obtained by the women members of the tribe who dive naked into the icy waters and detach them from the rocks with a peculiar wooden prong.

Although these people have no word in their extensive language for God, not even god when spelled with a small "g", and have no form of religious worship, they believe that spirits enter into and control the phenomena of nature. But although these people have an extensive vocabulary, their numerical system comprises only three words — one, two and three.

Would-be missionaries looking for a challenge of endurance and service, take note.

C. B. Riddle

THREE PRECIOUS THINGS

I have three precious things which I hold fast and prize. The first is gentleness; the second is frugality; the third is humility. Be gentle and you can be bold; be frugal and you can be liberal; avoid putting yourself before others and you can become a leader among men.

—Asheboro Lionizer

Of all the rights set forth in the Declaration of Independence, no reference is made to the right to own property. There may be reason for this silence. The majority of the signers were substantial property owners, and many of them owned slaves.

Jaywalking was costly in the U. S. last year — 2,600 were killed.

"Think On These Things" . . .

By Thomas H. Britton

In Shakespeare's comedy, **As You Like It,** the character Touchstone, a clown, quotes an ancient saying: "The fool doth think he is wise, but the wise man knows himself to be a fool."

Another way of saying the same thing is simply to state that a wise man knows the limitations of his wisdom; he is aware that the measure of knowledge which he possesses is infinitesimally small when it is compared with the tremendous vastness of knowledge itself. Francois Voltaire expressed this truth in a slightly different manner: "He who thinks himself wise, O heavens! is a fool indeed."

A similar thought is expressed in the Bible as it relates not to wise men and fools but to saints and sinners. We recall the parable of Jesus which is reported in Luke's Gospel and which relates the story of the Pharisee and the publican. The Pharisee was one who was sure of his own saintliness. As he stood and prayed, he said, "God, I thank thee, that I am not as other men are. . . I fast twice in the week, I give tithes of all that I possess." On the other hand, said Jesus, the publican was aware of his own sinfulness— so much so, in fact, that he could not bring himself to lift his face toward heaven. Instead, with head bowed, he beat upon his breast, saying, "God, be merciful to me, a sinner."

And Jesus' estimate of these two men is reflected in his judgment that the publican "went down to his house justified rather than the other." The Pharisee, who exulted in his own imagined righteousness, was the greater sinner; while the consciousness of sinfulness on the part of the publican was itself a mark of saintliness.

It is significant that the greatest saints in the history of the church have been people who were keenly aware of the limitations of their own righteousness. Consider words which Paul wrote to the Romans: "The good that I would, I do not; but the evil which I would not, I do."

It is a constant temptation for all of us to exult in our own accomplishments, to congratulate ourselves for whatever good we have done. We are all quite prone to compare ourselves with others who seem to have accomplished less than we and to feel that our righteousness exceeds theirs.

Wrote Paul: "I say, through the grace given to me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly. . ."

Surely, there is no one who thinks soberly and honestly about himself and the limitations of his righteousness who is not moved to pray with the publican: "God, be merciful to me, a sinner."

When The Homemakers Are No Longer Young

By Richard K. Morton
Dean of the Evening College and Chaplain of the University, Jacksonville University

The American home frequently undergoes significant changes when the homemakers are "full of years," or at least when they are no longer young. These changes may in turn greatly affect the functioning of the family as a Christian home.

In the case of homes where there are no longer children or where there were no children at any time, there may be a decided development of a psychology of "now let's take it easy" and of progressive withdrawal from church and community. This is not always true, of course.

I can cite, however, several areas, in three States, known to me, where a considerable number of middle-aged or older people live grouped closely together and where church and community participation has greatly declined. In one the development of many new housing plots has apparently not benefited the near-by church at all.

There may also be the feeling that at their age it is foolish to plan certain projects for the future, together with a feeling of lessening physical capacity. The church, I think, has a very definite ministry to those who continue to provide homes but who are no longer young. There is, first, the need to give them renewed faith and hope and comfort. Where the years are well advanced, the church is surely obligated to light up, in every possible way, the sunset path.

This must be done from a deeply spiritual and a sound psychological point of view, and it must include the practical. At their age, many will appreciate access to more part-time help in their homes than they ever had before. A few churches have gone into the matter of providing a special committee service for those who acknowledge such needs largely because of age. They develop committees of those who have studied the problems of this group and will be able to provide friends to stay with elderly folk on nights when the rest of the family want to go out. There is as great a need for a friendly companion to come in and sit with an elderly adult as there is for baby-sitters.

Too often this aid to the elderly homemaker is simply in terms of kind words, flowers, or the like. But perhaps what is more needed is for someone periodically to come in and do a little extra cooking or cleaning or shoveling snow, or bringing in wood or coal or oil.

Assistance and encouragement are two of the greatest needs of individuals at this age. And another also takes top priority, and that is opportunity to be quiet and alone. So often the homemaker in this age bracket finds himself or herself compelled by circumstances to be more or less under foot of others and to listen to their talk, their company, their radio and television programs, their parties, and so on. No greater service could be done many of them than to give them a chance for a quiet time alone, even perhaps a few days of vacation.

Such a time of life also brings its need for opportunities in the numerous ways still possible for such an age group. In our day most people even of relatively advanced years rightly do not regard themselves as all through or on the shelf. They have much to offer in terms of experience and skills and knowledge of life — and others are foolish indeed not to avail themselves of this source of help. There are many delightful ways in which younger folk can come into a home and assist the homemakers to entertain a church or community group for an inspirational or recreational time and therefore have a lot of fun and at the same time get to know them better.

So many commercial concerns are turning away from employment those who are middle-aged or older that there is also likely to be a prevalent strain. People at this stage of life cannot help but be mindful of the need to retain or improve their jobs and of what difficulties they may have in getting a new job. They may also find increasing strain in trying to work with younger colleagues and to adjust to new problems. While few churches are in a position to act in any sense as an employment or placement bureau, their officers and members can often make contacts or give leads to those in this age group who are having vocational difficulties. There is also need for visiting them, giving them an occasional telephone call, or otherwise letting them know that they are valued members of the total fellowship.

On their part, those who are getting a bit older than they once were need to equip themselves with the will to understand and to adapt, much tolerance and patience. They need to find ways of not developing a neurosis or bitterness when they must listen to entertainment programs they do not like, have people in their homes who are not particularly their friends, and they need to keep up with the trends and the issues of their time, so that they will be able to understand why certain views, principles, and behavior patterns have changed as they have done.

With an appreciation and application of the basic principles of Christian living, homemaking at this age can be a blessing to the people themselves and to many others. It can be a time when many of the earlier, fevered drives are no longer so pressing; when the job is perhaps better in hand and one has developed some status, reputation, and roots in a community; when many material needs are simpler and less demanding; when one begins to enjoy the fruits of study, reflection, the memory of many experiences in living — and much more. It can likewise be a time when one has acquired many means of being of service to others and of furnishing insight on many a problem. It can be a time when children's needs are few because they are old enough to be much on their own, and when the expanding contacts of the individual open up to him a broader world.

This is a time when there can be a deeper and truer Christian element which is evident in the home — one of benevolence and quietness and contentment, in spite of the continued pace of modern living and all the new interests possible to senior citizens. There can be at this time a more serious re-examination of Christian principles and methods and a new attempt to apply them to life, especially to help those who are younger.

In many a home the atmosphere becomes one of benediction and of more diligent service to Christian causes when one has gotten his house in order in other respects, and one is better able to enjoy what the years have brought. It is a time very opportune for advancing the cause of Church and Christ.

Introducing Leroy Eide Speaker For Enlistment Clinics

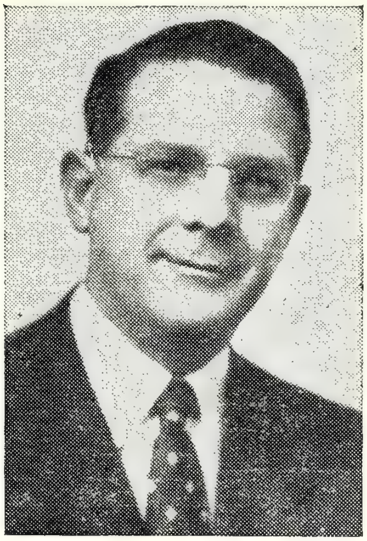
Leroy Eide, New York City, is Secretary of Field Promotion for the Missions Council of the Congregational Christian Churches.

In this capacity Mr. Eide is responsible for stewardship and Missionary education and he works with regional leaders of his denomination in interpreting and promoting the work of the church's various boards and interests. He helps to organize and conduct leadership training programs, designed to acquaint church laymen with the national and international activities of the denomination as well as techniques for raising funds to support these projects.

Before Mr. Eide came to this position in 1957 he served for four years as the Associate Director of the Deparement of Church Finance Advisory Service of the Board of Home Missionsof the Congregational Christian Churches.

Mr. Eide came to full time church work from a successful career in accounting and sales work in the business world when in 1949 he was asked to join the staff on the Washington State Congregational Christian Conference as director of Stewardship and Missions.

In 1946-47 he served the Washington Conference as its moderator, the highest elective post in the Conference.



LEROY EIDE

Mr. Eide was born on December 15, 1911, in Gascoyne, North Dakota. He is married to the former Naomi Herbig. The couple has two children. The Eides make their home in Huntington, Long Island.

Our Present Prayer

Gaylord B. Noyce

President Eisenhower's decision to send troops to the Middle East brings into clear relief facts of 20th century life we need to know.

His decision affects us all and shows how closely-knit are the destinies of all men, how complex the task of responsible exercise of worldly power. That faulty, finite human beings are called upon to render such momentous verdicts is enough to make us know afresh man's need of God's forgiveness and some access to a portion of His wisdom.

His decision, right or wrong, shows America realizes her responsibility extends beyond her shores — isolationism is at an end. But his decision shows too that we are not yet fully aware of the power of surging nationalism — with its own justification as well as its idolatry — which will not be ended by Marines. We see the perennial temptation to fight ideas with force instead of the harder way — with better ideas.

We see now the need for the UN as perhaps never before. Our great past still affords too little ground for pride in our stewardship of God's naming us a great power for this spell of history. A new and wiser and selfless passion for the good of all 2 billion people on earth is our need and our present prayer.

HINES CHAPEL WOMEN REPORT GOOD YEAR

Mrs. Clovie Bolin, Secretary

The Women's Fellowship of Hines Chapel, Route 1, McLeansville, North Carolina, has experienced a very successful year under the leadership of Mrs. Steve Eure as president. We paid our apportionment in full in November of the new church year. A brunswick stew was held by the Fellowship and the money applied on the Building Fund. We had representation at the Conference in Asheboro, the President's Meeting in Reidsville, and also the Spring Rally in Greensboro.

The Hines Fellowship met with Monticello in February to hear the book review by Mrs. Wisseman on "Christ, The Church, and The Race." World Day of Prayer was held at Hines with the neighboring churches joining with us. In April Monticello joined with us in a covered dish supper. We were favored with a talk on Japan by Dr. Junichi Nakamura, graduate student at Duke, dean and teacher at Kobe College, Japan. A contribution was forwarded to aid the migrant workers and also a contribution to Miss Edith Galt for work in Korea. Sheets were given to the Elon Orphanage. Also sent a package to Rev. Kaetzel in Africa.

The group provided a picnic supper for Belk's personnel. The money realized from this project was applied on the Building Fund. Sixty place settings of stainless steel have been purchased for the Educational Building by the members.

The society has given a memorial for Mrs. J. K. Cole who recently passed away. At our August meeting the officers were installed for the coming church year.

DID YOU KNOW — ?

That a thousand young people from many countries are taking part in 40 World Council of Churches' work camps in 25 countries this summer; 235 are from the U. S.; six camps are located in the U. S.

* * *

That

The United Church Herald, combining **Advance** of Congregational Christians and **The Messenger** of the Evangelical and Reformed Church, will appear October 1 under co-editorship of present editors of two above publications.

Hanks Chapel Pastor Going To Norfolk

On Sunday, August 24, at the eleven o'clock service, Rev. Bill Simmons, pastor of the Hanks Chapel Christian Church of Pittsboro, N. C., gave his final message to the congregation. He will assume his new pulpit on September 7, at the Great Bridge Congregational Christian Church in Norfolk, Virginia.

Mr. Simmons is a native of Albemarle, North Carolina. He was a member of the First Congregational Christian Church of that city where he took an active part in church work. His parents, Mr. Carl J. Simmons and the late Mrs. Simmons, were charter members of that church.

During World War II, Mr. Simmons served three years in the Navy aboard the aircraft carrier U. S. S. Santee. After military service he took an active part in the youth work of his church and of the denomination. He received the A. B. Degree from Elon College in 1954 and was graduated from the Divinity School of Duke University in 1957 with the B. D. Degree.

Mr. Simmons went to Hanks Chapel in November of 1954 while a student at Duke University. Under his leadership the church has experienced much progress. The indebtedness has been liquidated, new buildings have been erected, there has been a large increase in membership, and the church has expanded its financial program. In March of 1956 Hanks Chapel moved from part-time to full-time service under his leadership.

Prior to his going to Hanks Chapel, Mr. Simmons served as minister of the Pleasant Grove Church in Bennett, N. C., and Grace's Chapel, Lee's Chapel, and Turner's Chapel churches in the Sanford, N. C., area.

In addition to his pastoral duties in Pittsboro, Mr. Simmons served on various committees in the Western North Carolina Conference of Congregational Christian Churches. At present he is serving on the Committee on the Ministry and as vice-president of the Ministerial Association. He is also a member of the Committee on Stewardship for the Southern Convention. In 1957 he was instrumental in helping organize one of the newest churches in the denomination, the Northview Community Church of Sanford. In Pittsboro Mr. Simmons has served as vice president of the East Chatham Ministerial Association and president of the Pittsboro Schools P.T.A. He has also been active in other areas of community life.

Rev. Bill Lewis Simmons

Mrs. Simmons, the former Ramelle Troutman of Albemarle, is a graduate of the Albemarle High School and a former member of the Albemarle church. She has been very active in youth and women's work in the local church and in the denomination. She served as chairman of the Asheboro District of the Women's Fellowship and as chairman of Christian Education for the North Carolina area. The Simmons have three children: Joe, nine; Ann, five; and Jackie, two. They will move to their new work September 1.

HANKS CHAPEL HONORS PASTOR AND WIFE

Sandra Howard

In spite of a severe thunderstorm, more than one hundred people crowded into the Fellowship Building on Saturday evening, August 18, as the members of the Hanks Chapel Christian Church honored their pastor and his wife with a supper. The pastor, Rev. Bill Simmons, resigned on July 27 to take a church in Virginia.

Following the supper, a program, "The Moonelon Story," was presented by T. N. Daughtrey of the Amelia church and Carey Powell of the Wake Chapel church. Mr. Daughtrey and Mr. Powell spoke on the history of Moonelon, the camp and conference center of the Southern Convention of Congregational Christian Churches. Others participating in the program were Rev. Earl Farrell, pastor of Wake Chapel, Horace Petty, and Frank Howard of the Hanks Chapel Church.

Upon completion of the program, many gifts were presented to Rev. and Mrs. Simmons by Winfred Mann from various church organizations and Sunday school classes as tokens of gratitude for their many kindnesses and services during the years Mr. Simmons has been pastor of Hanks Chapel. The Young Adult Class presented Mr. Simmons with a gold watch.

During the past four years, Mr. Simmons has won the respect and devotion of the members of Hanks Chapel through his untiring services to the church and community. He has now taken the pastorate of a church at Great Bridge, Virginia.

Rev. Mr. Simmons was the inspiration behind the present Laymen's Fellowship at Hanks Chapel and gave unselfishly of his time and labor to help the laymen get organized and build their fellowship building.

The Simmonses will be greatly missed in the Hanks Chapel community. Its members hope they will be very happy and very well loved in their new church-home.

Mrs. Snyder Honored At Tea

Mrs. Fred Bowman

Mrs. W. W. Snyder, whose husband recently resigned from Beverly Hills church in Burlington to accept the Rosemont church in South Norfolk, Virginia, was honored at a tea recently at the Guilford Dairy Hostess Room, given by the Women's Fellowship of Beverly Hills church.

On arrival the honoree was presented a corsage of white carnations. Mrs. John Long presented Mrs. Snyder with a silver service set, a gift of the Women's Fellowship.

Mrs. Fred Bowman, president of the Women's Fellowship, received the guests. Mrs. W. D. Rippy directed the ladies to the punch bowl, where Mrs. C. M. Mann, mother of the honoree, presided. There were 60 of the women attending. A special guest for the occassion was Mrs. Snyder's sister, Mrs. S. D. Bowlin, of Harlingen, Texas. The goodbyes were said by Mrs. J. O. Gregory.

Minutes Of The Southern Convention P. F. Council

MOONELON CONFERENCE CENTER
ELON COLLEGE, N. C.

August 1, 1958

The annual session of the Pilgrim Fellowship Council of the Southern Convention met at Moonelon Conference Center, Elon College, N. C., August 1, 1958. Paul Robinson, President, called the meeting to order with an attendance of fourteen.

Due to the resignation of the president, the following Nominating Committee was appointed: Mrs. R. E. Brittle, Chairman, Rosemary Hoffman and Elizabeth Lester. The Committee submitted the name of Charles Garren as our next president and he was duly elected.

The Twelve Program Emphases for the next biennium were accepted as suggested by the Joint National Council. These are:

Christian Faith — Personal Devotions, Science and Religion, Church History and Heritage, and Meaning and Purpose of Life

Christian Action — Decisions for Peace, Racial and Cultural Problems, Middle East, Christian Citizenship

Christian Fellowship — PF and YF Relations, Study and Practice of Christian Fellowship, Boy and Girl Relations, and Leadership Training

Suggestions were given on how to promote the Mission Study Books. Suppers for local and conference groups and book reviews were suggested. Elizabeth Lester, Action Chairman, is to promote this study.

The Council recommended the following things for the Fall Rallies:

1 — **Date:**
  October 5 for Eastern Virginia
  October 12 for Eastern N. C.
  October 19 for N. C. & Virginia
  October 26 for Valley of Virginia
  November 2 for Western N. C.

2 — **Program:**
  Report from National Council delegates

3 —**Display:**
  Provided by Robert Knowles

4 — **Sale:**
  "High Fellowship Set"
  Mission Study Books
  Youth Week Packet
  P. F. Officers' Training Camp Packet

The importance of sharing in the Work Day for Christ as a national project was stressed by Robert Knowles. Action Chairman, Elizabeth Lester, was asked to promote this project.

Several ways were suggested as steps toward helping the union of the PF and the YF: 1 — Learn their location; 2 — Invite them to your local and conference programs

The Council recommended that each Conference form Caravans to organize new Pilgrim Fellowship groups within its bounds.

Discussion was held on the possibilities of a Pilgrim Fellowship newspaper. These ideas were presented: 1 — A representative from each Conference turn in news sent him from local groups; 2 — A part of **The Christian Sun** be devoted to youth. The motion was carried that a newspaper be started. Charles Garren, Chairman, Robert Knowles and Elizabeth Lester were appointed to seek further possibilities of a paper.

Respectfully submitted,
Charles Garren, President
Nancy Rountree, Secretary

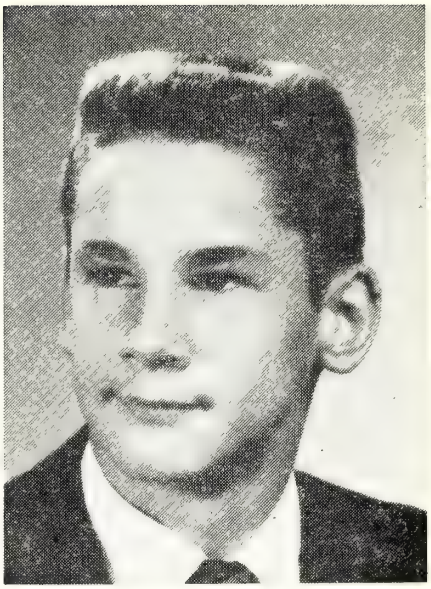
YOUNG PEOPLE HAVE SUPPER AND VESPER SERVICE

Sandra Faye Privott

The Junior Youth Fellowship of Cypress Chapel Christian Church was entertained in August with a weiner roast on the lawn of Mr. and Mrs. H. T. Holloman, with Jackie Holloman as hostess. The invocation was given by Rev. Ellis N. Clark, pastor of the church.

Following the supper Judith Brinkley presented a most inspiring vesper service entitled, "I Felt God Near." The scripture, taken from Psalms 136, was read by Patsy Knight. Mrs. Ellis N. Clark led in prayer, after which the group sang "This Is My Father's World." A peom "Jesus Loved the Out-of-Doors" was read by Lynn Brinkley. Judith Brinkley read a story, "God is Near." A poem "God Made the Sun and Moon" was read by Jackie Holoman. Judith, Sandra and Betty Joe Brinkley sang "Day is Done," while the group stood at attention.

Then the members went inside for the business meeting, which was presided over by Frankie Case, the president. There were 30 members and guests present.



NEW P. F. PRESIDENT

Charles Garren, son of Mr. and Mrs. Martin T. Garren of Greensboro, has been chosen president of the Southern Convention Pilgrim Fellowship, replacing Paul Robinson, who resigned because he was leaving the area. Charles, a rising junior in high school, is following in his father's footsteps for his dad is president of the Southern Convention.

NEW WOMEN'S FELLOWSHIP AT NORTHVIEW

Mrs. Bill Simmons

A group of enthusiastic women of the newly organized Northview Community Church near Sanford, N. C., met recently in the home of Mrs. H. S. Clark and organized a Women's Fellowship. Mrs. Glenn White, chairman of the Sanford District, was in charge of the meeting, presenting to the group interesting facts about the women's work in our denomination. Many of the women in the new church come from other denominations and have been active in women's work.

Elected to serve as officers of the new Fellowship for the coming year are: Mrs. H. S. Clark, chairman; Mrs. J. B. Clifton, vice chairman; and Mrs. J. C. Clark, secretary and treasurer. Plans were made to add all the needed officers in the six main areas of work in the near future. The women will play an important part in the construction of their new church this fall.

Pakistan Visitor Enjoyed At Wake Chapel

Mrs. B. B. Johnson

Mrs. Doris Albert's visit to Wake Chapel on Thursday evening, August 14, proved a most enlightening and inspiring experience for the fifty Women's Fellowship members present, along with a half dozen laymen, several young people and special guests. The twenty-five Wake Chapel members were indeed happy to share this enjoyable event with a like number of Fellowship members from the Raleigh, Amelia and Piney Plains churches, and also several friends from Smithfield and Fuquay-Varina churches. Attending the meeting along with the group from Raleigh was Mrs. DeCpron Day, from Calcutta, India, wife of a State College graduate student in Raleigh, also in her native sari.

The opening devotional meditation and reading of Psalms 145 was by Mrs. Paul Stephenson, Devotional Life Chairman of the Wake Chapel Fellowship.

From the opening hymn — "In Christ There Is No East Or West" to her closing words "Let us give our hands into His hands" for the task facing us in today's world, Mrs. Albert captivated her hearers with her forceful yet simple Christian witness, in the message she brought.

Mrs. Albert brought greetings from the Women's Christian Auxiliary in Lahore, Pakistan, now in its sixth year, of which she is serving as Secretary, and the Anglican Mission School in which she teaches. She gave a brief history of the country of Pakistan, her own family, and the program of education, health and missions in Pakistan today. Pakistan is essentially an agricultural country with eighty-five per cent of the people living in villages. The fifteen per cent living in cities fare somewhat better than the villagers with schools, hospitals and nursing care — even with the nurse making the rounds every six months. There are a very few uneducated pastors serving mud-hut churches with minimum salary of $8.00 per month, with the maximum salary of an educated pastor only $50.00 per month. The average income for laborers is only $1.27 per month. A city of 40,000 people is served by a Christian Hospital with two qualified Doctors on its staff. There is one Christian College for Girls and four Christian Colleges for boys. Twelve Christian Mission High Schools. The average tuition in girls' school is $3.00 per month. Mrs. Albert expressed the goal of the Christian concern for her country in these words, "We want every villager to be able to read and write and work for themselves — each one simple and pure."

A gift in the form of a love offering was presented to Mrs. Albert.

Mrs. Albert was accompanied to Wake Chapel on Thursday afternoon by Mrs. Henry Robinson of Burlington and her daughter Mrs. Charles Foster. Mrs. Robinson is President of the North Carolina Conference of Congregational-Christian Women's Fellowship and introduced Mrs. Albert and brought official greetings to the meeting. Miss Susie Allen, State Treasurer of N.C.C.W.F. of Raleigh was also present for the meeting.

Miss Ruth Johnson entertained at a birthday dinner honoring her mother, Mrs. K. B. Johnson, who celebrated her eighty-seventh birthday on August 11th. Mrs. Johnson is the only living charter member of the Wake Chapel Women's Missionary Fellowship and remembers when the Wake Chapel "Missionary Society" was organized on the fifth Sunday afternoon in March, 1912. Special guests for the birthday dinner were Mrs. Albert, Mrs. Robinson, Mrs. Foster, the Rev. Earl T. Farrell and Mr. and Mrs. B. B. Johnson. Mr. and Mrs. S. A. Yancey, Sr joined the party for dessert.

Hostesses serving refreshments of punch and cookies following the evening meeting were Mrs. Harold Dickens, Mrs. E. R. Cotten, Mrs. Frank Mills and Mrs. Ray Powell.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

INDIA
Marathi Mission

August

31—**Ross Thomas** is our representative in the Inter-Mission Business Office, treasurer of the Marathi and Madura Missions, assistant treasurer of Ceylon mission, and treasurer of Ahmednagar College. His wife is mission statistician and works with Dadar School for the Blind in Bombay.

September

1—**Mrs Eleanor Tishkins,** widow of a minister in the U.S., is serving a three-year term as treasurer and advisor of the sisal fibre industry, which is a way that 100 women earn a living while their babies and pre-school children are well cared for. Many of our U.S. groups have bought the sisal-fibre packages.

2—**Rev. and Mrs. Gifford Towle** served rural churches in Connecticut for nine years before going to India in 1939. They are engaged in rural reconstruction in Ahmednagar. He is director of visual education for the entire Marathi Mission.

3—**Rev. Loleta Wood** went to India in 1918, got polio four years later, returned to U. S. Went back in 1929 and has been principal of Orlinda Pierce School, Rahuri, and on staff of United Theological College of Western India, Poona. She was ordained in 1946, having her B.D. from Oberlin.

CEYLON-JAFFNA

4—The Ceylon Mission has worked among the Tamil-speaking people of the Jaffna peninsula since 1816. About 5000 Christians form the Ceylon Diocese of the Church of South India. There are 60 elementary schools, several high schools and junior colleges, Jaffna College, and two hospitals.

5—**The Jaffna Diocese of the Church of South India** is formed of our own church people but there is now a plan which would include Wesleyan Methodists, Anglicans and possibly Presbyterians and Baptists.

6—**National Christian Council of Ceylon** furnishes a means for 100,000 Protestants of Ceylon to work together on their common concerns.

Most Missionaries Ever

The largest group of teachers ever to go out to the Near East under the American Board of Commissioners for Foreign Missions sailed Wednesday, August 20, for assignments in Turkey.

Thirty-three men and women from all parts of the U. S. are in the group. Twenty-seven are new appointees of the Congregational Christian mission board. Six are returning to their posts after a year's furlough in the U. S.

The majority are recent college graduates going for three-year terms of service.

"In such times as these young teachers have an important mission as they try to bring a better understanding between people of the East and the West," said Miss Margaret M. Blemker of Boston, secretary for the Near East of the American Board. "We must show the Middle Eastern people that we are their friends."

The teachers, who come from a wide variety of American communities— small towns, farms, and cities —will go to equally varied places in Turkey.

Some will teach on the fringes of metropolitan Istanbul, others in the barren mountain regions of central Turkey. Miss Beth Miller, 22, a registered nurse of Glencoe, Minnesota, is going to the Azariah Smith Hospital in Gaziantep, a city of 72,000 near the Syrian border.

Mr. and Mrs. Manson P. Hall of New Canaan, Connecticut, will both teach at Aleppo College, Aleppo, Syria. Arden K. Bucholz, Jr., of Manhasset L. I., New York, a June graduate of Dartmonth, will teach at a boys' school in Talas, near the trading city of Kayseri.

This week, from August 13-18, twenty-three of the new appointees will attend an orientation conference in Boston, international headquarters of the American Board. The conference, conducted by Miss Blemker, will acquaint the appointees with the history, religion and customs of the area where they will serve. The Rev. Dr. Alford Carleton, of Cambridge, executive vice-president of the Board and Near East authority, will speak. Other lectures and discussions will include topics such as Christian Missionary Thinking and Policy, Personal Adjustments in Living Aboard, and Educational Set-up and Classroom Procedures of the Schools in Turkey. The conference will be held at the Board offices at Congregational House, 14 Beacon Street, Boston, and at the Walker Missionary Home, 144 Hancock Street, Auburndale, suburb of Boston where the teachers will stay.

A picnic for the group will be held at 6:00 P. M. Thursday, August 14, at the Walker Missionary Home.

On Sunday, August 17, at 11:00 A. M. a special church service of recognition for the group will be held at the First Congregational Church, Cambridge, with the Rev. Dr. John Leamon, pastor, giving the sermon.

They sail from New York on the American Export Line's SS CONSTITUTION.

The four schools in Turkey where they will teach are the American College, Tarsus; the American Collegiate Institute, Izmir; the American School for Boys, Talas, and the American Academy for Girls, Uskudar. The schools have high academic standings. Students enter by competitive examinations and five to ten must be turned away for every one accepted.

The teachers will teach English, physics, mathematics, home economics, science and other subjects to students on the high school and junior college level. They will conduct their classes in English.

New appointees are:

Miss Marylin R. Avery, Corvallis, Oregon; Arden K. Bucholz, Jr., Manhasset, L. I. New York; Miss Cynthia Chaney, Vermillion, S. D.; Richard W. Davis, Essex Junction, Vermont; Miss Sophia W. Eldridge, Philadelphia; Miss Ruth M. Ernst, Bangor, Maine; Miss Georgia Forkner, Des Moines, Iowa; Earl F. George, Eureka, Kansas; Miss Maurla K. Haehlen, Green Bay, Wisconsin; Dan M. Horiuchi, Honolulu, T. H. Miss Barbara L. Jonas, LaPorte, Indiana; Miss Barbara Kasmire, Inverness, California; Mrs. Helen Maceachron, Des Moines, Iowa, Miss Barbara McElroy, St. Louis, Missouri; Miss Anna L. Messer, Hazard, Kentucky; Mr. and Mrs. Donald E. Meyering, Alden, Minnesota; Miss Beth E. Miller, Glencoe, Minnesota; Miss Audrey L. Monsen, Eau Claire, Wisconsin; Mr. and Mrs. Felix L. Powell, Tacoma, Washington; Miss Lorene Sims, Hillsboro, Illinois, Louis B. Wilkins, Lennig, Virginia, and Miss Gail Wood, San Antonia, Texas.

Returning to the field from furlough are:

Miss Dorothy Blatter, Albion, Nebraska; Miss Isabel Hemingway, Washington, D. C.; Miss Ethel Lovett, Lubec, Maine; Mr. and Mrs. John W. Scott, Northfield, Minnesota, and Miss Beulah Wang, Faribault, Minnesota.

Three persons in the group are in Europe now and will join the group in Naples for Istanbul. They are Miss Anne Woodard, Ann Arbor, Michigan, and Mr. and Mrs. Manson P. Hall, New Canaan, Connecticut.

The Scriptures In 1127 Languages

Some part of the Bible has been published in 1127 languages and dialects as of December 31, 1957, according to a statement issued by the American Bible Society. Nineteen new languages have been added to the list since the last report, five of which had a Scripture Portion for the first time. They were: **Anuak**, spoken in the Sudan; **Aztec of Guerrero**, Mexico; **Beti**, the Camerouns; **Binukid**, a dialect spoken in the Philippines, and **Pocomchi** in Guatemala.

Languages in which the whole Bible has been published	215
Languages in which the New Testament has been published	270
Languages in which at least a Gospel or other whole Book has been published	642
Total languages in which some part of the Bible has been published	1,127

Five complete Bibles were published for the first time last year in the following languages: **Kanda**, spoken in Kenya; **Lakher** in Assam; **Ndau** spoken in Rhodesia; **Tigrinya** in Eritrea and **Tumbuka** in Nyasaland.

Five complete New Testaments were published for the first time in: **Central Chuana**, Bechuanaland; **Habbe** in French West Africa; **Kilega** spoken in Belgian Congo; **Manus Island**, Admiralty Islands, and **Truk**, spoken in the Caroline Islands, Liebenzeller Mission.

There are some eighty or more languages in which short passages or collections of passages have been published but in which no complete book of the Bible has appeared.

Elon's President Talks To The Summer Graduating Class

J. Earl Danieley, President

Traditionally, the commencement occasion is a time for the giving of advice. History records volumes of commencement addresses which have attempted to chart the path of the graduate and give him sound advice for the living of a noble and useful life. This is a very appropriate thing for the commencement speaker to do but not for those of us here within the college family. Since the time you first arrived on this campus, the faculty and administrative personnel have been giving you advice.

We have strongly urged that you give yourselves with real earnestness to your studies. We have pursued our own studies as evidence that we believe in the importance of the search for truth. We have given wholehearted support to the Honor System thus indicating to you our firm faith that honesty is not only the best but the only wise policy. We have worked with you throughout these four years, demonstrating our conviction that every man needs to be engaged in honest work and that unless we invest our time and our talent in some worthy occupation, we fail to live up to the calling which is ours as stewards of these priceless possessions. We have been friends during these four years, indicating that we have a high regard for the dignity and worth of each human individual and the fact that genuine friendship is invaluable and should be highly regarded. We have worshipped with you on Sunday and in our weekday chapel services. To us this is one of the most important aspects of our campus life. We come apart from our daily work to worship because we believe in God and because we have the natural impulse, yea even the compulsion, to express thanks to Him for all the blessings which have been bestowed upon us and to seek His guidance and direction for the living of our lives.

These are only a few of the most important of our activities together. They indicate to you something of our basic philosophy. I need not, on this occasion, repeat advice we have given to you previously nor add any further advice, but rather to say to you that we are confident that your work here, the qualities of character which you have developed, the friendships which you have formed, and the habits of daily worship constitute in a large measure a solid foundation for your future growth and development. I charge you as a graduate of this Christian institution to build on them a life of service to God and your fellowman.

Our prayer for you and for ourselves is expressed by the words of St. Francis:

"Lord, make me an instrument of your peace,
Where there is hatred, let me sow love;
Where there is envy, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy;
O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; for it is in giving that we receive; it is in pardoning that we are pardoned; and it is dying that we are born to eternal life."

August 22, 1958

FACULTY GROUP ATTENDS CONFERENCE

The theme for the fifth annual Southeastern States Faculty Conference being held at Montreat, North Carolina, August 25 to 29 is "The Place and Meaning of Community in Higher Education."

Elon College is being represented by J. E. Danieley, President; C. Robert Benson, Dean of Students; W. E. Butler, Jr., Business Manager; A. S. Hassell, Registrar; John S. Graves, Assistant Professor of Religious Education; and Clyde T. McCants, Assistant Professor of English.

Four evening addresses will be given by Dr. Alexander Miller, Associate Professor of Religion at Stanford University. Other addresses will be given by Dr. Jameson M. Jones, Dean of Southwestern at Memphis; Dr. Joseph D. Quillian, Jr., Professor of Homiletics at Perkins School of Theology; Dr. Richard N. Bender, Director, Religion in Higher Education of the Methodist Church, and Dr. James G. Layburn, Professor of Sociology at Washington and Lee University. In addition to these major addresses, there will be seminars each day in various fields and panel discussions following each of the addresses.

The Conference is sponsored by the Board of Christian Education of the Presbyterian Church U. S., and the Board of Education of The Methodist Church, in co-operation with the Faculty Christian Fellowship. Its purpose is "to explore on a high level of intellectual and religious competence the constructive relation of the Christian faith to higher education, and to develop their contribution, each to the other."

In Times Like These . . .

When more than half the people of our world are undernourished and underfed — when in simplest terms they are always hungry

The Congregational Christian Service Committee supports most generously of any Protestant denomination the **"Share Our Surplus"** (SOS) program of Church World Service.

In 1957, for example, it helped ship more than 356 million pounds of our American superabundance of food, released by our government, to 28 countries where people were in need at a rate of more than 300 pounds for every dollar contributed. The program for 1958 is larger yet and the requests for such help more numerous as areas not previously served learn what this SOS program means.

It ships tons of Multi-Purpose-Food "Meals for Millions" — the "3c meals" so rich in nutriment — to India, Korea, Taiwan and Italy.

It channels gifts for CROP (Christian Rural Overseas Program).

Temperance And Social Justice

—Temperance

Background Scripture: Proverbs 23:29-35; Habakkuk 2:9-16; Romans 13:11-14:23.

Devotional Reading: Isaiah 5:11-23.

Memory Selection: **So then, every one of us shall give an account of himself to God. Let us therefore not judge one another any more; but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way.** Romans 14:12, 13.

NO LITTLE MATTER

This matter of alcohol is no little matter. For instance a nationally known psychiatrist points out that while we spend $8,000,000,000 a year for alcoholic beverages, we spend only $6,000,000,000 for education! Or again, alcoholism ranks fourth among the major health problems of our country, being exceeded in number of victims only by heart disease, cancer, and mental illness. It claims nearly 5,000,000 victims in America and the number of alcoholics is growing at the rate of 100,000 a year! Figures are not available as to how much alcohol costs in terms of absenteeism from jobs, inefficient workmanship, illness, accidents, rehabilitation of the drinker, care of the families of the victims of alcoholism, fines for breach of law while under the influence of liquor, maintainence of institutions for alcoholics, damage to property, and in many other areas, to say nothing of the tragic toll the traffic takes in broken homes, broken lives, broken hearts, blighted souls. Indeed the problem of alcohol is right at the top of the major problems of our national life. It is Public Enemy No. 1. And we are not doing much about it. As some one has strikingly put it, "Statistics show that 10,000 people are killed by intoxicating liquor where only one is killed by a mad dog. Yet we shoot the mad dog, and license the liquor! Just what sense is there in that? In fact we almost glorify the liquor traffic. Advertisements show how "men of distinction" use it, and they glamorize it with every art of the illustrator and writer. Drinking is the smart thing to do. Folks are back numbers and prudists who do not use the stuff. And this is the attitude of multitudes of church members. These things ought not so to be. Alcohol is a drug, a poison, a nerve depressent and irritant, a habit-forming thing. Men say it helps them to forget their poverty, their failures. Who ever drank his way out of poverty? What drunken failure ever became a success? Whatever temporary relief it gives, comes at a high price. Wine is a mocker and whosoever is deceived thereby is not wise.

"IT IS MY OWN BUSINESS"

There are those who say with boastful, or resentful spirit "It is my business if I drink" or "I can take a drink or let it alone." Well on that basis alone there is something to be said about drinking liquor. "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes?" The writer of Proverbs knew something about the results of drinking, even of drinking wine. And the modern wise man could ask some other questions to which the man who drinks would be hard pressed to give a sensible answer. What about domestic tensions, ailments and diseases, absenteeism from work, the sense of being a slave to drink, the despair that comes from knowing that one is helpless to break the habit, the atrophy of the moral and spiritual instincts, the breakdown of life from within? It is a man's business whether he drinks or not, but he had better count the cost of whether his vaunted freedom is freedom at all, and whether it is worth what it costs. One sobering fact to be considered is the fact that according to statistics, one out of ten who begin to drink end up as chronic alcoholics! ! That is a frightening fact. It stands like a huge sign warning those who drink at all, to stop and think, and to stop drinking. No man ever started out to be a confirmed drunkard. He took a drink, the drink took a drink, and the drink took the man.

SUNDAY SCHOOL LESSON

AUGUST 31, 1958

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

BUT IS IT MY BUSINESS ALONE?

Is it just the individual's business whether he drinks or not? Does not society have a stake in the matter? Here is the fellow who is out for an evening of fun. He goes to a night club or to a fashionable social gathering for that matter, in a high powered car thru heavy traffic. "It is my business if I want to take a drink," he says. But is it only his business? Suppose he takes a few drinks and slows up his reflexes, blunts his mind, blurs his eyes, and then drives home in that high-powered car thru heavy traffic. His business then becomes the business of every person on his way home. Or here is a bus driver who takes a couple of drinks, or the pilot of a big plane who does the same thing, and then starts off on a trip with passengers. Is it just his business whether he takes a drink or not. The fact is if the management finds out he is drinking, he won't even start on his trip — he will start looking for another job! Drinking, even so-called solitary drinking is social. In a hundred ways, you and I pay the bill for the ravages of the liquor traffic, not only in money, but often with our lives as well.

SOCIAL RESPONSIBILITY

Paul deals with the matter of drinking from two standpoints. He calls attention to the fact that the body is the temple of God and we are to keep it for him. In his thinking abstinence was best for the sake of the individual. The law of personal responsibility would counsel this. But he also appeals to a higher law, the law of social responsibility. There are, of course, folks who can and do drink with little apparent ill-results, although it is hard to believe that any man was the better for drinking alcoholic beverages. But what about the man who cannot drink and let it alone? What about the weaker brother for whom Christ died? A man has to consider his influence on others. What he can do with impunity he cannot do with imperviousness, because he knows he has a responsibility to others. No man liveth to himself; there are always others. This word "others" lies at the root of Christianity. The Christian lives to help, not to hinder. Abstinence helps; indulgence hinders. Furthermore every

—Continued on Page 15

AT OUR CHURCH HOME FOR CHILDREN

Homecoming, August 31

John G. Truitt, Superintendent

The Congregational Christian Home for Children will hold its annual Homecoming August 31. For the children now at the Home it will mark the end of summer vacation and will signal the return to school September 2. For scores of former "children" of the Home it means a visit back to the place of many pleasant memories. For many of them it will be the place where they found security, friends and happiness for the first time. For all who return it will be "home" and they will find a hearty welcome.

Many of them will bring a happy and delightsome family. They will arrive in modern automobiles. They will greet others whom they grew up with. Many a greeting will gather momentum with "Do you remember when. . . ?" Or, "Where is Tom? Is he here?" And thus will countless memories catch on, and days, and doings, and staff-members be recalled. There will be the walking around in little groups, the seeing of change and signs of progress surrounding old familiar places. Some of them will recall good days of great decisions and great days which made a "world of difference." There will be a few tall tales and an occasional sort of memory-full little chuckle.

It will be somewhat difficult to get them into the Holt Chapel for the meeting of the Homecoming Society at 11:30, where business will be conducted and a few brief speeches will be enjoyed. It will be much easier to call them to luncheon at 12:30 where the fellowship will be at full-tide and the food and cold drinks will be in abundance.

It will be the tenth Homecoming Day for the present superintendent, John G. Truitt, and the thirty-fifth for L. W. Wagoner, assistant superintendent. Both look forward to the return of the day with a deep satisfaction and joy. It is their hope that every one of the former residents of the Home will be able to attend the festivities with their families.

REPORT FOR AUGUST 19, 1958

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward			$22,201.58
Eastern North Carolina Conference			
Bethel	$ 32.50	$ 32.50	
Eastern Virginia Conference			
Waverly	106.00	106.00	
North Carolina and Virginia Conference			
Apple's Chapel	23.00		
Bethel, S.S.	5.18		
Union (Va.), S.S.	5.00		
Union (Va.)	22.00		
Hendersonville	5.00		
South Boston	39.00	99.18	
Western North Carolina Conference			
Grace's Chapel	5.00		
Pleasant Cross, S.S.	14.25	19.25	
Virginia Valley Conference			
Mt. Lebanon, S.S.	17.14	17.14	
Total			$ 274.07
Grand Total			$22,475.65

SPECIAL OFFERINGS

Amount brought forward		$38,735.01
Young People's S.S. Class, Reidsville Church	$ 5.00	
Ladies' Bible Class, Henderson Church	25.00	
City Point Cong. Church, City Point, Wis.	1.00	
Premium Associates, Inc. (for coupons)	63.82	
A Friend	10.00	
Circle 7, Women's Fellowship, Suffolk Church	25.00	
Mr. and Mrs. J. E. Branch & Dottie, Garner, N. C.	90.00	
Woman's Society, Pelham, N. Y.	25.00	
Special Gifts	84.50	
Total		$ 329.32
Grand Total		$39,064.33
Total for the Week		$ 603.39
Total for the Year		$61,539.98

HE SOWED HIS FIELDS

He sowed his fields with kindness,
And in the tiny spots
He sowed a bit of laughter
Like sweet forget-me-nots.

He never gained a fortune,
Yet wealth on him was heaped,
His life was filled with blessings
For what he sowed he reaped!

—John G. Truitt

August 13, 1958
Elon College, N. C.

MEMORIAL GIFTS

Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please accept the enclosed $.............................. as a memorial gift to the Christian Orphanage in memory of:

....
(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....
(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

Religous News Notes

"It is not essential to Western interests that the governments of the Middle East be pro-western" said a statement issued recently by six representatives of American Protestantism who themselves have served more than 130 years in the Middle East. Some form of regional association they called "doubly important" from an economic standpoint. "We have a duty to cultivate attitudes of patience and forbearance and to be alert to opportunities for Christian service and works of reconcilliation," the report concluded. Among the signers were Dr. Rosewell P. Barnes of the World Council of Churches and Dr. Alford E. Carleton of our American Board. Others were Dr. Richard M. Fagley, Dr. O. Frederick Nolde, Mrs. Elizabeth K. Kinnear, and Dr. Gloria M. Wysner, all of whom hold important offices in world-wide organizations.

Last month 250 delegates to the Triennial Assembly of the National Fellowship of Indian Workers met in Estes Park, Colorado. Adequate land and fishing rights in the United States, including Alaska where there are no agreements on such rights, were considered. U. S. Commissioner of Indian Affairs, Glenn L. Emmons, reported that during the past five years the death rate of Indians from tuberculosis has fallen from 30 to 17 per cent; Navajo children in school has increased from 50 to 90 per cent; that 2,000 illiterate adults in 72 communities are now learning reading, writing, money management and home making; and that the government spends annually $150,000,000 on services to U. S. Indians.

United Church Women have recently told the House Foreign Affairs Committee and Secretary Dulles that an international police force is "essential to building a peaceful world community" and urged withdrawal of American and British troops from the Near East as soon as an adequate United Nations observation team can be sent there.

Dr. Norris Wilson of Church World Service points out that the upheaval in the Middle East may well call world attention to the 933,556 refugees who have been refugees too long. There are 102,000 in Lebanon, 92,000 in Syria, and 536,000 in Jordan. In 1957, cash, goods and services valued at $3,341,821 were provided by world Protestant churches and services, but this is far too little to care for this large group with a birthrate of 25,000 per year.

Many United States representatives abroad have not taken the time to learn the language of the people to whom they go, Dr. Ray Gibbons told the Eastern Christian Social Action Institute at Framingham, Mass., July 26. He said that this is an irritant to the people of these countries because it appears that we do not care to talk directly with them. He also reported that Russia gives from six months to two years language training to all diplomats and technical assistants who go to the Eastern nations.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

time a man buys liquor or alcoholic beverages he gives that much encouragement and strength to an industry that is a denial of everything for which the Church and Christ stand. There is nothing that these two institutions have in common. How comforting it must be to the liquor interests to have as their best customers, members of the Church.

SAFEST POLICY

In an interesting and unusual and a frank article, Dr. Roland H. Bainton (he was one of my teachers in Seminary by the way) frankly admits that drinking is not condemned by biblical precept and practice. It would seem that both the Old Testament and the New Testament enjoin moderation rather than total abstinence. Drunkenness is, of course condemned, but moderation does not seem to come in for condemnation. But Dr. Bainton goes on to show that he believes in **total abstinence on biblical principles.** And he gives us his reasons for his views.

(1) The discovery of the principles of distillation has rendered possible an enormous increase in the alcoholic content of beverages. (2) An industry has arisen which depends for its existence on an expanding consumption of alcohol. (3) The temptation to excess has been increased by all the new strains involved in modern living. (4) The menace of drunkenness is greater in a society where any blunting of extreme alertness may result in serious accidents. He then goes on to state the second principle, namely the one we have just considered — consideration for the weaker brother. Romans 14. A man had better be safe than sorry. The simplest and safest rule is DON'T DRINK.

As we gain knowledge through the years we find out, more and more, how little we know.

In Memoriam

"Blessed are the dead who die in the Lord."

PORTER

We, the members of the Isle of Wight Christian Church, wish to pay tribute and respect to the memory of our loyal and devoted member, Mr. James Francis Porter, who passed away at the age of 50 on April 4, 1958.

In memory of Mr. Porter, the church adopts the following resolutions:

That we bow to the will of Him who doeth all things well.

That we express our grateful appreciation for his helpfulness and for the service rendered the church, especially for the many years that he served as a trustee and treasurer.

That we express our deep sense of loss and extend our heartfelt sympathy to the members of his family and ask God's richest blessings be upon them.

Mrs. H. M. Wilson
Mrs. W. J. Darden
Mrs. J. F. Chapman
Committee

ROBERTS

We, the members of the Isle of Wight Christian Church, wish to pay tribute to the memory of our loyal and devoted member, who passed away at the age of 67 years on May 28, 1958, Mr. John Monroe Roberts.

In memory of Mr. Roberts, the church adopts the following resolutions:

That we bow in humble submission to the will of our Heavenly Father.

That we express our grateful appreciation for his helpfulness and for the service rendered to the church, especially for the long and many years that he served faithfully as a deacon.

That we express our deep sense of loss and extend our heartfelt sympathy to the members of his family and ask God's richest blessing be upon them.

Mrs. H. M. Wilson
Mrs. W. J. Darden
Mrs. J. F. Chapman
Committee

Christian Enlistment Clinics

(Every Member Canvass Helps)

WHEN AND WHERE THE CLINICS WILL BE HELD*

Wednesday, September 3 — Rosemont Church, South Norfolk, Va.	7.30 P. M.
Thursday, September 4 — Bethlehem (Nans.), RFD, Suffolk, Va.	7:30 P. M.
Friday, September 5 — Bethlehem (NCVA), RFD, Elon College, N. C.	7:30 P. M.
Sunday, September 7 — Center Church, South Boston, Virginia	3:00 P. M.
Sunday, September 7 — New Lebanon (NCVA), RFD, Reidsville, N. C.	8:00 P. M.
Monday, September 8 — Pleasant Ridge (WNC), RFD, Ramseur, N. C.	7:30 P. M.
Tuesday, September 9 — Seagrove Church, Seagrove, N. C.	7:30 P. M.
Wednesday, September 10 — Sanford Church, Sanford, N. C.	7:30 P. M.
Thursday, September 11 — Auburn Christian Church, Auburn, N. C.	7:30 P. M.
Friday, September 12 — Youngsville Church, Youngsville, N. C.	7:30 P. M.

*Note — The churches have been grouped into areas or districts. See the clinic suggested for your church on page 12 of the issue of THE CHRISTIAN SUN for August 12. If your church cannot be represented at the clinic suggested, plan to attend some other one nearby.

PURPOSE

To give helpful Christian Stewardship inspiration.
To share information on Conference Apportionments.
To give help for planning a successful Every Member Canvass in your church.

WHO SHOULD ATTEND THE CLINIC FROM YOUR CHURCH

The following persons **from each Church** should attend the Clinic suggested in the list of places and dates for your church:

The Pastor, Chairman of Finance Committee, Chairman of Board of Deacons, Chairman of Board of Trustees, Church Secretary, Church Treasurers, Sunday School Superintendent, President of Women's Fellowship, and others are cordially invited.

PROGRAM FOR THE CLINICS

The program for the clinics will last only one hour and a half and will include the following helpful items:

1. Brief Worship Service.
2. Address — "Principles of Christian Stewardship" — Mr. LeRoy Eide.
3. Presentation of the Apportionment Formula and Tables for next year.
4. Planning for your Every Member Canvass — directed by Mr. Eide.
5. Questions and Answers — General Discussion.
6. Benediction.

LEADERSHIP FOR THE CLINICS

Helpful materials will be on hand for inspection.
Mr. LeRoy Eide, Missions Council, New York, who will be present for all Clinics except September 12;
Convention Stewardship Chairman, Rev. Joe A. French;
Conference Apportionment Committee Chairmen: EVA — Mr. J. Letcher Eley, ENC — Mr. Glendon Johnson, WNC — Mr. Hubert A. Beane, NCVA — Rev. Weldon T. Madren;
Conference Stewardship Committee Chairmen: EVA — Rev. Joe A. French, ENC — Rev. R. E. Tally, WNC — Mr. Hubert A. Beane, NCVA — Rev. Weldon T. Madren;
Superintendent William T. Scott, Associate Superintendent Melvin Dollar, Conference President, and others.

LET EVERY CHURCH BE REPRESENTED AT A CLINIC

The Christian Sun

VOLUME 110 SEPTEMBER 2, 1958 NUMBER 34

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

150th ANNIVERSARY OF

THE HERALD OF

GOSPEL LIBERTY

A word fitly spoken (or
vritten) is like apples of gold
n pictures of silver.
Proverbs 25:11

Organ of the Southern Con-
ention of Congregational
hristian Churches.
Editorial and Publication
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Subscription office:
lon College, North Carolina.

THE NORTHVIEW CONGREGATION

"In the Fall of 1957, Rev. Bill Simmons and I answered the call for help from a group of interested people in the NORTHVIEW COMMUNITY of Sanford, N. C. Since then we have conducted worship services for them twice each month. With no suitable building in the community we have had services in homes — filling them to capacity with close to fifty persons present for each meeting.

A new Women's Fellowship has just been organized. The people are friendly, cooperative and most anxious to begin their church building. They are willing to sacrifice but obviously they need help. The North Carolina Church Builders' Club will mean the difference in life or death for this new church. You who contribute will share the joy I have felt during the past year in helping a new church come into being." MAX VESTAL

Here And There Among The Churches

Youth Federation of Southern Pines, which meets with different churches, met with our Church of Wide Fellowship August 17 and with the Methodist church August 24.

Last reminder for the **Ministers' Wives' Retreat** to be held at Moonelon next week — Tuesday afternoon through Thursday noon. A fine program has been planned, which includes information, inspiration, renewal of spirit. **Churches:** Why not make it possible for your minister's wife to go by paying the six dollar fee?

NOTICE

The Committee on Home Missions of the Eastern Virginia Conference will meet at the Suffolk Christian Church, Sunday afternoon, September 14, at 3:00. Any churches in the conference having business with this committee are invited to have representatives present at that time.

W. B. Williams, Chairman

Haw River School of Missions will be held in our church this year with the Episcopal and Methodist churches participating. Members of other Congregational Christian churches in the area are invited to share in the classes for primaries, juniors, young people and adults in sessions September 14, 15, 17 (Sunday, Monday, Wednesday) from 7:00-9:00. First series standard leadership training credit will be given to those adults attending two sessions and reading the study books, according to Rev. Henry Harman. Teachers for the adults will be Dr. and Mrs. W. W. Sloan (North American Neighbors) and Douglas Albert (The Middle East).

Burlington, First, Junior and Senior P. F. groups were hosts to the young people's societies of five other downtown churches last Sunday evening. This marks the beginning of the fall season for our groups. Mrs. A. D. Cobb, Jr., and Mrs. Wayne Taylor will be advisors for the seniors, Mrs. John Williams for the intermediates, and Mrs. Jule Terrell for the Junior Missionary Society which begins its meetings in October.

We have heard that two from Newport News, Donald Taylor, Sunday school superintendent, and Mrs. W. B. Williams, and four from South Norfolk, Mrs. Pearl Robinson, Miss Frances Newman, Ellsworth Morris and Mr. W. C. "Pete" Chappell, attended the **National Conference on Christian Education** at Purdue University the week of August 19. Did others attend from the Southern Convention? Please let the editor know about it. First-hand reports from some who attended would also be appreciated.

From the **South Norfolk** church bulletin: We want to take this opportunity to thank **Miss Frances Newman** for the fine piece of work she has done for our Senior group of the Youth Fellowship during her brief stay with us this summer; for her help with our Daily Vacation Bible School; for her wonderful assistance in the church office, and for her loyal support in all the programs of our church. She has been a most welcome guest in the home of your pastor and his wife. Frances Newman is a lovely Christian character with an humble and sweet spirit, always ready and willing to go where duty calls her, and serve her Christ to the best of her ability.

New officers of local women's groups in the **Reidsville District** are called to meet at the Reidsville church next Sunday afternoon at 2:30 by Mrs. W. E. J. Briggs, chairman. She especially urges that six area chairman from each group be present, in addition to president, vice president, program chairman, and minister's wife.

Mrs. Albert at Reidsville

Sunday, August 17, the Pilgrim Fellowship of the Congregational Christian Church, Reidsville, North Carolina, was honored to have Mrs. Doris Albert of Pakistan as guest for a covered dish supper. Mrs. Albert spoke at the evening worship service. — Bronza Dockery

Mrs. Albert was received in a big way in our church. I went to Moonelon and got her in the afternoon. The young people and their parents had supper with her at the church, then she spoke to the P. F. group. At 7:30 our church was filled and she spoke over the radio for the first time. She brought a wonderful message and is a very lovely person. We all enjoyed her very much. — Daisy Briggs

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REIDSVILLE PEOPLE HONORED

Bronza Dockery, Reporter

On Tuesday, August 12, the ladies of the Women's Fellowship of Reidsville held their quarterly conference. For part of the program Life Memberships were presented to the following people: Mrs. Nettie Allison, Mrs. Maude Burgess, Mrs. Kemp Smith, Miss Kate Sartin and Mr. Clifton Hall. Two Memorials were presented to the families of Mrs. Mamie Andrews and Miss Jane McCauley.

Volume 110 Number 34

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Summer Activities At Franklin

Harvey Lankford, Jr., Reporter

With the coming of summer, things in Franklin do slow down but never to a standstill.

On June 24 the members of the Pilgrim Fellowship of Franklin were hosts to a youth group headed by the Reverend John Truitt, Jr., from New Jersey. Twelve young people and four councilors were our guests. A few came from the Hunterdale church. The fun began at the home of Mrs. J. Irving Beale where the group numbering fifty-four went for a swim in Mrs. Beale's pool. This fun was followed by a delicious picnic supper and a sing and worship service at which time our pastor brought the message. Our guests then were settled in our homes and later taken to the Teen-Age Club for a night of dancing. Our New Jersey guests left the next morning, we hope with a happy memory of Franklin and southern hospitality. Of this we are sure — it was good to have had them.

The annual Sunday School picnic, too, was a happy time, held this year at the country club. Many came and all enjoyed the fellowship. There were games for the little ones, contests for the ladies and men and champion horse shoe pitching for the men. Supper was served at 6:30 and all who came left tired but happy over the Christian fellowship. This picnic was held July 30.

On August 6, the Men's Bible Class were once again the guests of Dr. and Mrs. Darden Jones at their Virginia Beach cottage. Our pastor and his wife, Jerry, who were guests at the cottage for the week, acted as co-hosts. Forty-three came for a swim, followed by horse-shoes and a delicious supper. Here again all who came left happy with our fellowship, with a great big vote of thanks to Darden and Sara for the open door of their home and the love and friendship within.

Our pastor, Rev. Tucker G. Humphries, is an incurable optimist, but even he has expected some slump in our summer congregations. However, Franklin has surprised even "Tuck," for our summer congregations have filled our church each Sunday.

As Mr. Ellsworth Jones would say, "Things at our Franklin church are in the middle of the road."

Yes, things at Franklin have slowed down for the summer, but not to a stand-still. Come and visit us and see for yourselves.

Twenty-three college students from our Suffolk church will be enrolled in various colleges this year. Patricia Jones, Clifton Percy Saunders, Jr., Faye Gordon and Aubrey Morgan are scheduled to attend Elon College.

Bailey's Grove church, Asheboro, will observe **Homecoming** on the fourth Sunday in September, with morning and afternoon services and "dinner on the grounds." Special singers are invited to attend and share in the program. Friends and former members are invited for the day, according to Eli Cole.

Dr. G. O. Lankford has returned home after surgery in the County Hospital and reports good progress, according to an item in **The Christian Reporter**, First Church, Burlington.

Congratulations to Rev. and Mrs. John Q. Pugh of Route 1, Asheboro, on the birth of a son, on August 21. Mr. Pugh is a retired minister of the Western North Carolina Conference.

A new Women's Fellowship was organized at Seagrove August 21 with ten charter members. Mrs. Monroe Combs is the president of this new group. Mrs. Winfred Bray, district chairman, and Mrs. I. L. McDowell, assistant chairman, were present for the organizational meeting planned by the minister's wife, Mrs. L. M. Presnell.

First ministers' meetings for the fall: N. C. and Virginia Conference ministers meet next Monday, September 8, at Elon College at 10:30 a.m., according to announcement by Weldon Madren, secretary; Western N. C. Conference ministers meet the same afternoon at 3:00 at Asheboro, according to William Joyner, secretary. Mr. LeRoy Eide will be the guest speaker at the meetings.

In 1650, there were so many types of money in circulation that Virginia found it necessary to set a code of values, translating everything into terms of English money.

MINISTERS' WIVES' RETREAT MOONELON

SEPTEMBER 9, 10, 11

Tuesday, September 9

2:30 Registration and Get Acquainted
3:30 Hat making — Margorie Stuckey
Rug hooking; china painting, ceramic demonstrations — Mrs. H. S. Hardcastle
5;30 Vespers — Catherine Andes
6:00 Dinner
7:00 Social Hour, games by Mrs. Hank Harmon

Wednesday, September 10

8:00 Breakfast
Devotions
9:30 "Keeping Parsonage Family Together" — Mrs. D. W. Shepherd
10:30 Hobby and Handcraft demonstrations — Mrs. H. S. Hardcastle
12:00 Lunch
3:00 "Art of Conversation" — Mrs. Rudy Fonville
Buzz Sessions
4:30 Hat-making and handcraft — Mrs. Stuckey, Mrs. Hardcastle
6:00 Dinner
7:00 "Social Graces" and the minister's wife's devotions

Thursday, September 11

8:00 Breakfast
Devotions
9:30 Hobby and Handcraft
10:30 Closing service
12:00 Lunch
Adjournment

VALLEY STEWARDSHIP CLINIC

There will be a Stewardship and Every Member Canvass Clinic for the Valley Conference of Congregational Christian Churches at Bethlehem church, Tenth Legion, Virginia, Thursday, September 25 at 7:30 P. M.

The Program will include an address on the principles of stewardship, suggestions for preparation of a church budget and an every member canvass. The apportionment formula and tables will also be explained. All officers of the church are urged to attend.

The leaders for this Clinic will include Superintendent Wm. T. Scott, Associate Superintendent Melvin Dollar and Secretary of Christian Education Robert E. Knowles. It is hoped that every church in the Valley will be represented at this Clinic.

Religious Journalism An Anniversary

On four inside pages is reprinted the first issue of **The Herald of Gospel Liberty**. The date of that paper was September 1, 1808, which means that 150 years have passed since then.

Members of the former Christian Church, part of the present Congregational Christian fellowship, are proud of the fact that **The Herald of Gospel Liberty** was started by that denomination, which at the time was only fourteen years of age, and that it has continued all these years to herald the Gospel of liberty. After the merger of Congregational and Christian churches the paper was merged with **The Congregationalist** and called **Advance.**

This writer was most familiar with The Herald when it was edited by Alvah Martin Kerr, an eloquent writer, a superb editor, and a superlative Christian It was a joy to receive and read the paper week after week.

Historians differ concerning the oldest religious newspaper in continuous existence. **The Missionary Herald** began four years earlier than **The Herald of Gospel Liberty**, but it was a promotional paper for a mission board rather than a denominational newspaper or journal. Why the church had gone that long without religious journalism has not been adequately explained, or why the matter should have become so important so early in the history of the Christian Church is not written in the record. However, it appears to be a fact that the people who started the Christian Church had ideas that took fire in the minds of other denominations. A Church called Christian only was something new in the earth. There were Methodists, Baptists, Presbyterians, and many other groups, but Rice Haggard, James O'Kelly and those associated with them in the South, and New England, were content to be called Christian. They believed that the purpose of the Church would be fulfilled when all people became Christian — just Christian. To make known their message they began to use the printed page. To train their youth they established Antioch College in Yellow Springs, Ohio, where both men and women could study on equal basis — the first coeducational college of that type.

Beginning in October there will be a new magazine for the United Church of Christ. It will be called **The United Church Herald**, and one of the forebears of that paper will be **The Herald of Gospel Liberty** with its continuous history dating back to September 1, 1808, a pioneer in religious journalism. The new magazine will be co-edited by Vance McCracken of **Advance** and Theodore C. Broun of **The Messenger.** Readers of our denominational papers are eagerly awaiting the appearance of this new forty-page magazine that will be the product of the thinking of many people and under the skillful direction of these distinguished editors who for many years have been giving their separate denominations unexcelled religious journals.

The Christian Church part of the United Church is pleased to present its historic **Herald of Gospel Liberty** as a sort of harbinger of what may be expected in the new journal. And may the good Lord help the editors to bring to flower that which was begun a hundred and fifty years ago in Portsmouth, New Hampshire.

Labor Day

Labor has been the portion for men and women since our forebears cultivated in the Garden of Eden. By the sweat of the brow men are to earn their living. Through this process of endeavor people reach maturity, learn the values of life, and come to stand before a gracious God with thanksgiving. To work is no disgrace, but to live without it is to be different from both the Lord Jesus and the God whom he called Father, for he said: "My Father worked until now, and now I work."

Organized labor is now a commodity which can be bought and sold. There is both a good and a bad sense in which this is true. Industry can report to a local labor union that so many people are needed for a certain type of work, or that so much labor is needed, and the union can deliver the labor at an agreed price. This is a convenience to the employer and the people who render the service. Unfortunately there appears to be another side to this labor business. Union leaders and racketeers sometimes sell the others down the river; they take the lion's share of the union's money for themselves. This story is currently being revealed in Congressional investigations, and it is pathetic.

Younger people can scarcely understand the changes that have come to the laborers within the last fifty years. Two millionaires have just been nominated by their respective political parties for governor of New York. They didn't earn their millions, but inherited them from father and grandfather, men who got their money from railroads and oil wells while multitudes who worked for them lacked the money needed for food, shelter, and cultural pursuits. Hours for work, conditions under which labor is performed, the ability to keep a job without being subject to the whim of the boss, and the amount of the take-home pay are so entirely different today from what they were half a century ago that millions of laborers will vote for millionaires for office with an assurance that even laborers will get a fair deal by the sons of those who "skinned" their fathers.

If preaching were proper on these pages it should be said that laborers should be exceedingly grateful for the progress that has been made, that organized labor should put forth greater effort to see that adequate accomplishment is given for the pay which is received, that thieves and thugs should never be permitted to hold office in labor organizations, that those who hire laborers should gladly and promptly pay adequate wages for services performed, and that purchasers should be willing to pay enough for products so those who make them can get adequate wages. Of course there are other preachments, and they will be given when these things are done.

Back To School

Ding, dong, ding dong, the bells are ringing, the children are marching, the schools are opening, America is going back to school. Another nine months of study, fun, progress is in store for millions whose minds are open for new truth. Reasons are abundant for study, teaching, learning to take precedence over all other things that are related to school. It is the hope of this paper that this will be a year of real progress for all who share in the educational process.

FROM THE SOCIAL ACTION COMMITTEE —

Christian Concern

Gaylord B. Noyce, Chairman

"A CHRISTIAN IN THE JURY"

The toll of death on our nation's highways is rightly played up in the papers on a level with casualties in wartime. The loss of American lives is as great, the suffering of families, and the Christian's concern that he know the facts and act in whatever way he can to eradicate the particular evil.

Law enforcement officers have iron clad proof for their rule-of-thumb that strict enforcement of the law cuts down accidents and death. They find themselves stopped short time and time again, however, by kindly, well-meaning people on the juries or occasionally on the bench who let pass some offense of speeding or drunken driving for which the law feels there should be strict punishment. "He's a nice guy," the reasoning runs, or "He needs his driver's license for his work," or "Shouldn't he be forgiven this one more time?"

Justice in these cases appears to a sentimental person to go against Christian charity. But Christian love is a sturdy thing, and must look out for the potential victims of a reckless driver. Therefore, love includes justice, and means that when you and I next serve on the jury, we act as Christians when we refuse to wink at violations. It means too that we must and can be grateful for the law which may even bring us to court to pay a fine.

Christian Social Action in your town may have a job to do in bettering Traffic Law Enforcement.

"Think On These Things" . . .

By Thomas H. Britton

"Nothing is void of God; He Himself fills His work."

So wrote Seneca, the great Roman Stoic philosopher who lived during the first century, A. D. In a very few words he stated his conviction concerning the immanence of God, the presence of the Creator in all of his creation.

The same idea had been expressed earlier and in more eloquent language by the ancient Hebrew poet who wrote the 139th Psalm. Using one of the characteristic forms of Hebrew poetry, he first asked a question: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" Then he supplied the answer: "If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

The realization that God is always present with us is, in a sense, a fearful thought. And yet it is also a thought which brings comfort.

It is fearful when we realize that everything we do, everything we say, even everything we think — all are observed and heard and known by God.

"Thou hast searched me, and known me," the psalmist wrote. "Thou knowest my downsitting and mine uprising; thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways." As the old Negro spiritual expresses it, "There's no hiding place" where one can escape the observation of the ever-present God.

But the fear we feel as a result of our knowledge of God's constant presence with us is balanced by our realization that we are never so strong that we can do without God's comfort and strength. We always need God, and God is always near.

We ought to know that when we do evil things, God is present; and he knows our sins .But we also need to know that when we seek his strength to resist temptation, God is at hand to supply that strength. And even when we fail to seek his help and in our weakness we do the things we should not do, God is still near us, ready to forgive when we turn to him in penitence and contrition.

The story is told of a little girl who saw some words which were written by a skeptic: "God is nowhere." And she misread them: "God is now here."

"Nothing is void of God; He Himself fills His work."

About * * *

HANDS

No man can feel himself alone
The while he bravely stands
Between the best friends ever known
His two, good honest hands.

— Nixon Waterman

The history of the United States could well be classed as an epic of hands.

It was skilled hands of men now forgotten who made the Mayflower — hands that unwittingly shaped a sign and symbol for a new era in the world.

It was patient hands that made flintlock muskets, constructed log houses, and were frostbitten and bleeding at Valley Forge, that fashioned the destiny of a free and independent nation — now the greatest and most powerful nation of all.

It was sinewy hands that built schools, churches, constructed boats, and built roads that the new nation might make progress in spiritual and material ways.

Hands bathed in sweat cleared the wilderness and cultivated farms to make this the greatest food-producing country. And it is hands behind plow, tractor, and reaper that make it possible for this nation to help satisfy hunger in almost every land.

With hands the people of the United States have produced weapons to defend their great country and its ideals and institutions. With their hands they buried their war dead in this and other lands, but have never held out hands to seek material recompense.

The people of the United States figuratively stretch their hands across the seas, beckoning to other nations for lasting peace and petitioning them for fairness to mankind everywhere.

We are a people of uplifted hands, not as a sign of surrender, but as a symbol that we are free because hands of our forebears made us so. In honor of them, and as a dedication to future generations, let our hands remain lifted . . . and high.

C. B. Riddle

Some people, instead of looking up and thanking God for their many blessings, seem to say by their attitude, "Have you got any more?"

Summer Conference Of Laymen And Women

La Foret, Col., August 14 — With a record breaking 116 persons in attendance, the only annual joint laymen's and women's conference of the United Church of Christ opened here on Sunday, August 10, a dozen miles northwest of the bustling resort community of Colorado Springs, Colorado. It ends Saturday, August 16.

Attendance was evenly divided between members of the Congregational Christian and Evangelical and Reformed Churches, and the sexes also were evenly represented.

The conference keynote was sounded Sunday evening, August 10, by Lucille D. Frost, co-dean, in these words:

"This unique camp provides more than just a picturesque setting for a week away from our normal everyday activities. It provides more than just an opportunity for several score lay leaders of two great Protestant denominations to experience a compatible fellowship.

"More significantly, it will help us all to find our rightful places in the total church program; to become better church members and better citizens; to appreciate more than ever perhaps that church-manship neither begins nor ends on the steps of our own local houses of worship."

Miss Frost, of Chicago, is associate secretary of the National Women's Fellowship of the Congregational Christian Churches. Her co-dean is William E. Peterson, St. Louis, director of the Congregational Christian National Laymen's Fellowship.

Workshops in "Counseling," "Our Christian World Mission," "Social Action" and "Churchmanship" highlighted the morning programs following hour-long Bible study discussion periods led by Dr. Robert V. Moss, Jr., president of the E & R Theological Seminary at Lancaster, Pa.

Workshop leaders included the Reverend Robert T. Tinker, Chicago, first vice president of the Chicago Theological Seminary; Rev. Dr. David M. Stowe, Boston educational secretary of the American Board of Commissioners for Foreign Missions; Mrs. Frank Havice, national Chairman of the Department of Social Action, National Women's Fellowship, and Miss Frances Kapitzky, president of the Evangelical and Reformed Women's Guild.

Daily interest group sessions included such subjects as hymnody, sketching, creative writing, public speaking, religious drama and recreational leadership.

Their respective leaders were Mrs. George E. Stickney of Billings, Montana, Black, Denver; Mr. and Mrs. Charles W. Pine, Phoenix, Ariz., Mr. Peterson, Mrs. J. Robert Hammond, Denver and Miss Frost.

"Nationalness' of the conference was underscored by the home addresses of the participants. They ranged from Massachusetts to California, and from Minnesota to Texas.

Recreational periods, group singing, evening vespers and impromptu discussions throughout the day enabled virtually everyone to participate actively in some phase of the overall program.

Shoishi Oshimo from Japan and Clifford W. Othen of Cardiff, Wales were over overseas guests of the conference. Mr. Oshimo is now studying at Chicago Theological Seminary.

"A stunt night" involving all delegates featured Friday evening's program. The conference concluded Saturday morning with communion service held at the Benus-Taylor pine-ringed adobe chapel on the 300-acre camp site.

Scientists say that no animal or bird of economic importance has been demesticated since the time of Christ. Among the creatures that have been tamed for man's use are the elephant, camel, cattle, sheep, horse, goat, cat and goose.

Weathercock Or Cross On Church Steeples?

Thomas H. Franks

Here and there over the United States, weathercocks are seen at the tops of church steeples, as well as on farm buildings. On a barnyard building, a weathercock is partly for decoration, but is mainly to show the direction of the wind, which is a matter of importance to farmers.

But why put a metal king of the barnyard on a church steeple? Is it for the purpose of showing the direction of the wind? An arrow would do that, and is sometimes used on church steeples.

Does the cock on a church steeple have any symbolic meaning? If so, what? Does it have any reference to the Apostle Peter? If so, why select the one event in his colorful life which shows him at his worst?

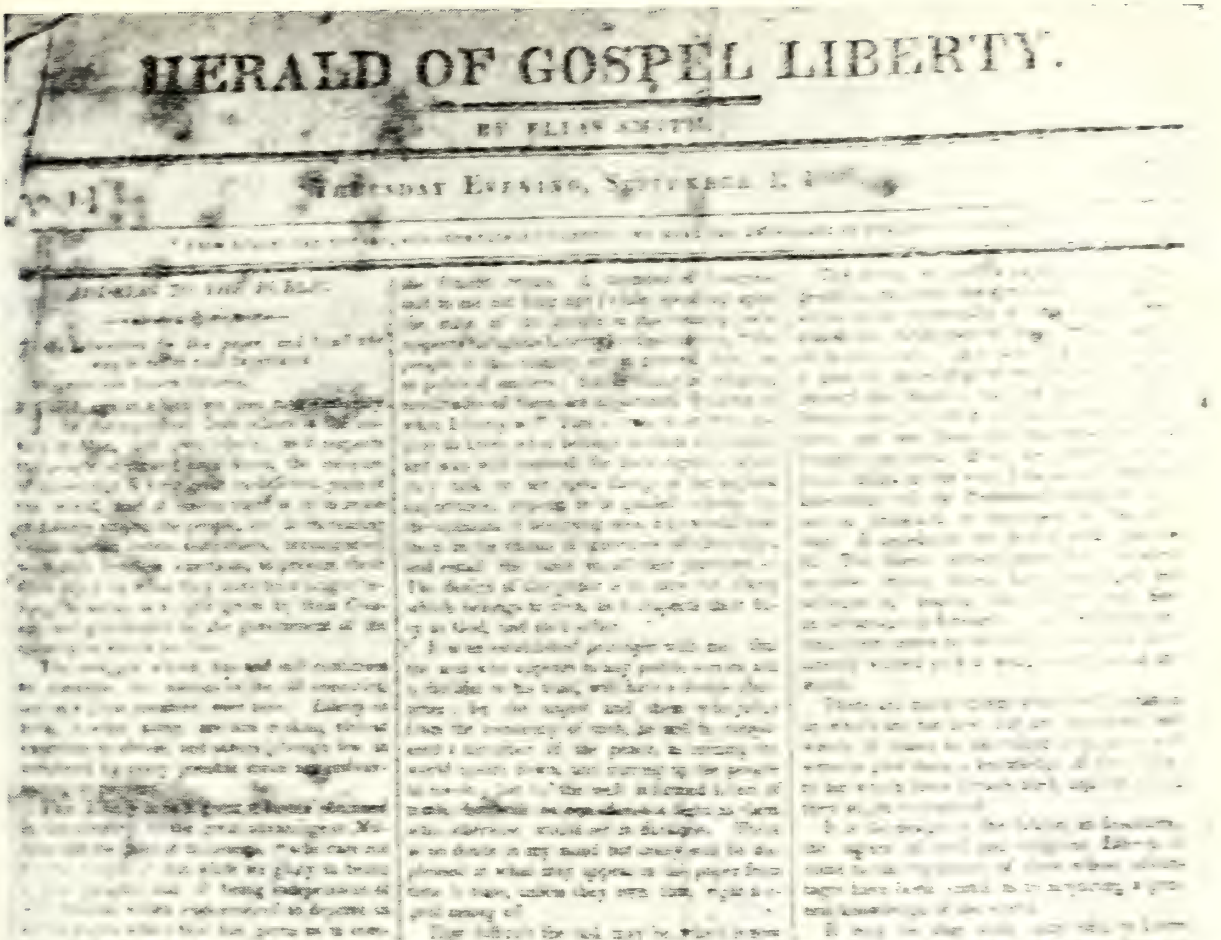
Christ Church (Episcopalian) in Raleigh, North Carolina, has a weathercock at the top of its steeple. After wondering for years and years why the cock instead of the cross, I wrote Rev. Stephen C. Walke, Rector, about the matter. His interesting answer was as follows:

"The cock on Christ Church Steeple is a replica of many in England and is a reminder to us of St. Peter's denial and of our own denial of the Lord Christ. The cock is also a symbol as you know of a wakening reminder and of the five wise virgins. 'Behold the bridegroom cometh.' There is, of course, a cross on the church itself."

Now that triple symbol is certainly something worth while. It is a simple but very pointed challenge.

However, the cross is the symbol of the trial (including Peter's denial), the crucifixion and the resurrection of the Lord Christ. The cross is the one most fitting symbol of the central fact of Christianity, the fact without which it would be just another religion.

Until recent years, most churches of Protestant denominations — at least in the South — have seldom used the cross on their steeples or elsewhere on their churches. For instance, prior to 1957 the three largest churches in Hendersonville, North Carolina did not have a cross on their steeples or towers. But the First Baptist Church and the First Presbyterian Church have crosses on the steeples of their new churches. The First Methodist Church has a cross on the steeple of a new memorial chapel. The comparatively new Congregational Church has a cross on the front of the church.



HERALD OF GOSPEL LIBERTY.

BY ELIAS SMITH.

First page of the first issue of the first religious newspaper—

Barons, Baronets, and dubbings of Knights, embassies, funeral processions, declarations of war, proclamations of peace, &c. to record and blazon the arms of the nobility and gentry; and to regulate any abuses therein through the English dominions, under the authority of the earl Marshal, to whom they are subservient." As this is the meaning of an Herald and as many such things ought now to be attended to. I see a great propriety in the name. The origin of Herald is very ancient.

Stentor, is represented by *Homer,* as Herald of the *Greeks,* who had a voice louder than *fifty men* together. O may the voice of real liberty be heard above all the opposite sounds which can be made by tyrant Kings, and priests!

LIBERTY. NO. I.

IT was mentioned in the proposal, that a description would be given of the nature of civil and religious Liberty. These stand in connection with each other, and one cannot be enjoyed without the other. Where men are deprived of civil Liberty, they never enjoy the other.

LIBERTY, means a state of freedom, in opposition to slavery or restraint, and may be considered as either *natural, civil,* or *religious.*

The absolute rights of man, considered as a *free agent,* endowed with discernment to know good from evil, and with powers of choosing those measures which appear to him to be most desirable, are usually summed up in one genaral appellation, and denominated, the *natural liberty of mankind.*

This *natural liberty,* consists properly, in a power of acting as one thinks fit, without any restraint or controul, unless by the law of nature; being a right inherent in us by *birth,* and one of the gifts of God to man at his creation, when he endowed him with the faculty of *free-will.* But every man, when he enters into society, gives up a part of his natural liberty, as a price of so valuable a purchase; and, in consideration of receiving the advantages of mutual commerce, obliges himself to conform to those laws which the community has tho't proper to establish. This species of legal obedience and conformity, is infinitely more desirable than that wild and savage liberty which is sacrificed to obtain it. No man, that considers a moment, would wish to retain the absolute and uncontrouled power of doing whatever he pleases; the consequence of which is, that all other men would have the same power; in this way there would be no security to individuals, in any of the enjoyments of life."

Political or *civil Liberty,* which is that of a member of society, is no other than natural liberty, so far, restrained by laws (and no further) as is needful and expedient for the general good of the whole. Hence the law which restrains a man from injuring his fellow citizen, increases the civil liberty of mankind. Every causeless restraint of the will of a subject, whether done by one or more is *tyranny,* and every law concerning things indifferent, is a law destructive of LIBERTY. How many such laws are there to be found in the history of nations? To mention a few may suffice.

In the ninth and tenth centuries, the greatest princes in France were wooden shoes, with long points to them. The Clergy who ruled. being highly offended, declaimed against the long pointed shoes with great vehemence.—The points however continued to increase, till, in the reign of Richard 2d. they were of so enormous a length, that they were tied to the knees with chains, sometimes of gold, sometimes of silver. At one time the upper part of the shoes were in imitation of a church window. The long pointed shoes were called *crackowes,* and continued in fashion for three centuries in spite of the *bulls of popes,* the *decrees of councils,* and the declarations of the *clergy.* At length the Parliament of England interposed by an act, A. D. 1463, prohibiting the use of shoes or boots with pikes exceeding two inches in length, and prohibited all shoemaker's from making shoes or boots with longer pikes under severe penalties. This was not sufficient; it was necessary to denounce the dreadful sentence of *excommunication* against all who wore shoes or boots with points longer than two inches.

What folly stands in connection with such tyrannical laws as these! This is like many of the clerical laws of ancient times.

Once in *France* potatoes were forbidden as an article of food. Once in Connecticut a fine of six pence was laid on every man who should smoak tobacco within so many rods or miles of any house.

Such laws as these, are now almost out of date in this country.

RELIGIOUS LIBERTY, signifies a freedom to believe in God, and to obey him according to the manifestation which he has made to man, in his works, in the scriptures, and by the spirit of truth, the *manifestations* of which is given to every man to profit withal.

Every kind of human law respecting religion, is inconsistent with real *Religious Liberty,* and the interference of the magistrate in matters of Religion, is the same as though they should make laws to bind us to our food, manner of preparing it, how and when it should be eaten, &c. The operations of the mind, are not, cannot be subject to the laws of men, no more than the light of the sun, the rain, wind, or seasons of the year can be under their controul.

Liberty, either civil, or religious, has respect to something more than the name of liberty. Real liberty respects the rights of mankind in general, and this subject cannot be well understood, unless the rights of men are understood; this shall be the subject of the next number.

RELIGIOUS INTELLIGENCE.

Revival of Religion—and reformation in Kentucky.

Within seven years past, there has been the greatest out-pouring of the spirit of God, in Kentucky, Tennesee, and the adjacent parts, ever known since the settlement of North-America. It has extended not only to the conversion of Atheists, Deists, and men of wretche characters, of every rank, from the highest t to the lowest: but it has produced a reformation in those who had formerly professed religion under the fashionable party names now contended for in the world.

It is our design in future numbers, to giv the readers an account of the beginning a progress of the revival, and, the view those reformed ministers and churches have of the church of Christ, as described in the new testament.

Those men have agreed to give up all th party names and rules made by men, an to name the name of Christ, and walk b his rule, which is the New Testament. [illegible] Presbyterians of Springfield have dissolved [illegible] Presbyterian body, and have given an accou of it to the public in the following singul curious *will;* called, "The last will and te tament of

SPRINGFIELD PRESBYTERY."

The *Presbytery* of *Springfield,* sitting at [illegible] ridge, in the county of Bourbon, being throu a gracious Providence, in more than ordina bodily health, growing in strength and [illegible] daily, in perfect soundness and composur mind; but knowing that it is appointed for delegated bodies once to die and consider that the life of every such body is very un tain, do make and ordain this our Last [illegible] and Testament, in manner and form fol ing, viz:

Imprimis. We *will* that this body [illegible] dissolved, and sink into union with the body Christ at large: for there is but one bod and one spirit, even as we are called in [illegible] hope of our calling.

Item. We *will,* that our name of distinc with its *Reverend* title, be forgotten, that [illegible] be but one Lord over God's heritage, an name one.

Item. We *will,* that [illegible] of m laws for the government [illegible] church, an ecuting them by delegated [illegible], fo cease; that the people may [illegible] free co to the Bible, and adopt [illegible] *of the* [illegible] *of life* [illegible] *Jesus.*

Item. We *will,* that candidates for the [illegible] pel ministry henceforth [illegible] the holy [illegible] tures with fervent [illegible] and obtain l from God to [illegible] Gospel, *the Holy Ghost* [illegible] *from heaven,* w any mixture of philosophy, vain deceit, tion, of men, the rudiments of the world. And let none henceforth take *this honor to himself, but he that is called of God, as was Aaron.*

Item. We *will*, that the church of Christ assume her native right of internal government—try her candidates for the ministry, as to their soundness in the faith, acquaintance with experimental religion, gravity and aptness to teach; and admit no other proof of their authority, but Christ speaking in them. We *will* that the church of Christ look up to the Lord of the harvest to send forth labourers into his harvest; and that she resume her primitive right of trying those *who say they are Apostles, and are not.*

Item. We *will*, that each particular church, as a body, actuated by the same spirit, chuse her own preacher, and support him by a free will offering without written *call* or *subscription*—admit members—remove offences; and never henceforth *delegate* her right of government to any man or set of men whatever.

Item. We *will*, that the people henceforth take the Bible as the only sure guide to heaven; and as many as are offended with other books, which stand in competion with it, may cast them into the fire if they chuse: for it is better to enter into life having one book, than having many to be cast into hell.

Item. We *will*, that preachers and people, cultivate a spirit of mutual forbearance, pray more and dispute less; and while they behold the signs of the times, look up and confidently expect that redemption draweth nigh.

Item. We *will*, that our weak brethren, who may have been wishing to make the Presbytery of Spring-field their king, and wot not what is now become of it, betake themselves to the rock of ages, and follow Jesus for the future.

Item. We *will*, that the Synod of Kentucky examine every member, who may be *suspected* of having departed from the Confession of faith, and suspend every such suspected heretic immediately; in order that the oppressed may go free, and taste the sweets of Gospel liberty.

Item. We *will*, that Ja———, the author of two letters lately published in Lexington, be encouraged in his zeal to dessroy *partyism.* We *will* moreover, that our past conduct be examined into by all who may have correct information; but let foreigners beware of speaking evil of things which they know not.

Item. Finally we *will*, that all our *sister be*[illegible] read their Bibles carefully, that they may see their fate there determined, and prepare for death before it is too late.

Springfield Presbytery,
June 28th, 1804. } (L. S.)

ROBERT MARSHALL,
JOHN DUNLAVY,
RICHARD M'NEMAR,
B. W. STONE,
JOHN THOMPSON,
DAVID PURVIANCE. } *Witnesses.*

State of Religion in Portsmouth, and the towns in the vicinity.

Since last March to the present time, God has visited us with his Spirit in a remarkable manner. In Portsmouth and Newington, about one hundred, have been baptized within a few months, who now walk in love. Elder S. has baptized 127 within four months, chiefly in Portsmouth and within a few miles. The attention has been great in Newington—Ten have beeen baptized there latelely. Several in Kittery, some in York—About twenty in Berwick,—In Greenland there is a good work, four have of late been baptized—In Newmarthe work is increasing; several of late have been set at liberty to rejoice in God. There is some revival in Durham, and a great attention to hear the word in Dover. In Hampton and Kensington, the door is open for preaching. In Salisbury, about twenty have been baptized within a few months; some in Rye begin to ask *"what shall I do to be saved?"* Finally, the attention to hear the word in this part, exceeds what ever was before.

We have had field-meetings one week, five days out of seven, and a blessing has attended every meeting. Some of our brethren are now on their way preaching to the people in the fields, and calling on men to repent.

It is the design of the Editor to give a more particular account of the work hereafter. This must suffice for the present.

* * *

Extract of a Letter from a preacher of the Gospel, to the Editor, dated Cambden June 20, 1808.

DEAR BROTHER,

"I have seen much of the glory of God, since I saw you. I have baptized 170, within a short time. In *Lincolnville, Hope, Cambden,* and *Thomaston,* the work has been glorious.—Upwards of one hundred in each of these towns, have professed to believe in the Lord Jesus Christ, since last spring, and the work is now spreading marvelously. The Lord is working; Satan is roaring? wicked men are opposing; and the *calvinists* exceed them all. May God have mercy on such ministers as are found fighting against the work of God, when it does not come in their own way!

I desire to be remembered to my dear brethren in Portsmouth, Kittery, Boston, and wherever you see them. I long to see them all, but cannot leave the battle I am now engaged in.

From your brother, and fellow Labourer"

* * *

Extract of a Letter from a minister near New-Bedford, to his friend in Boston, dated July, 1808.

"Time will not permit me to give any particular account of my travels since we parted; but in general it is this;—In my first tour, I baptized 13 persons, and several more in that place since. I expect to baptize to day. At Rochester (great Neck) *ten*, who were baptized, were united together as a church, when I was there last. Br. Easty has baptized four in that place since. The 2d of August, if the Lord will, I expect to be at Br. Rounsevill's; fail not to meet me there, to go with me to Middleborough, and the long plain. We have glorious tidings from Dighton and Rehoboth. I am well informed that Elder Sawyer said, thirty persons of his society, had experienced religion of late, who date their first awakening from the first meeting we had there, besides many more who are saying what shall I do to be saved?

I received a letter from Br. Case yesterday, in which he mentions a general attention among the people. Parents are confessing to their children, and children to their parents.—In one family he mentions, one daughter had been baptized, and five more, sensible of their need of a Saviour. He wrote me to come as soon as possible.

I am your friend and Br. Farewell, &c.

* * *

Extract of a Letter from a Brother in Woodstock (Vt.) dated August 5, 1808.

"DEAR AND BELOVED FRIEND,

We need help from the Lord Jesus by the communications of his servants as frequently as they can gain permission from him, and especially from you.

There is an increase of the good work of the Lord going on in the north part of Woodstock, in Pomphret, Barnard, Bridgwater and Windsor. A goodly number have of late been baptized, both of converts and old professors.—Nine of late were baptized at the place where you baptized sister Davis; *five* of whom were congregationalists. It was supposed that 5 or 6 hundred people attended, of men, women, and children. Notwithstanding the appointment was at 5 o'clock, A.M. I attend through much weakness—the people gathered in Br. M'Kinzie's door-yard, the people were so numerous, and so unexpected, for so short an exercise, that many of the brethren could not come near enough (for the press) to hear the candidates tell what the Lord had done for them. Pray ye therefore the Lord of the harvest that that he would send forth labourers into his harvest, for it is great, and labourers are few.

Opposition in the minds and conduct of many professors of religion is extraordinary. Some Elders and their Brethren have said that we, (meaning you and me and others in our fellowship) are persecutors of those that are established in the faith. This appears to me to be the last resource to turn in that way, in order to put a colour of blame upon our character.

I verily thought our ultimate object was Christ—Union of saints to all who love his appearing,—to follow peace with all men; and holiness, and I mean to think so yet, and shall, until I am better convinced than by their word only.

Dear brother, pray for us, that we may prove what is that good, acceptable, and perfect will of God.

I am your friend and Brother,

* * *

Information from Boston.

A Brother from Boston yesterday, informs us that the Christians there are blessed with the blessings of him who comes down like rain upon the mown grass, and that by experience they find *"the Kings favour is like a cloud of the latter rain."* He mentions that two were baptized there last Lords-day, who with the others are happyly united in the spirit of love. Some have within a few days been baptized in Salem.

The account of the field meetings this week, as far as we have heard, is truly encouraging, on account of the great attention of people to hear the word.

Portsmouth,

* * *

THURSDAY EVENING, SEPEMBER 1, 1808.

* * *

QUARTERLY MEETING.

The Quarterly meeting of the Free-will Baptists was holden at Elder Otis' meeting-house In Barrington, 3d. Wednesday and Thursday in August last.

A large number of brethren from different directions, and a great distance attended. In the public meetings, the preaching was solemn and important ; and in the Conference of the Elders, a good spirit appeared to prevail among them ; and favourable signs of a determination to have Christ their only Lord and LAWGIVER.

* * *

INFORMATION.

Elder Daniel Hix, from Dartmouth is to preach in Boston 2d. Lord's Day in Sept. Monday evening after in Salem. Tuesday in Chebacco. Wednesday at 2 o'clock, in Bradford. Thursday at 2 o'clock, in Haverhill ; at which time a Brother is to be ordained to the work of the ministry.

* * *

A meeting is to be attended at York on Wednesday, Sept. 7th at 2 o'clock, at, or near Samuel Junkins house ; it is expected a Brother will be ordained to the work of the ministry at the time, according to the NEWTESTAMENT.

* * *

ORDINATION.

Ordained in Hampton-falls 6th of July last, EBENEZER LEVET, (member of the Christian Church) according to the simplicity of the NEW-TESTAMENT, in the following manner. After a discourse on the occasion by ELDER SMITH from 2, Cor. iii. 6. the ELDERS present prayed with laying on hands ; afterwards they gave him the right hands of fellowship, according to Acts xiii. 3, Gal. ii. 9. to preach and baptize wherever the door of faith is opened.

POETRY.

REDEEMING LOVE.

HAD I a thousand mouths, a thousand tongues,
A throat of brass and adamantine lungs,
I'd sound redeeming [illegible] through all the earth;
The love that gave me, first and second birth;
I'd tell to all creation's utmost space,
How great his goodness and how rich his grace ;
Till wond'ring nations should his grace adore,
Jehovah's Christ, God-blest forever more.

ANECDOTAL.

THE celebrated *Mr. Robert Robertson,* (a Baptist minister) in England, was much resected on account of his *wit, Learning,* and *Relegion,* and was often in the company of some of the first men in the kingdom. One day, being in company with one of the nobility ; The gentleman put this question to him—"Mr. Robertson, what is the reason that our ministers of the Church of England, preach well for a time after they first begin ; but your ministers of the *Dissenters,* continue to preach well through all their lives?"

I will tell you Sir, (said Mr. Robertson,) and then taking his bible, turned to John, 1. 1. and read *"In the begining was the word, and the word was with God, and the word was God.* Now said he, when your ministers of the Church of England, begin to preach, they read this text as it is, *"The word was with God and the word was God ;"* and while they read so, they preach well. He then laid a *Guinea* on the last word of the verse, *God.* Now (said he) after your ministers have preached a while, a *rich living* is presented to them ; and, instead of, *"The word was God,"* they begin to read, *"And the word was Gold ;"* this spoils their preaching. Our ministers are in general *poor,* and the people being obliged to support *your ministers,* are not able to do much for their own ; this keeps them poor, and as they do not read, *"The word was Gold,"* they read *"The word was God,"* here they are called to look continually ; and *in this way they preach WELL."*

ADVERTISEMENT,

THOSE who hold subscriptions for the HERALD, dated *April* 6 1808, are requested to return them to the EDITOR at Portssmouth *immediately,* by mail or otherwise, in order that the subscribers may receive their papers.

SUBSCRIBERS are requested to notice that one of the *conditions* of the HERALD is *fifty cents* to be paid when the first number is delivered.......This sum is necessary to enable the EDITOR to prosecute the business.

*** *The agents will receive the money.*

SEPTEMBER, 1, [illegible]

THE HERALD OF GOSPEL LIBERTY is published at Portsmouth, N. H. every other Thursday evening

By ELIAS SMITH,

AT HIS HOUSE NEAR JEFFRY-STREET.

TERMS.—One dollar per year, exclusive of postage ; fifty cents to be advanced when the first number is delivered ; the other fifty when twenty-six numbers are delivered.

Those who are accountable for ten, to receive one free.

Fifty-two numbers to make a volume ;—those who subscribe are expected to receive the paper until the volume is completed.

Where there are more than one subscriber in a town, an agent is appointed to receive the subscriptions and the money, and to deliver the papers.

Should any person subscribe in future for the HERALD, who may wish to receive the numbers which may have been published prior to his subscribing, the EDITOR requests information of the same,

If any of the subscribers live in a town where there is no post office ; they are requested to inform the Editor at what office they will have their papers sent.

All interesting communications (post paid) addressed to *Daniel P. Drown Portsmouth,* will be thankfully received and attended to by the EDITOR.

* * *

AGENTS.

Joel Wallingsford, No. 9, Back Street,	*Boston.*
Samuel Andrews	*Salem* (*Mass.*)
William Edwards, 3d.	*Manchester* (*Mass.*
Thomas M. Burnham	*Chebacco* (*Mass*
Benjamin Webster	*Salisbury* (*Mass*
Theo. Loffin, *Northampton* &	*Hampton Falls* (*N.*
Jeremiah Colcord, & David Chapman,	*Newmarket* (*N. H.*)
Joseph Smith	*Berwick* (*Maine*
Samuel Dyer	*Notingham* (*N. H.*
Lewis Marston	*Monmouth* (*Maine*
Samuel Jackson	*Portland* (*Main*
Daniel N. Dole	*Wiscasset* (*Maine*
Moses H. Rollins	*Hallowell* (*Maine*
Norris & Sawyer	*Exeter* (*N. H.*
William Rownsevill & Ebenezer Peirce,	*Freetown* (*Mass*
Obed Kempton	*New-Bedford* (*Ma*
John Cook	*Portsmouth* (*R.*
John Cutts	*Dover* (*N.*
John Burgin, Esq.	*Eastport* (*Main*
Richard Ransom, Jun.	*Woodstock* (*V*

* The papers for Charlestown (MASS,) are at Joel Wallingsford's.

*** *Those persons who are appo[illegible] agents, will be satisfied for [illegible] trouble. Should any be appointed [illegible] cannot attend to it, they will plea[illegible] inform the Editor.*

SEPT. 1

VETERAN E. AND R. MISSIONARY

Predicts Future For India Missions

Dissolution of foreign missionary organizations in favor of independent, indigenous churches in overseas nations, is the greatest accomplishment of the Christian mission, a leading missionary just returned from 44 years of service in India said recently.

Rev. Dr. Theodore C. Seybold, president of the Raipur, India, Mission of the Evangelical and Reformed Church, which carries on evangelistic, educational, medical, agricultural, and literary work in the two large central states of Madhya Pradesh and Orissa, said he rejoices that " as a result of the work of the mission, the church organization has become autonomous and has been a member of the United Church of Northern India since 1938."

"It is far wiser to help the Indian Church to support its own pastorate and build its own church buildings and organizations, than to have Americans do it," said the mission leader who was awarded the Kaiser-i-Hind medal by the Indian government for public service.

Tracing the development of the missionary movement toward integration with the national churches, Dr. Seybold recalled that " in 1913, when I arrived in Raipur, all congregations had missionary pastors, since no nationals were available for this work at that time."

"Today, the picture is reversed," pointed out Dr. Seybold, "with national pastors in charge of congregations, and with an active ministry of lay evangelism in the area."

In addition, the United Church of Northern India is now "itself a sending church, not only a receiving church," Dr. Seybold reported, "having sent two missionaries to Africa."

Dr. Seybold predicted that by 1961, a United Church of Christ of North India will be formed of seven church and mission bodies throughout North India, including the United Church of Northern India. All institutional work now being conducted by the Raipur Mission will be turned over to the new body, he stated.

"The missionaries were only a temporary fixture, after all," the long-time missionary told the Board. "So, after 90 years at work at Raipur, the dream the oldest missionary leaders had in their hearts at the beginning is now being fulfilled."

Christian missionaries will continue to work, but under the national denomination, he explained.

A native of Black Jack, Ill., Wellington, Mo., and Independence, Mo. (high school), Dr. Seybold whose father and both grandfathers were ministers, was educated at Elmhurst (Ill.) College which also awarded him the honorary D. D. degree; Eden Theological Seminary, Webster Groves, Mo., Washington University, St. Louis, where he secured the M. A. in education, and the University of Chicago. He held numerous important religious, educational, and civic posts in India.

Mrs. Seybold, the former Elizabeth Hartman of Harrisburg, is a graduate of Mt. Holyoke College and has the Ph.D. degree from the University of Nebraska in botany and chemistry. She went to India first in 1933 and served as professor of botany at Women's College, Madras, for seven years. She tells of progress being made by women of India, both Christian and non-Christian, and developments of education for girls which the nation is pursuing.

WHEN I ENTER GOD'S HOUSE

Divine service is begun when I enter God's house. Not singing, nor the voice of the minister's prayer, nor the preaching, nor the swelling of the organ's majestic music — these are not the points nor the appurtenances for worship; but God's house is a place of prayer, and the moment I enter the service is begun.

—William A. Quayle as quoted in Shelton Memorial, Portsmouth, bulletin

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

September

CEYLON-JAFFNA

7—**Schools** include Christian College (high school), Atchuvely; Drieberg College (high school), Chavakachcheri; Udvil Girls' School (where Bouneva Farlow Joyner taught), Channakam; American Mission English School, Kanaesanturai; Memorial English School, Manepay; United Christian Training College, Nallur; Girls' High School, Pandateruppu; Union College (high school), Chavakachcheri; Udvil Girls School (where American Mission College (high school), Valvettiturai.

8—**Hospitals:** McLeod Hospital, Inuvil, 50,000 patients; Green Memorial Hospital, Manepay, 23,000 patients. **Social Service Centers:** William Mather Memorial Women's Center, Chunnakam; Christa Sava Ashram, Jaffna.

9—**Dorothy Appleby, S.R.N.** is an English woman who was serving a small hospital for tea planters in South India when she decided to do mission work in 1950. She is assistant nursing superintendent at Green Memorial Hospital, Manepay.

10—**Sydney Bunker** was born of missionary parents in Natal, South Africa, educated at Oberlin, Union ,Oxford, Yale. Since 1937 he and his wife have been in Ceylon, where he is president of Jaffna College, which includes 1,430 students from kindergarten through college.

11—**Robert and Frances Holmes** have been in Ceylon since 1947. They are connected with Jaffna College and do much in the community in work with students and church groups.

12—**Edson and Dorothy Lockwood** both graduated from Brown University. They were both missionaries in India and married on the field. They both teach at Jaffna College, and he directs audio-visual work in the villages.

13—**Carl Phelps** is principal of Kodaikanal School for Missionary Children and for 11 years previous to that taught at Jaffna College. **Jennie Phelps** was missionary in Hyderabad from 1933-38 under Methodists. Then housemother at Kodaikanal until 1950 until she married Mr. Phelps.

Summer Commencement At Elon

Stressing the fact that small jobs lead to bigger ones and to complete success in life, the Rev. Donald W. Durham, of Maysville, Kentucky, urged 58 graduating seniors at Elon College's summer commencement on June 22, to give their best and to do well whatever job may come their way as they go out from the campus to their posts in life.

The Methodist minister from Kentucky, a former pastor of both the Burlington and Alamance Circuits of the Methodist church, was the featured speaker for the commencement exercises, which were held before a large audience that almost completely filled Whitley Auditorium. The speaker was introduced by Dr. J. E. Danieley, Elon's president, who presented the diplomas and degrees to the graduates.

In an address, which was well spiced with humor, Mr. Durham pointed out that daily decisions are often more important than is realized and often hold the key to success in life, and he cited the scriptural quotation, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me," as applicable to jobs as well as to service of one's fellow man.

As closing advice to the graduates, he urged each of them "to go forth and do your best in your job, in your everyday living and in your church," and he promised them "in these small things you will find success."

Others appearing in the commencement program were Rev. Huitt R. Carpenter, pastor of St. Marks Evangelical and Reformed Church, who pronounced the invocation and benediction; Rev. Dermont J. Reid, pastor of Davis Street Methodist Church, who presented Bibles to the graduates; and Dr. H. H. Cunningham, dean of the college, who presented the candidates for degrees and diplomas. Dr. Robert Benson, dean of students, served as faculty marshal, and special music was by Charles Lynam, soloist, and Mrs. Jeannette Hassell, organist.

FACULTY MEMBER AND WIFE ATTEND DANFORTH MEETING

Professor and Mrs. John D. Sanford of Elon College, recently appointed Danforth Associates, attended the 19th annual Danforth Associate Conference held at Camp Miniwanca, Michigan, August 25-31.

The Danforth Associate Program, an important aspect of the work of the Danforth Foundation, attempts to "quicken teachers to enliven new dimensions in their classroom work and to discover larger opportunities mutually enriching relationships outside the classroom with students and with other faculty." The theme of this year's conference is **Spiritual and Educational Exploration in Creative Teaching.**

At the present time there are some 857 Active Associates representing approximately 440 college campuses, with the Sanfords being the first in the history of Elon. College. Professor Sanford is Chairman of the Department of Health and Physical Education at Elon.

A PASTORAL MESSAGE

A very wonderful nine years of pastoral relationship is drawing to a close. Many steps that required faith and work have been taken. The results need not be enumerated. The period of the 1950's will always stand out as one of progress for our church and for our denomination in the community. An even brighter future lies ahead if it will be claimed. But the same high faith and hard work must be applied to claim it.

As your pastor goes to a new work, you will soon be possessed of a new leadership which must command the full cooperation and support of all our people. The great objectives of the Church: evangelism, stewardship, missions, worship, study, and service must captive every thought, word, prayer, and deed. The labors of yesterday are not sufficient for the challenges of today. A growing plant must have its food, rain, and sun today for yesterday's supply is gone. So it is with a congregation. Love and labor today together are the essential elements of growth.

—Henry E. Robinson
First, Burlington, **Reporter**

Building Walls To A Church Can Be Exciting, Dangerous

(Note: These excerpts are from the sermon, "Building The Walls of the Church," delivered August 17, by Dr. W. J. Andes, pastor of the Elon College Community Church.)

This week we shall let the contracts for the building of our new Elon College Community Church. This will be a new experience for us — to have a building we call our church building. For many years we have been privileged to use the facilities of Elon College, and for this we are grateful. Now, we propose to build "the walls of the church."

The ancient Hebrews had been in exile for many years without the benefit of their temple and their great city, Jerusalem. The time was now approaching when they should return home and to "the building of your walls. In that day the boundary shall be far extended." (Micah 7:11) That would be a glorious day, but it is also one of danger. Building the walls was not for their own happiness alone but for the glorification of God and the salvation of mankind.

Building the walls of our new church building will be an exciting adventure. It will be a dangerous thing also. When the walls are up, the fellowship of the church is apt to be crystalized so that we can see ourselves as a church. We are apt to become self-contained and self-satisfied. We might get to the place where we want others to join our church only if they are of the same social strata or economic level.

It is highly significant that on the same week we let the bids for the new church building one of our young men sails for Turkey. He is to be a Missionary-Teacher there for three years. He is a part of our church and so are other young men and women in the armed services and in other parts of the world. The walls of the church must be wide enough and broad enough to include these and all of God's children. We are called to be part of a church that is on a mission. We, with the grace and help of God, are to bring together all men into one family, the family of God, through our Lord and Saviour Jesus Christ.

Burlington Daily Times News

Justice In Daily Work

Background Scripture: Exodus 20:9, 10; Ecclesiastes 9:10; Ephesians 4:28; Colossians 3:22-4:1; II Thessalonians 3:6-12.

Devotional Reading: Psalm 90:1-6, 13-17.

Memory Selection: **And whatsoever ye do, do it heartily, as to the Lord, and not unto men.** Colossians 3:23.

SUNDAY SCHOOL LESSON

SEPTEMBER 7, 1958

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

A TIME FOR WORK

God, in his wisdom, and in his love gave man work to do. Even in the garden of Eden, God commanded Adam to "dress and keep the garden." Contrary to the ideas and desires of a boy, or some lazy loafer, work is a blessing, one of God's best gifts to man. And society recognizes the place and importance of the worker, for it respects the worker, and condemns the idler. Indeed one of the most striking evidences of the standing which honest work or labor has in our nation is the fact that we have Labor Day as a national holiday! The fact is that the welfare of both society and of the worker depends upon work. Thus it is, that in the Ten Commandments, which could be called the "Rules for Living" there is a divine command to work. "Six days shalt thou labor and do all thy work." Civilization is based on that law, the law of work. There is no place in God's plan for a loafer — a loafer is the devil's idea. God ordained that a man should work. But he ordained it for man's highest good. And it is not strange that when God chose to reveal himself in the flesh, he did not come as a ruler, or a lawmaker, or a priest, but as a carpenter. That fact gave work dignity and meaning and prestige.

A TIME FOR REST

We do well to keep in mind that God commanded man to work six days in the week. We should also keep in mind that God commanded men to rest one day in the week. It is not right for a man to work seven days a week. Along with his habit of consecrating six days in the week for work, he should consecrate one day in the week for rest and worship. And if a man has to work on our Sunday, he ought to have a day off in the week. In the long run a man can do more work in six days than he can do in seven. And if a man uses Sunday for the high purpose for which it was ordained, he can go back to the same old tasks, but he will go back in a new spirit. Even God rested on the Sabbath Day according to the biblical story. To be sure there are works of necessity and works of mercy that must be performed on the Sabbath. Modern civilization makes it impossible to keep the letter of the law in every jot and tittle. But the ancient law still stands, six days for work, one day for rest and worship.

A STRANGE INCENTIVE FOR WORK

"Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." Most of us work so that we can have the things we want. The apostle suggests that we ought to work so that we could give to others! ! We have never caught up with Paul at that point. How many people, do you think, work hard with the idea that the more they make, the more they can give. The fact is that there are thousands of folks who are giving to the Church the same amount they gave years ago in spite of the fact that they are making much more than they did then.

THE MASTER MOTIVATION OF WORK

"Whatsoever ye do, do it heartily, as to the Lord, and not unto men." These words were words of friendly counsel to slaves, but they are applicable to every man who works. Work takes on new meaning and dignity and joy, when we think of our work as "unto God" and not with eye service as men pleases, in a routine way. What a difference it makes if a person thinks he is a worker together with God. There is nothing much worse about work than "just going thru the motions." And the tragedy of so many lives is that their work is just that — they do not see it in its larger relationships, they do not see any meaning to it. It takes spiritual insight to see this. But the principle applies to more kinds of work than we suspect. Housewives who read this will probably laugh, but as the slang expression goes, the woman who hung this sign over her kitchen sink "Divine service is held here three times daily" had something. One of Murillo's great paintings shows the interior of a convent kitchen. Angels are busily engaged doing the work of cooking and dishwashing. All is done with such heavenly grace that you forget that pots are pots and pans are pans, and you think of how beautiful kitchen work is, just the sort of work angels do. The humblest duty is a bit of God's will, and it shines with a heavenly radiance. And in the famous picture The Angelus, the rays of the sun fall, not on the bowed heads of the humble peasant and his wife, nor on the steeple of the distant church. They fall on the wheelbarrow and the common tools. It is the artist's tribute to the dignity of work. Paul adds, "for there is no respect of persons." The man, even the slave or servant, who does his work well and heartily as unto the Lord will receive his reward. Faithfulness and spirit count more with God than size and salary.

FAIR COMPENSATION FOR WORK

"Masters, give your servants that which is just and equal; knowing that ye also have a Master in heaven." The thing works both ways. A man is to give an honest day's work. He must be conscientious about how he does his work and how much he works during the day. The man who does just enough to get by, or who works only when the boss is looking, is stealing. Furthermore, as has been pungently said, "He who works for hire, will seldom get any higher." Many a man does not give a good day's work, and does not give good work. Labor unions sometimes protect such a man and enable him to get away with it. And this is not written in wholesale condemnation of labor unions which are legitimate and necessary. But under the protection of a labor union, many a man does shoddy work which he could not get away with if he stood on his own merits. A good day's work on the job is the requirement of men who work for others.

On the other hand, if a man gives an honest day's work he ought to get an honest day's pay. Even slaves were to be given that which was "just and equal." How much more free men. There are employers who seek to get

—Continued on Page 15

AT OUR CHURCH HOME FOR CHILDREN

"Cook-Out" By Apple's Chapel

John G. Truitt, Superintendent

Dear Friends:

Already we have had sufficient rains to make our gardens good and the grass on our campus and in our pastures green. Last night and today plenty of rain has fallen to give us assurance of a good fall garden. I have never seen the campus prettier. Before you read this letter our "children" of yester-year will have paid us their annual homecoming visit. We are getting ready. So many of them are proud of their association with this Home, and we want to show them our gratitude.

The fourth Sunday in August the good people and their pastor and his family of our nearby Apples' Chapel church came to see us in the late afternoon and gave us a "cook-out" supper. Hamburgers and weiners with all the fixings, and cold drinks in tubs of ice. They had fun, and we had fun. Our Children and staff members were seated at our guests request, at our diningroom tables. It was a success — a big and bountiful success. Everyone of them seemed so happy to give so much good food, and delighted with the children. The food must not have cost them as much as they expected it to, because they very generously brought along $19.58 in cash. Rev. Bland Leebrick and Mrs. Leebrick have greatly endeared themselves to their church folk, and to us. Their people are generous to the Home for Children all through the year for which we are deeply grateful.

By the way, thinks for all the help of so many friends to so many fine boys and girls who have been given a real chance in life by your contributions.

Defending champions in the Church Softball League of Suffolk, our church team under the leadership of Dewey Howell, won second place this year, while First, Burlington, led by Tommy Truitt, won the championship in the Burlington "Y" League.

REPORT FOR AUGUST 25, 1958

MONTHLY OFFERINGS

Amount brought forward		$22,475.65
NO REPORT THIS WEEK		
Grand Total		$22,475.65

SPECIAL OFFERINGS

Amount brought forward		$39,064.33
Helping Hand S.S. Class, Apple's Chapel	$19.58	
Special Gifts	6.21	
Total		$ 25.79
Grand Total		$39,090.12
Total for the Week		$ 25.79
Total for the Year		$61,565.77

Christian Orphanage
Elon College, N. C.

MEMORIAL GIFTS

Dear Dr. Truitt:

Please accept the enclosed $.................... as a memorial gift to the Christian Orphanage in memory of:

....
(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....
(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

LINVILLE PARISH VACATION SCHOOLS

Four vacation Bible schools have been held in the Linville Parish group of churches, Valley of Virginia Conference, of which Rev. E. J. Rohart is pastor.

Antioch school was held June 23-27, with an enrollment of 102; Linville school July 7-11 with an enrollment of 99; Beulah school July 14-18 with an enrollment of 56; and Mayland school August 4-8 with an enrollment of 68; making a grand total of 323. In three of the churches classes for adults, as well as classes for children from 4 to 16 years of age, were held.

The general theme for all schools was "We Worship the Lord." Rev. and Mrs. Rohart directed the schools, assisted by a total staff of 41 teachers. All schools were held for 2 hours each night during the week, with a planned worship service for 20 minutes, followed by three class periods, two of which were Bible study and workbook periods and one a handwork period. Four closing programs were held on Sunday nights in the four churches, at which time the children sang songs and choruses, recited memory work, dramatized Bible scenes, and displayed handwork. Certificates were given to all, with special recognition to the large number who had perfect attendance.

The attendance was excellent, with an unusual amount of interest manifested everywhere. Several people remarked that the Bible schools accomplished as much good as revival meetings.

We feel that these four weeks were most successful with the splendid cooperation of both parents and teachers and that results are not only being manifested now, but only time and eternity will reveal the good which has been accomplished. Rev. and Mrs. Rohart wish to thank all who worked so hard to make these schools a success.

Whether we agree or not these are outstanding patterns of thought in our society today:

1. Church Attendance is the measure of one's religion.

2. Character is what others think about us.

3. Something for nothing is myth even in religion.

—Bulletin, Church of Wide Fellowship, Southern Pines

Memorial Service At Monticello

On August 3 a Memorial Service was held at Monticello church, Brown Summit, N. C., for Miss Russell McKinney and Mrs. Nancy Sidney Faucette. The following tribute to Mrs. Faucette was written by her only daughter, Mrs. Dana Harris, of Omaha, Nebraska:

A TRIBUTE TO MY MOTHER, MRS. NANCY SIDNEY FAUCETTE

Since each of us thinks that our own Mother is the most perfect of all, it is quite difficult to write such a tribute as this with objectivity, but I shall try to relate the many wonderful traits, characteristics and needs of my mother, in her home, community and church, characteristics which have meant so much to me in my life.

My mother had a great and vital interest in her church and was strengthened by worship there. One of my earliest memories is that of a three-mile walk to and from Sunday school and church with her. She believed strongly in the principles of her Church, and Christianity, in home and foreign missions and she believed in putting time and work in support of these endeavers. Through the years she had a great interest in the orphanage which her church helps to support and I remember an occasion when she took me there, and during the visit took great pride in explaining the work of the orphanage.

She believed and taught her children the importance and obligation of tithing and of giving financial support to the church and its work. I do not know of a period of time when she did not practice this obligation. She took keen interest in foreign missions and enjoyed corresponding with those missionaries whom she knew.

I am now living in Omaha, Nebraska, and I have toured the buildings and grounds of Boy's Town which is located here, and I am proud of the fact that for many years, my mother sent gifts, however small, each Christmas time to this home for boys. Though at times she voiced her concern about the great growth of Catholicism, she wanted to help this home for boys of all creeds and races.

Community activities were considered to be very important to my mother and she took part in school activities, Scouting, PTA work and others. There was never a grade in school through which her children passed that she did not visit and see the work done by the pupils, meet the teachers and ask them to our home. Through the years she kept in contact with her former school, the Woman's College of North Carolina, and attended the homecoming and alumni meetings every year possible. Many times she repeated the slogan of that college, "Educate a woman and you educate a family." For many years she taught school and worked long and hard not only in the class room, but she believed in visiting in the homes and meeting the parents of her pupils. If some pupil had a difficult problem she gave extra time and attention to help work the problem out for the betterment of all.

My mother had a great interest in current events shaping the world outside her own community, also. She considered it a duty to know as much as possible about our state and national governments and felt pride in being able to shape in some small way these governments by her vote. I remember during the days of World War II that she voiced her alarm about our alliance with Soviet Russia at that time and her great fear of the ungodliness and growth of communism. Also, she had a great yearning to travel and see as much of our nation as possible and never missed an opportunity to learn as much as possible in this travel.

My mother was kind and good in many small and great ways. She found time to send cards in memory of birthdays, to visit friends and relatives who were sick and hospitalized and to do all that she could to help and encourage others. These things she did in a quiet and unassuming way, most often unknown to others.

She made her home happy with her famous and merry laughter, and though our home was unpretenious all who visited there felt welcome and comfortable. We, her children, were encouraged and urged to bring our friends to our home from a very early age.

One of the greatest of all her characteristics and one that I remember also from a very early age was that of patience, patience and understanding of each of her children and with all those neighbors and friends with whom she came in contact. In later years she had great patience in living with pain and illness.

My mother had always a great deal of faith in God and in her fellow man. She was honest enough to disapprove at times, but never with malice and she always found more good in people than bad. She spent her years living the things she believed, doing her duty as she saw it, with love in her heart for her home, family, community, her church, and for her country. I feel that all these things were made better by her having had a part in each of them.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

the most out of their employees at the lowest cost. They amass great wealth while they pay starvation wages. Let them remember that they "also have a Master in heaven." They will some day stand before that Master and give an account of their stewardship toward their employees. One of the encouraging trends in modern industrial life is the plan of allowing the workers to share in the profits of the industry. In any event, those who make possible the earnings should have a fair share of the earnings.

Thank God for the workers of the world who in their work serve God. May they dedicate their work even as Johann Sebastian Bach dedicated every piece of music he composed, "To The Glory Of God." And they could add "To The Service of Our Fellowmen."

In Memoriam

DUKE

We, the members of Liberty Spring Christian Church, wish to pay tribute of love and respect to the memory of Mrs. Henrietta Turner Duke, who passed away suddenly at her home on June 7, 1958.

She was a faithful and devoted member of our church for fifty-eight years. Her deep devotion to this church was evidenced by her attendance and service.

She will be greatly missed in the church, in her family and by her many friends.

Therefore, be it resolved that we bow in humble submission to the will of God who doeth all things well; that we emulate her good examples of faithfulness and devotion to Christ and his Church; that we extent to the members of the bereaved family our sympathy, love and sincere prayers.

Be it further resolved that these resolutions be placed upon our church records, a copy sent to the family, and a copy sent to THE CHRISTIAN SUN for publication.

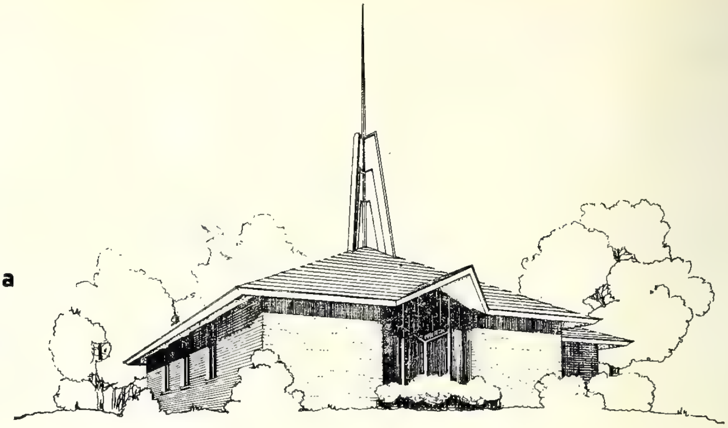
Mrs. James C. Lynch
Mrs. Fermer Perry
Mrs. E. F. O'Berry
Committee

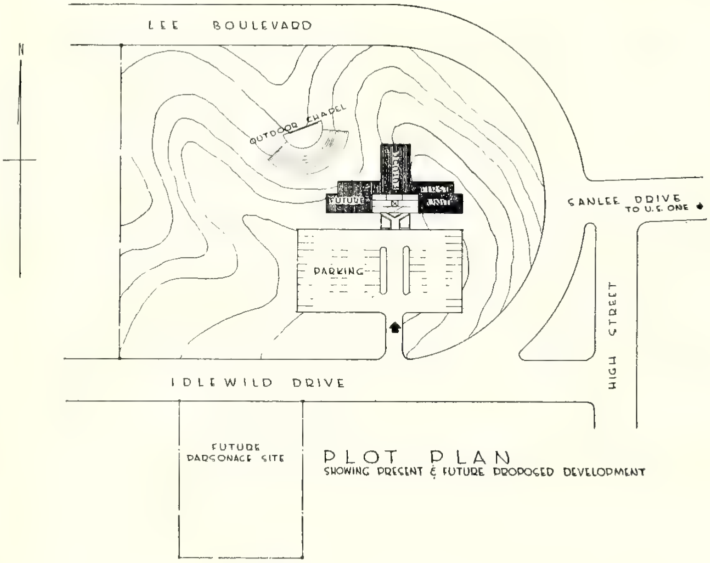
PROPOSED NEW CHURCH

Northview
Sanford N. C.

The First Project of the North Carolina Church Builders Club of the Congregational Christian Churches

ESTIMATED COST $20,000.00



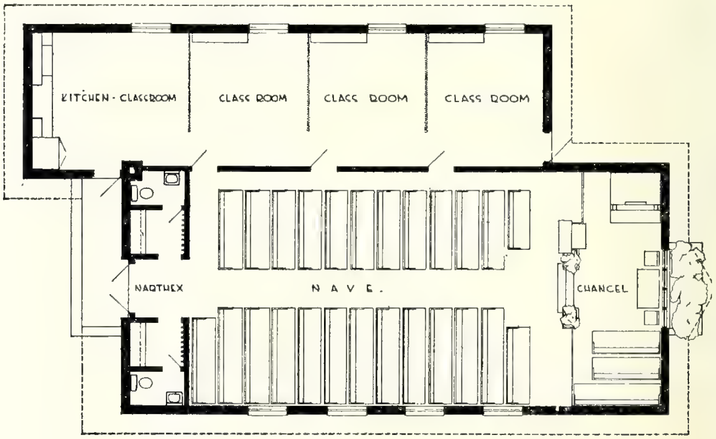

LEE BOULEVARD
N
OUTDOOR CHAPEL
FUTURE
FIRST UNIT
PARKING
SANLEE DRIVE TO U.S. ONE
HIGH STREET
IDLEWILD DRIVE
FUTURE PARSONAGE SITE

PLOT PLAN
SHOWING PRESENT & FUTURE PROPOSED DEVELOPMENT

"The Northview Church is located four miles north of Sanford, N. C. (pop. 10,000) on U. S. Highway No. 1. It is on a ridge facing the highway and can be seen for some distance each way. This church should reach out for two to four miles and serve this steadily growing area which now includes about 500 residents. The people of Northview are middle class folk working mostly in nearby Sanford. Here is an opportunity to help in a community that will surely grow and bear much fruit."

LACY PRESNELL

The plan submitted is designed for a multifold purpose: to seat 100 - 200 in the chapel; to provide five classrooms; to arrange for a fellowship hall for suppers without using the chapel(this is done by use of folding partitions between the class rooms); to provide a nursery - kitchen - classroom combination with an outside entrance; to provide cloakrooms and restrooms easily accessible; to allow for balanced and practical expansion of the physical facilities when greater demand is realized.


KITCHEN - CLASSROOM
CLASS ROOM
CLASS ROOM
CLASS ROOM
NARTHEX
NAVE.
CHANCEL

FLOOR PLAN
EDMUND J AUSTIN AIA - ARCHITECT SOUTHERN PINES N. C.

The Christian Sun

Miss Beatrice George
1207 Seaboard Ave.
12-1-58

VOLUME 110 SEPTEMBER 9, 1958 NUMBER 35

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

**SEPTEMBER
IS
CHRISTIAN
EDUCATION
MONTH**

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina.

A Prayer For Teachers

As to the seer in ancient time
The angel came with coal aflame,
And touched his lips that he might speak,
O God, in Thine almighty name—
So to us in this later day
Send down a purifying ray.

Put forth Thy hand and touch our mouths—
Whose holy task it is to teach
And guide the minds of eager youth—
That we may have inspiring speech.
Grant us vast patience, insight wise,
The open heart and mind and eyes.

Thus cleansed and quickened may we go
And teach those in the morn of life
The beauty and the might of peace,
The sin and ugliness of strife.
Then shall the angel's voice proclaim,
"You, too, have spoken in God's name."

—Marguerite Emilio

Here And There Among The Churches

Canditates for the Ministry of the Eastern N. C. Conference include Billy Jo Willet of Sanford who met with the committee on the ministry August 20 and requested licensure, and Jimmy Rosser of Shallow Well church who requested membership in the Biblical Class.

Albemarle has changed its Constitution so the local church year will correspond with the Conference and Convention financial year, organized a Sunday school class for young adults (ages 18 to 30), and had Home Coming last Sunday with dinner at church.

Proposed budget for Burlington, First, totals $53,390 as submitted to the congregation by the finance committee, of which Herman N. Truitt is chairman. Twelve salaries are included for staff members, ranging from the pastor to the supply organist.

Dr. Stanbery J. Nichols, dentist of Medina, Ohio, who is the national secretary of the "Fellowship of Tithers Among Congregational Christian Church Folk," has had reprints made of the Southern Convention pamphlet "Busy Doctor Takes Time Out to Tell What Tithing Means to Me," by Marvin F. Sherrill, M. D., of our Warwick church.

From the **First Burlington,** bulletin for August 24: **The flowers today** are given by the Jule Terrell family **in appreciation of the Robinson family.** As minister, friends and counselors, our associations with them have been inspirational and helpful in every true sense of the word. These flowers represent in a small way our love and esteem for them.

Newsletter of our Asheville church carries several items of interest. The minister's wife, Mrs. Frank E. Ratzell, is assistant librarian in a branch of the city library, and as such was televised August 25. The choir participated in the Asheville Music Club's Choir Festival August 28. Year old twins were baptized August 31. Several members of the church won prizes in the recent Flower and Vegetable Show sponsored by the Men's Garden Club of Asheville.

A New Monthly Paper, or newsletter, is being sponsored by the Laymen's Fellowship of our church in Liberty, North Carolina. Miss Faye Teague is the editor, and Rev. William Joyner is the minister. The first issue listed officers of the Pilgrim Fellowship as follows: president, Miss Lucy Shelton; vice president, Miss Nathalia Teague; secretary, Miss Brenda Teague; treasurer, Miss Linda Bray; reporter, Miss Susan Smith; counselors, Mr. and Mrs. J. G. Brady, Mr. and Mrs. C. Parks Teague, Mrs. Earl Stout, Sr., and Mrs. William Joyner.

The World Order and United Nations Seminar, conducted by the Council for Christian Social Action of the United Church of Christ, will be held October 7-9. Experts from government, the UN, the churches, and citizens' organizations will be leaders. "The way out of a terrible international situation is neither easy nor hopeless — not as easy as some think, but certainly not hopeless." The cost is very reasonable. For information write Rev. Herman F. Reissig, Council for Christian Social Action, 287 Fourth Avenue, New York 10, N. Y.

Judy Maness is president of the Ramseur, N. C. Pilgrim Fellowship, and is chairman of the Faith Commission of the Western N. C. Pilgrim Fellowship. Recently she attended a national meeting of the Future Homemakers of America as one of the twelve delegates from North Carolina, and one of three delegates at large. The 450 delegates at the meeting included girls from 47 states, Hawaii, and Puerto Rico.

WHY TITHE? Because Jesus said "Seek ye first the kingdom of God." Do you seek His Kingdom first by setting aside from your income that sacred ten per cent for the work of God's Church before anything else? The Church needs your regular tithe, but even more important, you need the spiritual benefits of tithing.

The Old Testament method was for the people to give the first tenth of their harvest and wealth to God. As followers of the one who has given us a new and better way, we cannot afford to give less. The Scribes and Pharisees tithed but Jesus said, "except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Tithing, for the Christian, is the first mile. The way of Christ is the way of the "second mile," but, in regard to our giving, most of us haven't even gone the first mile yet. The challenge is yours!

"I expect to pass through this world but once. Any good thing, therefore, that I can do or any kindness I can show to any fellow human being let me do it now. Let me not defer it or neglect it, for I shall not pass this way again." — Liberty Newsletter

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THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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N. C. Church Builders Club Active

The North Carolina Church Builders Club recently voted to select the Northview Church, near Sanford, N. C., as its first "new church" project. **Sun** readers will recall the two page spread in last week's issue on the Northview project. You read what leaders said about it, who have been on the scene from the very beginning. You saw the architect's drawing of the first unit along with a sketch of the over-all plan. This is a real "live" project in which you are being given a chance to participate. We hope that you will catch the spirit of this little congregation at Northview and that you will be anxious to help by becoming a "church builder" yourself. You can do this by joining the North Carolina Church Builders Club. Ask your minister for further information and join today!

Members of Church Builders Club and ministers of all three North Carolina Conferences received a letter a few days ago from me stating that the official "call" on the Northview project would be on September 15th. This "call" has been set forward about two weeks. The "call" will probably come on or near September 30th. This will give a little more time for new members to sign up and for us to prepare another piece of promotional material for the call itself. Here is an opportunity for you to make a sound investment; one which will continue to pay dividends long after you have passed off the scene. Be a "church builder" and build something which will last and you will be a "laborer worthy of his hire!"

Kenneth D. Register, Pres. of
N. C. Church Builders Club.

THREE OUTSTANDING MEETINGS AT BAYSIDE

Mrs. G. Julius Rice

The Woman's Fellowship of Bayside has had a very good year and we want to tell about three of the most interesting programs we have had. In March we had Miss Becky Mann speak about Japan. The ladies brought many Japanese articles for display. The flower arrangements and refreshments carried out the Japanese Motif. The president was dressed in a Japanese costume. The program gave the Fellowship a greater appreciation for the Japanese neighbors.

The June program was centered around a baby shower for Lebanon. This was one of the Friendly Service projects and proved to be most heartwarming. The program was timely since it came at the same time of the Lebanon revolt.

In August it was a high privilege to have Mrs. Doris Albert of Pakistan with us. The Norfolk area church women were invited for this occasion. We were so inspired by her message that our group is collecting medicines and medical supplies for the villagers in Pakistan.

Our average attendance during this year was twenty. Next year we will be divided into several circles. We have increased our apportionment for next year. We have high hopes that next year will be the best yet.

The Asheboro News Bulletin for September gives the attendance record for each Sunday during the summer for both Sunday school and church. The school has 306 on roll. Attendance ranged from 147 to 197, with an average of 58% of the enrollment. The church has 250 on roll, and attendance ranged from 104 to 182, with an average of 55% of membership. Offerings in the Sunday school ran from $169.21 to $287.15 per Sunday.

ROSEMONT MEN'S FELLOWSHIP

Melvin Dollar

The Men's Fellowship Club of Rosemont Christian Church, Norfolk, was organized in June. (**The Christian Sun** apologizes for not getting the news printed when it came in earlier.) Officers elected are: president, R. I. Evans; vice-president, H. R. Morrison, Jr.; telephone committee, St. Dudley, chairman; devotional committee, John Halstead, chairman; kitchen committee, Mack Miller, Dave Comfort, Don Johnson, Bill Phillips, Myron Winslow, and Bill Morrison; entertainment and program committee, Bill Nathnagel, Don Liverman, H. Rowland and Al Weaver.

The Constitution and By-Laws were drawn up from the Constitution and By-Laws of the National Laymen's Fellowship. This is an active group of men of about 60 members. At their second meeting they voted to accept their share of responsibilities for the Crash Campaign for Moonelon.

Rev. Melvin Dollar, the new Associate Superintendent of the Southern Convention, now lives in the house recently purchased for this officer at 213 Charlotte Drive, Portsmouth, Virginia.

Newport News proposed budget for the coming year amounts to $28,014.00. The church has voted to change its financial year to be the calendar year.

WOMEN'S SOCIETY AT GRAHAM ELECTS OFFICERS

Mrs. Pauline C. Best

The Women's Fellowship of Providence Christian Church in Graham, North Carolina held an impressive installation service for newly elected officers and chairmen on Tuesday evening, September 2 in the Educational Building of the church.

Mrs. Ella Holt, oldest member of the Fellowship and past president of the Lura Montgomery Circle, served as leader for the services.

Fellowship officers are as follows:

President — Mrs. Ann Reynolds

Vice President — Mrs. Elizabeth Martin

Secretary-Treasurer—Mrs. Pauline Best.

Chairman of Lura Montgomery Circle — Mrs. Marie Andrews.

Chairman of Ella Holt Circle — Mrs. Tressie Caton.

Vice Chairman Lura Montgomery Circle — Mrs. Doris Moser.

Secretary of Lura Montgomery Circle — Mrs. Nettie Frazier.

Treasurer of Lura Montgomery Circle — Miss Mary Catherine Moser.

Secretary-Treasurer of Ella Holt Circle — Mrs. Rebecca Simpson.

Spiritual Life Chairman — Miss Beatriz Foushee.

Friendly Service Chairman — Mrs. Alyce Bowman.

Christian Education Chairman — Mrs. Marjorie Stuckey.

Social Action Chairman — Mrs. Doris Moser.

Missionary Education Chairman — Mrs. Laverne Compton.

Stewardship Chairman — Mrs. Kathleen Barnes.

Each officer and chairman was presented with the key to his particular job for the year.

After a business session and refreshments, the meeting was adjourned.

Education Is Important

Our teetering world awaits the right kind of education. When people think right, they are likely to act right.

Rabid patriotism may have been useful in the process of developing national cooperation when the world was young, and when tribes were learning how to act in concert with other tribes. But in a world like ours where words flash around the world in seconds and commands from two people can guarantee the destruction of half the world in a few minutes or hours, there is need for a larger patriotism that includes the human family. National, and even private decisions may involve the entire world. What the governor of a state, or the boys sitting in front of a school building, may have to say can seem to be quite private, but in our time their messages may easily influence decisions on the other side of the world that will go far to strangle the best efforts of those who seek to save our civilization.

Brainwashing is a word come to its maturity in our day. It has unhappy associations, but it is the kind of thing that all education undertakes. Old ideas must be replaced with new ones. Children who see a flat world go to school to learn about a spherical earth and its place among billions of other similar bodies. The Church conducts Bible schools and training schools of many kinds with the purpose of replacing inadequate or wrong ideas with those that are better — hopefully, with those that are right.

Jesus of Nazareth gave the world such radical ideas that leaders of his day feared what those ideas would do so much that they killed him. The theory of "an eye for an eye" he said should be replaced with "love your neighbor as yourself." He was attempting to place in the minds of men those universal truths that would make a world like ours a safe and happy place to live. At this late date it is exceedingly important that those who claim to be his followers use every possible opportunity to plant the ideas of Jesus in the minds of people everywhere.

Our Sunday Schools

Every church delights to boast of having a school. That was not always true, for what we call Sunday school, or church school, is a late comer to the religious world. For about three-fourths of the Christian centuries the Church did not have a separate organization for religious education. It did its training in the church services, and parochial schools. Neither did the secular state furnish free education for all its people — the people were allowed to be ignorant without any worry on the part of the state. But in our day education in both church and state has become a central problem. This is especially true in a democracy where government depends upon the vote of citizens, and in Protestantism where the church is ruled by the membership. Knowledge, education, intelligent membership is imperative.

Teachers of religion need to know whereof they speak. They deal with those fundamentals that mean the difference between life and death. They furnish motivation for their pupils, and surround ideas with emotional content. They tell about God, the unseen power that is working for the welfare of people in our world. They instruct in the process that leads to salvation of the individual and of society. They propose choices that bring happiness in this world and the next. If they do not know, if they present the wrong ideas, tragedy may follow. But if they do know, if they hammer out ideas on the anvil of their own experience, if they are informed concerning the teachings of the Master and those who have followed him through the centuries, then their teaching is a thing of beauty and a joy forever.

A school should be a school. There should be prepared teachers, pupils who need to know, materials with which to work, a place in which to accomplish the work of a school, and a program that really educates.

Pupils who need to know can be found in every community. They include all ages — none are too young and none are too old. No one has learned all there is to know about the Christian religion. So, the wise and the foolish, the learned and the ignorant, everyone can profitably be a member of the church school — be a pupil in the school of Christ.

All too often teachers are not given adequate materials with which to work. Our denomination prepares reading matter for teachers and pupils, but some of our schools look elsewhere for the literature which they use, and all too often the deciding factor is the price rather than the ideas in the materials. Then there are pictures, slides, films, and a wide variety of aids for the energetic teacher. Materials are on the market, just as good materials as those for the public schools. We need to buy, and use them.

After all, the program is the thing that matters most. What are the goals? How are they to be attained? Is it to be a school, or just a meeting? Are pupils graded according to age and ability to learn? Are there proper promotions at a stated time? Do the teachers make speeches or do the pupils study? Is there adequate time for real study? Are there prepared services of worship that will bring people into close relation to God? The answer to these and similar questions will tell whether yours is a school worthy of the name.

Promotion Day, the last Sunday in September, permits the pupils to enter the next grade at the beginning of the new school year the first Sunday in October. It is the hope of **The Sun** that every church will really have a school this year, a school that will fill the minds of people with ideas that grow out of the teachings of the Master of men, ideas that will make it possible for all to live usefully in our modern world.

Coming Soon

Miss Angie Crew is "coming back home" to the Southern Convention. She will be here September 17-October 10, to renew friendships, tell us what is happening in Japan, and to speak at the three women's fall conferences.

Angie, who worked in the Southern Convention during the war years, first went to Japan in 1923 as a representative of the former Christian Church. She now teaches at Kobe College under the direction of the American Board. Since coming home this year on furlough she received the honorary degree of Doctor of Humane Letters from Defiance College.

Any group wishing her to visit them should contact Mrs. F. C. Lester, who is arranging Miss Crew's schedule.

"Think On These Things" . . .

By Thomas H. Britton

One does not have to reach back a long, long way in memory to recall the days when virtually every American boy possessed what was called a "Sunday suit." Ordinary clothes were good enough to be worn on other days, but on Sunday one's attire must be special. The very best clothes were handled with great care and reserved for use on the day of worship.

Though the custom persists to some degree, the practice of reserving the best clothes for Sunday use has diminished in our time. But this is true only if one is thinking about "Sunday suits" in a very literal way. For if we consider matters like behaviour and character, we may conclude that there are still multitudes of church people who make it a practice to "dress up" for Sunday but who are content to wear quite ordinary attire during the rest of the week. On Sunday such people attend worship, they pray, they engage in pious behaviour. But on other days matters pertaining to worship and prayer and piety are set aside — put carefully away in a closet, so to speak, like a "Sunday suit."

One must agree, of course, that there is a sense in which it must be said that Sunday is a very special day. And it is certainly appropriate for the Christian to behave on that day in such a manner as to keep it holy. But is it not true that all the other days of the week belong to God as well? Monday is the Lord's day, too. And so are Tuesday and Wednesday and all the rest.

So far as behavior and character are concerned, then, one should wear his "Sunday suit" every day. There is no day when one can safely neglect worship. There is no day when one does not need to bow in reverence and to open his heart in prayer. And there is no day when one is not called to engage in those truly pious actions which are pleasing to God and helpful to men.

Henry Ward Beecher once put the matter this way: "As flowers never put on their best clothes for Sunday, but wear their spotless raiment and exhale their odor every day, so let Christian life, free from stain, ever give forth the fragrance of the love of God."

About * * *

WAR AMONG PLANTS

Peace societies and others bewail the widespread incidence of warfare, while statesmen and even military leaders assert that all their efforts are bent toward the restoration and preservation of peace. Even aggressors are expressive of peace.

All this is perplexing until one looks into some of the more quiet secrets of creation and finds that war and the preying of the strong upon the weak seem to be the normal way of life.

Everyone knows of the warfare which goes on in the animal kingdom, but in the vegetable kingdom, warfare also is rife. For example, the ivy strangles the tree upon which it grows, and even the gentle-seeming mistletoe is a parasite which, in time, bests the stoutest oak. Gardeners observe the blitzkriegs which weeds seek to visit upon plants of more demure and elegant conduct. However, there is one genus of plant life which carries on a different warfare — not one against its own kind but against the animal kingdom. These plants are carnivorous and overcome their prey pitilessly.

Most of these plants go by the pleasant name of sundew. The plant is small and draws sustenance from soil and air, as do other plants, but these sources of life are insufficient to the sundew's well-being. The plant has many small tentacles, and each of these has a tiny globule of dew on its tip. This moisture is a sticky substance which attracts insects. When the insect touches the sticky drop it is imprisoned, and instantly the tentacles begin to close around the creature. The sticky substance then takes up its secondary task which is to digest the victim. This done, the tentacles open and drop the skeleton of the prey.

Charles Darwin, the great naturalist, discovered that plants have a definite nervous system, and Philip Darwin, his son, has experimented with these predatory plants which reveal an amazing sense of selection — a sort of mind. For instance, if a substance nonedible to the plant is placed on the tentacles, the plant ignores it, the tentacles not folding to capture it.

Then there is the Venus fly-trap of the Carolinas and California. This plant uses a different system. It is equipped with fanged jaws which resemble a shark's. The inner sides of these jaw-like blossoms have a sweet secretion which attracts insects. The jaws snap together and the hapless insect is imprisoned and dies.

Plant life is the oldest life on earth — older than rocks, as rocks attest their fossil records — and throughout these eons this sort of warfare has been rife. As Patrick Henry said: "Gentlemen may cry 'Peace, peace' but there is no peace," even among the flowers, and despite Joyce Kilmer, a tree can be a savage thing.

C. B. Riddle

FROM THE SOCIAL ACTION COMMITTEE —

Christian Concern

Gaylord B. Noyce, Chairman

SEE THE U.N.

The importance of the United Nations has been pinpointed again in the easing of great tension in the Middle East through action on a resolution that won unanimous approval from all the nations. Wouldn't you have liked to be there?

Americans are fortunate indeed to have opportunity to see the UN at work not only on TV but in the flesh. An easy trip to New York does it. Annually our denomination's Council for Christian Social Action sponsors a UN seminar — a three-day visit which affords not only an external view of the organization at work, but the "inside" look by means of personal talks with UN officials, talks with delegates from foreign nations and our own, and group study of the work of the UN.

This year the seminar is scheduled for October 7 to 9. One carload is already organized from the Southern Convention — from a single church! It is our church in Haw River. More may join them. Our Council's New York office will help with the New York arrangements.

Write me for more information if you would like to join the caravan to see the UN in action.

Russian And World Council Leaders Report

Communique of the meeting of the Holy Orthodox Church of Russia and Delegates of the World Council of Churches.
Utrecht, August 7-9, 1958

1. We are grateful to God that after a long period of preparation a meeting of delegates from the Holy Orthodox Church of Russia and of delegates of the World Council of Churches has taken place. The meeting was attended by the following persons:

From the Patriarchate of Moscow:
- Metropolitan Nikolai of Krutitsky and Colomna
- Archbishop Michael of Smolensk
- Mr. Alexis Buevsky

From the World Council of Churches:
- Dr. Franklin Clark Fry
- Metropolitan James of Melita
- Dr. W. A. Visser 't Hooft

This first meeting was for the purpose of becoming better acquainted with each other. This purpose has been served, as we exchanged information, explained our respective positions, and arrived at fuller understanding of each other.

2. The basis which enabled us to meet was our brotherhood in Christ and so we have spoken frankly with each other about the real nature and aims of the church bodies we represent.

3. We found that we shared the Christian concern for the unity of Christians and the manifestation of their unity in the life of the churches. The delegates of the Holy Orthodox Church of Russia explained how their Church prays and wroks for the reunion of all Christians. The delegates of the World Council of Churches described how the World Council of Churches seeks to promote church unity both by the theological work of the Faith and Order Commission and in many other ways involving Christians at all levels of church life.

4. We share a deep concern for world peace with justice and freedom. The two delegations expressed the determination to work toward this objective. They feel the solemn responsibility of the churches in every country to call upon their governments and their people to do everything in their power to prevent war. During recent years the World Council of Churches and the Moscow Patriarchate have exchanged their convictions about the great international problems of our time such as disarmament, atomic warfare and nuclear weapon testing. At this meeting we have continued this conversation about our respective positions. Further contacts will be needed in order to achieve agreement about the different ways toward peace which each is following.

5. The fundamental importance of the liberty with which Christ has made men free commanded our attention, and each delegation expressed its views on the manner in which religious liberty should find expression in society. We gave consideration to a number of specific problems which the churches encounter as they seek to manifest their faith in life and work. Our discussion contributed to a better understanding of these problems.

6. With regard to the future the delegates of the Holy Orthodox Church of Russia declared that they would give a report to the Patriarch and the Holy Synod of their Church and that they would do so in a spirit of full sympathy with the fundamental principles of the ecumenical movement. They will give a similar report on the meeting to those Orthodox sister-churches which participated in the Moscow Conference of 1948.

The World Council delegates declared that they would report to the Central Committee of the WCC and that they would propose that, if this would be agreeable to the Holy Orthodox Church of Russia, observers be invited to attend meetings of the Central Committee.

The delegates express gratitude to the Lord for the privilege of meeting together in the spirit of Christian love.

Galen Weaver Reports on Trip to Russia

"There is a great need for reciprocal visits between Russia and Americans," a Congregational Christian Church leader stated August 25.

Rev. Galen R. Weaver, Race Relations Chairman of the Council for Social Action, Congregational Christian Churches, observed that "this is the only way the myths we hold of each other can be falsified. Americans as well as Russians do not have a true image of each other. Even the Polish mind holds the Russian image of Americans," he said.

Weaver, chairman of a 39-day Social Action Seminar to Europe, conducted a group of 19 clergy and laymen through seven European countries. The group made up of Congregationalists, Evangelical and Reformed and one Quaker interviewed religious, social and political leaders in each country. The Seminar was sponsored by the Council for Christian Social Action of the United Church of Christ (Congregational Christian Churches and Evangelical and Reformed). The annual seminar to Europe was started in 1950 under the sponsorship of the Council for Social Action of the Congregational Christian Churches.

"The purpose of the Seminar," Weaver said, "was to penetrate the underlying causes of international relations. We want to sensitize ourselves with our European neighbors and not as investigators."

"Russia," Mr. Weaver said, "is a country of paradoxes. The Government is spending thousands of rubles to preserve their cathedrals and religious art, while at the same time they are constructing anti-religious museums. Religion in Russia is supported only by older people and women," he said.

"Russia seems to be caught up in a terrific dynamic of aim and purpose," Weaver observed. "They are very proud of what they've done and they know of no alternatives."

"The best propaganda the communists have for verifying the image of a war-mongering and imperialistic United States are the numerous missile bases which we have built to surround Russia," he said. "All the communists have to do are point to these."

Weaver commenting on the DeGaulle government in France said, "there is a desperate hopefulness. The French feel it is their only chance."

Impressed by the cordiality of the European peoples, Weaver quelled any observation that Europe is seething with anti-Americanism.

The Seminar visited West Germany, Finland, Sweden, and Great Britain before returning home.

A Missionary Doctor In Africa Delivers Babies For $1.50 Each

A 33-year old Rochester, New York, doctor is delivering babies for $1.50 each — in Southern Rhodesia, Africa. Dr. Kirk R. Stetson, a medical missionary, is at the Mount Silinda Hospital of the American Board of Commissioners for Foreign Missions of the Congregational Christian Churches.

Other rates are 3 cents for a clinic visit; 21 cents a day for a hospital bed with food; 14 cents if the patient brings his own food; $2.80 for a major operation.

The young doctor and his family have been at the mission hospital since November, 1956. He is the first permanently appointed doctor at the station since the death from polio of a young English doctor of the American Board in 1951.

The Willis F. Pierce Memorial Hospital where Dr. Stetson spends his busy days was founded by the Congregational Christian mission board in 1912. Built high in the mountains on the edge of a giant mahogany forest, it is within a few miles of wild country where hippos, rhinos and elephants still roam.

Now the only doctor on the staff, Dr. Stetson looks forward to the help of Dr. John F. Donaldson of Albion, New York, who has just arrived and will join him on the staff as soon as he has completed language study.

He sees between 70 and 100 patients a day. No one is ever turned away.

"When I think I have completed rounds in one ward," says Dr. Stetson, "I hear a scuffing behind me and when I turn around I find that many of the beds are filled with different patients and I have to start and go around again."

In his first year he performed 62 major operations and 333 minor operations. He is assisted by four registered nurses (two Americans, one African and one European) and 30 African student nurses and orderlies. Most common diseases are malaria, pellagra, tuberculosis and undulant fever.

Although the fees charged at the hospital seem small by American standards, Dr. Stetson says that they are about equal to what American hospitals charge in relation to the earning power of the Africans.

"Some people are amazed to learn that we charge for our services," says Dr. Stetson, "But it is really only what is needed to maintain the pride of the patients."

The witch doctor is still a competitor of the medical center. Many patients come to the hospital only after unsuccessful treatment by one of them, scarred by three parallel cuts over the painful area where the "medicine" has been rubbed.

Since the Africans are terrified of hospitals and would be sick with fright if left alone in a ward without their relatives, the whole family comes with him, often sleeping under his bed and helping with his care until he can go home again. Except in cases of extreme illness, they cook for him on the hospital grounds. Dr. Stetson feels that the presence of the relatives is essential to the recovery and security of the patients and they are always made welcome.

He has been impressed by the "international flavor" of his practice. In addition to his African patients, he has many Indians and Portuguese who come long distances from the interior of Portuguese East Africa, the border of which is just three miles away. On one occasion a five-year-old Indian boy was brought to the hospital, injured in an automobile accident, with a badly fractured leg. The upper fracture healed without difficulty but the lower one healed to a point and then did not improve. Dr. Stetson air mailed a detailed description of the case to an orthopedic specialist in the United States. He received a prompt reply and followed instructions at once. Thus an American specialist gave treatment by mail to an Indian boy in Southern Rhodesia. "If that isn't international," says Dr. Stetson, "then I don't know what is."

"This is a wonderful place to raise our three children," says Mrs. Stetson. "They can be out-of-doors almost all year around. There are thousands of interesting things for children to do and they do not miss the more sophisticated pleasures of most American children."

Five other American missionary families at the station also have small children. Mrs. Stetson and the other mothers represent both sides of the P.T.A. — since there is no school, they take turns teaching the children themselves.

Like many of his fellow missionaries, Kirk Stetson found soon after his arrival at the African mission station that he would be called upon to act in many capacities other than his appointed field. So far he has served as ambulance driver, teacher, veterinarian, preacher, dentist, barber and maker of artificial limbs. On the side he is also a diligent student of the Chindau language, which he describes as a highly developed language, in many ways more expressive than English and involving a number of interesting sounds including clucking, whistling and corks popping out of bottles.

For many years Kirk Stetson intended to follow in his father's footsteps in mechanical engineering. Gradually, however, he became more and more dissatisfield at the prospect of a career with his "own gain as the main aim." He began to turn his thoughts toward becoming an agricultural or engineering missionary. After serving in the Navy as an officer aboard a troop ship, he went to Istanbul, Turkey, in 1946 to teach mathematics and physics at Robert College under the American Board.

It was during summer work in the small, poor villages of Turkey that he "came slowly to the disappointing realization that as an engineer missionary I would not be able to help these people in their greatest need."

He came back to America to begin a fresh career, entering pre-medical studies at the University of Rochester in 1948. Graduating from the University of Rochester Medical School in 1953, he completed his internship and residency at Rochester General Hospital in 1956.

In 1949 he married Burnice Eva Young, a native of Beardsley, Minnesota, a young woman who had for many years been thinking of Christian mission work herself.

In 1957, there were over 370 persons killed while crossing at an intersection with signal. Remember, cross cautiously.

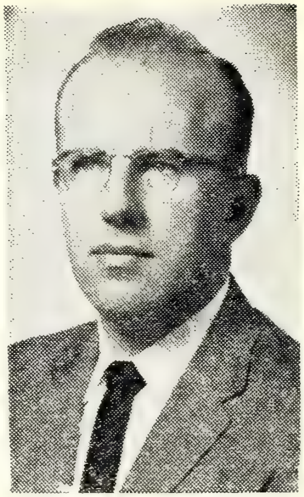
An Appreciation Of Snyder

Zeb H. Lynch

On behalf of the two pastorates served by Rev. Walstein W. Snyder for the last fourteen and one-half years, please allow me to express my heart-felt appreciation. It was my peculiar honor to serve with him in an official capacity in both of these pastorates. The entire time (eight years) that he served Bethel, Concord, and Mt. Zion group I was chairman of the governing board. Then I moved my membership to become a charter member of Beverly Hills. Only eternity will reveal the good done by this man of God in these two fields. He accepted a call to this local group of churches in April, 1944. During his ministry in this field considerable modernization was done to the sanctuaries at Bethel and Mt. Zion. Also fellowship buildings and additional Sunday school rooms were added at each place. A beautiful new house of worship with Sunday school room and basement for kitchen, etc., was erected at Concord. All were free from indebtedness shortly after their completion. At the time of his acceptance of this pastorate he was married to Miss Nellie Gray Mann, daughter of Mr. and Mrs. C. M. Mann of Tucker Street, Burlington. They have three children; Wesley 10, Elia Ann 6, Rita Dale 5. He is a graduate of Elon College and the Divinity School of Duke University.

March 1, 1952, he left this field to accept the pastorate at Beverly Hills with only 10 active members. It was still in its organizational stage. After six and one-half years this church has 292 members, Sunday school enrollment of 238 with an average attendance of over 150 each Sunday, active young people's organization, Girls' Scouts, Boys' Scouts, outstanding laymen's organization, and an excellent Women's Fellowship with five circles. A modern new house of worship with full basement for Sunday school rooms has been added to the parish house and parsonage. The real estate value is in excess of $100,000, with only approximately $15,000 indebtedness.

He is past president and now chairman of evangelism for the N. C. and Va. Conference, is a trustee of Congregational Christian Home for Children at Elon College, chairman of the board of publications, member of the executive board of the convention, 1st vice-president of the Burlington Ministerial Association. In civic activities he is a former Jaycee, a member of the City Recreation Commission, chaplin for Burlington-Graham Civitan Club, a member of the Community Council. His P.T.A. work in the Fisher Street school has brought him wide recognition in the P.T.A. field throughout the city and in many sections of the state.



Rev. Walstein W. Snyder

In closing allow me to add these few personal words derived from my close association with him over these fourteen and one-half years. His ministry was never confined to his own membership but was found whenever he could minister in the Master's name. He and I would differ on occasions but it was always in a spirit that would bring us closer together. His ability is outstanding, his ministry consecrated, his results gratifying. His leadership unites a church and keeps it united. It is my prayer that each and every member at Rosemont will receive him in the spirit of love and esteem in which we have held him over these years and in which we give him up. If so, I predict a ministry at Rosemont which will be acceptable to Him who came that we might have life, light, and peace and have it more abundantly.

NEW MINISTER AT MT. ZION

Lillian Sharpe, Secretary

Rev. Glenn Garrett and Family

When Rev. Thomas D. Sutton gave Mt. Zion (near Mebane, N. C.) an extra early morning service on the third Sunday of each month beginning last November we said we were one step nearer a full-time pastorate. We didn't realize at that time how soon this would be a reality. On June 1 Rev. Glenn Garrett became first full-time minister.

Our vacation Bible school, under the direction of our new pastor, was held the week of June 9 with 49 pupils on roll and an average attendance of 45.

In July and August our attendance for both Sunday school and worship services has been 100 or more, the highest being 126. Mr. Garrett has been preaching some most inspiring sermons.

Rev. and Mrs. Garrett have already endeared themselves to the people at Mt. Zion. He has visited most of the members. Under the direction of Maxie Tate and Mr. Garrett we have a thriving junior and teen-age young people's organization, which meets twice a month. There are usually 30 or 35 present for these meetings.

We are very grateful to Miss Georgia Bradley who gave us 1½ acres of wooded land on the highway leading to Mebane, about 8/10 of a mile from the church, as a site for our parsonage. Plans are under way to clear the land in September and get the area ready for building in the very near future. Our parsonage fund at the present is $1,661.10, with several pledges to come in. $500 of this was given by the Women's Fellowship.

Our prayers are with Mr. Garrett as he undertakes the many tasks here at Mt. Zion, and the tasks will not be easy. We hope that all of us will work together for the good of all and the upbuilding of God's Kingdom here on earth.

Union Ridge Minister Resigns

The Rev. Kenneth D. Register, pastor of Union Ridge for almost 14 years, has resigned to accept a call to the Beverly Hills church in Burlington.

A native of Sanford, the Rev. Mr. Register is a graduate of Elon College and Duke School of Religion and has served churches in the Burlington area for the past 18 years. He has also held pastorates in both the Western and Eastern North Carolina Conferences.

Since he has been at Union Ridge a new educational building and sanctuary have been constructed, valued today at well over $100,000. More than 100 members have been received, and the budget more than tripled. The Union Ridge church is one of the leading rural churches in the Southern Convention.

In the conference he is president of the Sunday School Convention, chairman of the N. C. Church Builders Club, chairman of the Committee on Christian Education and a member of the committee on the ministry.

On the convention level he is a member of the Board of Publications, the Executive Committee of the Historical Society and of the Ministerial Scholarship Fund.

Rev. Kenneth D. Register

He will begin his work as pastor of the Beverly Hills church November 1. He is married to the former Miss Dorothy Irene Lisenby of Greensboro and they have two children, Phyllis Anne and John Kenneth.

REGISTER'S RESIGNATION

Like all other professions the ministry has its unpleasant and difficult hours. I have come to such an hour this morning.

Our ministry with you people has been a most enjoyable and rewarding one. For almost fourteen years now we have labored together in the vineyard of the Lord. We have visited the mountain tops of joy and walked through the valley of the shadows together. In most instances our spirits and aims have been one. Few ministers have had the high privilege of enjoying a ministry so rich and so full. We shall cherish your love and devotion as long as we live. You will always hold a very special place in our hearts.

Your devotion and service to your Christ, his church and your minister leaves little to be desired. Because of this fact I am confidenct that this same devotion will continue, and that you will take into your hearts the minister you will call to serve in my stead. I have no fear for the future of this church, for you people have proven to me that you have what it takes to succeed as laborers in the Lord's vineyard.

For several months now I have had the feeling that I should make a change in pastorates. I can assure you that this decision was not a snap judgment on my part. We have given ourselves to many hours of thought and prayer. We feel that God has made his will known to us. And whether we are in agreement with it or not, as his servants, we must pray as the Master prayed — "not my will, but thine be done."

In the light of this fact and other contributing factors, I do hereby submit to you my resignation that I may accept the pastorate of the Beverly Hills Congregational Christian Church in Burlington, N. C. This resignation is to become effective not later than October 31, 1958. However, if my successor can be named and wishes to take over this pastorate earlier, then this resignation will become effective on that date.

Eastern Virginia Pilgrim Fellowship Meets

Nancy A. Rountree, Secretary

The quarterly meeting of the Eastern Virginia Pilgrim Fellowship was held August 24 at the Bayside church. The vice-president, Martha Brittle, presided. A welcome was extended the group. "Come Forth, O Christian Youth" was sung, and the Rev. Julius Rice led in prayer.

Enrollment showed 157 persons present. Minutes were read and approved.

Plans for the Fall Rally were explained. It will be held October 5 at a place to be announced. The program will be in charge of the Convention delegates who attended the National Council meeting in New York last June, and the Rev. Robert Knowles, our new worker for young people, will install the officers. The nominating committee is composed of Hazel Bradshaw, chairman, Becky Stephenson, Gloria White, and Mrs. Jack Akin.

The following announcements were made:

1. Pilgrim Fellowship pins are now on sale by Pilgrim Press, and so are United Christian Youth Movement pins and Pilgrim Fellowship Bibles.

2. The Virginia United Christian Youth Movement is to hold a mass convention January 2-4, 1959, in Richmond. The key speaker will be Dr. Robert Nelson, dean of Vanderbilt Divinity School. "The Household of God" is to be the theme.

3. A drive is being made to get funds for Moonelon Conference Center. It was suggested that the youth encourage their parents to support this project, since the center is used mostly by the young people.

4. Seniors of the Conference were recognized. Rev. and Mrs. C. F. Pegram, who recently moved to Norfolk, were welcomed.

Rev. Jack Akin offered thanks for the food, and everyone enjoyed a picnic supper. The meeting was closed by a vesper service led by the Pilgrim Fellowship of Damascus.

On the Eve of Going Back to Turkey Miss Hemingway Writes of

Her Work And Witness

Isabel Hemingway

I go back to Turkey to continue working in the Talas Clinic. My address will be again:

Talas, Kayseri, Turkey.

I am one of the staff helping Dr. William Nute Sr. in his taxing work by rendering personal medical service to people from 1200 villages in central Turkey. He has reached retirement age but holds on until he can be relieved next spring. Dr. Warren Winkler and his wife Mary Lou are going to study the Turkish language this fall in Izmir and then come to Talas. The Turkish government is providing progressively better medical care to its people. We as a private agency are still needed as we show that individual attention and care are needed for each person. For instance, Dr. Nute answers calls to see people who are sick at home and cannot or will not go to the city to be seen by a doctor. This is work added to his long day in clinic but he does it to show his commitment to the whole needs of the people. I do no teaching of nursing but in a country where nursing is not fully recognized as a profession, just being a nurse and a respected member of society is a way of changing public opinion. I have done one or two deliveries each year, all in homes of our near neighbors and feel that it helps build understanding and mutual confidence. However, most of my time is spent assisting the doctor in clinic and attending to the nursing needs of the boys in the Talas American high school with its 165 boarding students.

It has been said that Christianity cannot be taught but must be caught. This is true in any country but in Turkey the only way we can give a Christian Witness is by the way we do our own daily work. The teachers in our schools must be good teachers and also give an added quality of interest in the students and broadening their interests and ideas. We in hospital and clinic must not only give the best professional service that we can but we must also give it in a spirit of real service. What does that mean for me? Each time I help a village woman undress and assist the doctor in the examination it is my attitude she will notice. If I am hurried and speak sharply to her it will be a witness on the negative side. If I can be calm and cheerful with the fortieth as well as with the first patient, she will feel that we are really interested in her. Technical proficiency is of course essential but the spirit of genuine service is the thing that is harder to maintain through the long days of clinic. Only by our fruits can we be known. In St. Paul's instructions to the Galatians of long ago, we who are their near neighbors find what we should strive to attain. Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. If we can attain the spirit that produces these fruits then we will truly give the correct witness to Our Lord Jesus Christ. Please remember me and the others who are your representatives in the Near East. We need your thoughts and prayers to keep our purpose true and our witness clear.

Chemistry is an old science, but chemists have not had an easy road to travel. Often looked upon as quacks, with their theories reluctantly accepted, chemists have had to prove every inch of the ground they have traveled.

WOULDN'T YOU LIKE TO ATTEND?

An American Board Staff Conference

Forty-two missionaries attended the annual staff conference of the American Board of Commissioners for Foreign Missions from September 2-4 at the Congregational Center in Framingham, Massachusetts.

Joining with them were 20 staff members of the Congregational Christian Church's national agencies.

Gathered for three days in this small New England town, the missionaries represent Congregational Christian mission work in ten far-flung countries.

Rev. Dr. David M. Stowe of Boston, educational secretary of the American Board and chairman of the conference's planning committee, described the meeting as a "clearing house" for information and ideas "with which the work of the Board all over the world is concerned." It is a way, he said, "by which missionaries in West Africa can find out what's going on in Japan and South India."

The missionaries serve in sharply differing types of areas in many different capacities. Among them, for instance, are Miss Mary Dewar of East Orange, New Jersey, who heads a school of nursing in the high plains of Portuguese West Africa. Mrs. Harriet Nilson is a grandmother who has served for nearly 50 years in educational work in Turkey.

Rev. and Mrs. Alden Matthews and their three little girls live in a small rural community 11 miles from Tokyo, where they conduct a school which teaches agriculture, Bible and English. Rev. (Miss) Anna Dederer, a German-born minister-nurse-teacher directs a school for Miconesian children on a tiny island in the South Pacific. She is the only non-Micronesian on the island, which has a total population, besides the school, of 70.

Also in the group were the Rev. Dr. and Mrs. Ray E. Phillips, who for 43 years did social service work in the Union of South Africa. Recently returned to this country, Dr. Phillips was elected moderator of the General Council of the Congregational Christian Churches, highest elective post in the denomination.

Several nationals attended, including Mr. E. B. Mlambe, an African teacher from Southern Rhodesia who arrived in the U.S. August 24, and will study this year at Mankato State Teachers College, Minnesota.

Among events scheduled on the program were an address, "Issues in World Missions," by Rev. Dr. Alford Carleton of Boston, executive vice president of the American Board, study and discussion hours on the theology of missions, and area field reports by foreign secretaries of the Board.

American Board career missionaries return to the U. S. for a year's furlough every five or six years. The Board, which was founded in 1810, is the oldest foreign mission society in America and has its international headquarters in Boston. It has 356 missionaries in 15 countries.

South Norfolk Women Finish Good Year

The Women's Fellowship of the South Norfolk Congregational Christian Church held its last joint meeting of the year August 5, in the Social Hall of the church with the president, Mrs. Mildred Pierce, presiding and giving the opening welcome.

Mrs. Ethel Smith had charge of the devotionals, reading scripture from Micah 6:8 and Ephesians 4:1-16.

The regular business procedure included a candlelight installation service for the new officers for the ensuing year, conducted by past president, Mrs. Esther Evans. The Ceremonial of the Candles was very impressively led by Mrs. Evans as the retiring president charged the incoming president with her lighted torch to carry on the work for the coming year.

The new officers are: President, Mrs. Pearle Robinson; First Vice-President, Mrs. Mildred Meyer; Second Vice-President, Mrs. Joy Ford; Secretary, Mrs. Ethel Smith; Treasurer, Mrs. Mildred Bunch.

These officers will appoint their chairmen; then hold a meeting in the near future, including the circle leaders, to plan the year's work.

Miss Beatrice George, who attended the School of Missions for the Women's Fellowship of our Southern Convention at Elon College in June, gave a report of the school of missions, beginning by emphasizing the theme of "What Doth the Lord require" and giving a glimpse of the individual introspection which ran through the morning devotionals of "A Vision," "An Influence" and "Strength for the Task". She followed through the program touching upon the fine fellowship with the more than two hundred women in attendance; visit to Moonelon and The Christian Home's Vesper Service; the seminars; workshops; lectures on the work in Mexico by Dr. Sloan and Mrs. Sloan's lecturer on Puerto Rico; Hawaii so ably presented by Mrs. Olin B. Pendleton with the use of slides, who also stated that the material for study of Hawaii is actual. Miss George enlarged upon the lecturer on the Middle East so dynamically presented by Rev. Arthur Brown who outlined his messages with the three fires burning in the Middle East:

The cry for freedom; the cry for justice; the cry for peace. Also she outlined the years Bible Study Book "We Believe" which was so beautifully and capably presented by Mrs. Guy Benchoff. Closing with thoughts and meditations about the beautiful and inspiring early morning communion service conducted by the Rev. W. J. Andes and challenging the women of our church to greater responsibilities for Christ and His Church in the year which lies ahead.

The benediction was given by Miss Frances Newman, temporary director of Religious Education during the summer months.

After the meeting, refreshments and fellowship were enjoyed by the goodly number present. A mimeographed copy of the poem — "His Kingdom in my Kitchen" was distributed to those present.

HUMAN RIGHTS AND FREEDOM ARE WORLD ORDER SUNDAY EMPHASES

"Christians are concerned for human rights and responsibilities," declared the annual message to be read from pulpits on World Order Sunday, October 19.

They hold that the observance of these rights "is an essential witness to faith in God." They feel impelled to cooperate with all who sincerely seek to promote these rights and freedoms throughout the world.

The National Council of Churches through its Department of International Affairs which now sponsors World Order Sunday urges congregations to assure every human being, without discrimination, "the fullest opportunity to know and to fulfill God's will."

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

CEYLON-JAFFNA

September

14—**Chester and Mary Wagstaff** are both physicians in Ceylon — she on staff of McLeod Hospital, Inuvil, and he at Green Memorial, Manepay. Both interned at Philadelphia General where they met and married. They have been in Ceylon three years.

15—**Asia Council on Ecumenical Mission** was established in 1955 for the interchange of Asian personnel from country to country, and church to church, crossing both national and denominational lines. The General Secretary is Dr. D. T. Niles of Ceylon.

PACIFIC AREA

16—**Alice Cary**, American Board secretary for Pacific area from 1946 until last June 30, served as a missionary in Japan and Siberia. Her father was missionary in Japan and a brother and nephew now serve there.

17—**Rev. Paul Gregory**, who is our new secretary for the Pacific Area, served as an Evangelical and Reformed missionary in China and Japan. His appointment marks the beginning of united work.

JAPAN

18—**In Japan** our American Board has worked continuously since 1869, except during the war years 1941-46. This work has undergone a great change since the creation of the United Church of Christ in 1940. Now, with the mission boards of seven other major American denominations, we send financial or missionary aid to Japan at the invitation of the United Church, which directs their use. Under the sponsorship of the United Church there are some 800 kindergartens, 56 schools of high school, college or university grade, and many specialized schools, including three theological ones.

19—**The United Church of Christ in Japan.**

20—**Interboard Committee and Council of Cooperation** — The former is made up of representatives of ten major North American Mission Boards; the latter is made up of 26 Japanese church and educational leaders and 10 missionaries. Working together, they plan united work.

Christian Higher Education Regional Director Appointed

New York — L. A. Clausen of Wayzata, Minn., has been appointed one of three regional directors of the $7,500,000 Christian Higher Education Fund which was officially launched by the General Council of the Congregational Christian Churches at its biennial meeting in Boston in June.

Announcement of Mr. Clausen's appointment was made in New York City by the Rev. Dr. Harold T. Janes, national director of the program.

Mr. Clausen, director of the Central Region, will assist the superintendents of 12 of the denomination's state and regional conferences which include all or parts of 19 central and southern states as well as Puerto Rico. He will have his headquarters at the Protestant Center, 122 West Franklin Avenue, in Minneapolis and will be responsible to the national director.

The fund campaign is a joint effort of the Congregational Christian Church's Board of Home Missions and American Board of Commissioners for Foreign Missions and will be a part of the 1958-1960 Biennial Emphasis. It is administered, through the national director, by a Christian Higher Education Fund National Committee made up of denominational leaders from across the country.

The fund, to be expended over a period of five years, will go toward strengthening campus ministries and improving and facilities of church-related colleges both at home and abroad.

Mr. Clausen joins the program with a background of long experience in banking circles and church fund raising. For 21 years he was associated with financial institutions in Minneapolis and for 12 years served as managing director of four trade associations in the Minneapolis area. For seven years he represented a nationally-known church-fund-raising organization. In this capacity he directed numerous capital-fund drives for many churches around the United States.

Other regional directors in the program are Perley A. Foster of Fairfield, Conn., who will be in charge of the Eastern Region with headquarters in Boston, and Harold A. Lumsden of Reno, Nev., who will manage the Western Region from San Francisco.

Mr. Foster and Mr. Lumsden also have been active in fund raising programs over a number of years.

What Is Meant By Religious Education?

1. **Religious Education** is an attempt reverently to understand God's laws in the development of human life and intelligently to cooperate with him in helping each person to achieve his own highest and best life, and in cooperation with his fellows to establish a civilization embodying ever more fully the Spirit of Jesus and the Kingdom of God he proclaimed.

2. **Religious Education** is a creative process. Creative education is social, democratic, progressive . . . seeks to proceed according to psychological principles. God is the creative spirit in all ongoing processes of the cosmos. Truth is unfolded and discovered.

3. **Religious Education** is concerned with the whole personality, the whole person, holds that every individual is of "worth." To value personality is to value self-activity in all persons. If persons are of final worth, then every particular instance of self-activity has within it something of unimpeachable validity. The spirit of forgiveness is the spirit of fairness to personality.

4. There is comradeship with God in the **religious educational** process and in life itself. In such comradeship in meeting the situations of life in this world, human beings would be expected to take initiative, to make decisions, to accept responsibility, but all the time in relation to a God whose resources they utilize and dependence upon whom they gladly recognize.

College Opening Plans Disclosed

Elon College, Sept. 3 — The 1958-59 term at Elon College will get under way tomorrow when the new members of the faculty gather for an orientation meeting at 3 p.m. followed by the annual faculty dinner in McEwen Memorial Dining Hall at 6:30 p.m.

The first faculty meeting of the year will be held at 9 a.m. Friday when final plans will be completed for the registration of students next week. The regular class schedule will begin Monday morning, Sept. 15.

The first students to arrive on the campus will be a selected group of 50 freshmen, who will attend a pre-orientation program at the Moonelon Conference Center during the coming weekend. All other freshmen will arrive Sunday or Monday morning.

Placement tests for the freshmen are scheduled Monday morning and afternoon. Placement tests for evening school freshmen are for Tuesday night.

Registration for day-time classes for freshmen will be held next Wednesday and Thursday, with upperclass students to register Thursday and Friday. Freshmen in the Evening School will register Wednesday night, with Evening School upperclassmen to register Friday night.

DID YOU KNOW — ?

That the American Bible Society now has scripture distribution to trailers as part of its service, with a Volkswagen Micro Bus, manned by a young Christian couple, serving needs of trailer dwellers in California; distribution of scriptures through a trailer traveling in the Rocky Mountains to new communities; the Syracuse office arranged a visitation to 5,000 trailer homes occupied by transient construction workers in St. Lawrence Seaway Project.

Justice In Economic Life

Background Scripture: Leviticus 25:35-38; Exodus 20:15; Deuteronomy 25: 13-16; Proverbs 11:1; Amos 8:4-8; James 5:1-5; I Peter 4:10, 11; Luke 19:1-10.

Devotional Reading: Micah 6:9-15.

Memory Selection: **He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.** Luke 16:10.

PROFIT AND THE PROPHET

The profit motive is powerful, one of the most powerful and dynamic forces in human life, both personal and economic. It is natural for folks to want to make money. And in itself the profit motive is not bad. But it is dangerous, extremely dangerous. The love of money is the root of all evil, or all kinds of evil, whichever way you want to interpret or translate that verse. In their desire for profit men will do unethical and unjust and evil things. Hence the prophets of the Old Testament were always warning those who made profit of its danger, and denouncing them for the abuse of the practice. The prophets always tried to protect the poor from the overzealous merchant or business man. Everywhere in the Bible the underprivileged and the exploited are championed and protected and Jesus went to great pains to warn men against the dangers of money or material things. He knew that the desire for profit could easily crowd God out of a man's life, cause him to forget the God who made possible his profits and exploit his fellowmen who are the children of God. The profit motive is still one of the most dangerous factors in our modern world. The liquor traffic, prostitution, gambling, organized rackets and crime, numbers rackets, pornographic literature, many forms of amusement and recreation and many other modern businesses and activities that degrade and debauch personality are motivated by the lust for gain, the desire for profit. Their chief concern is for cash not character, for gold, not God, for money, not manhood. And many other industries and businesses, while not engaged in such extreme forms of profit making, resort to methods that are unethical and unjust and often illegal. The desire for profit makes it difficult to have economic justice in modern life. That has been true in life in every century.

THOU SHALT NOT STEAL * * * IN LETTER — IN SPIRIT

"Thou shalt not steal" — these words are incorporated in the basic laws of the universe. Society cannot be built on any other foundation than the assumption that a man's property is sacred. What kind of world would this be if I could take from another man what I wanted, or if he could take from me what he wanted. Locks and vaults are a concession to human weakness. If people were honest, if they could keep their lust for money under control, banks would not have to lock their vaults, people would not have to lock their houses, places of business would not have to employ guards to watch their property, people would not have to take the keys out of their automobiles, or do a thousand other things that they have to do because people are not honest, because people will steal, because people will take that which does not belong to them by stealth or by force.

But one does not have to take a gun and hold up a man, or break into a store at right and carry off a lot of merchandise, to steal. He can falsify his income tax report, give short weight, overcharge, make shoddy goods, render poor work, pay poor wages, misrepresent things, adulterate his products, pad an expense account, practice usury, advertise untruthfully or in half-truths, — in a hundred ways a man may steal. The person who cheats on an examination, steals. Indeed there are few of us, if there are any of us, who do not steal, perhaps all unconsciously. But honesty is one of the basic qualities of a good character and one of the foundations of secure social life. Honesty is not only the best policy, it is the only policy on which civilization can be built.

SUNDAY SCHOOL LESSON

SEPTEMBER 14, 1958

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

A DISHONEST MAN MAKES RESTITUTION

There are many interesting sidelights in the story of Zacchaeus which forms a part of today's lesson. But the point that is directly related to the theme of today's lesson is the restitution he made after he met Jesus. We do not know what these two talked about as they ate lunch together. Jesus may not have even mentioned the man's questionable business practices. (It is quike likely that Zacchaeus was rich because he had been dishonest in his nefarious business as a publican.) Be that as it may, when he found the secret for which he had been seeking, that inner sense of peace and forgiveness, that restoration to self respect, that assurance that he "was accepted" by Jesus, he stood up and said, "Behold Lord, the half of my goods I give to the poor; and if I have wronged (cheated) any man, or taken any thing from any man by false accusation, I restore him fourfold." Whatever else salvation is, that is a part of it, and an integral part. To make restitution as far as possible, to make amends for wrongs done, this is part and parcel of discipleship with Jesus.

JUSTICE IS ECONOMIC LIFE

Slowly, painfully-slowly, but surely, there is growing in American economic life a new sense of economic justice. Many great firms and industries are changing their philosophies of economic laws. Formerly it was the idea to get all you could out of your employees, and to give them as little as you could, or as the law allowed. But things have changed. More and more, enlightened business organizations are sharing with their employees. Eastman Kodak Company ties a wage dividend in with a stock dividend, which makes management, workers and stockholders partners. Sears Roebuck has long had a profit-sharing and pension plan at work, which now covers 107,000 people. Jewel Tea Co., once "busted" now flourishes under a plan in which the employees participate. Pilgrim Laundry in Brooklyn, perhaps the largest laundry in our country has a joint-stock ownership plan which has created a spirit that might cause envy on the part of a college football team. Furthermore the conditions under which people work, the hours which they work, and the wages they receive are constantly being bettered both by law and by an enlightened con-

—Continued on Page 15

AT OUR CHURCH HOME FOR CHILDREN

Home Coming Society Elects Officers
Children Return To School

John G. Truitt, Superintendent

Dear Friends:

We were all very happy to have a good attendance for Home Coming. This day is looked forward to by all the children and members of the staff. And we were well pleased with the joy and happiness that prevailed amongst all present.

The Home Coming Society met in the Holt Chapel at 11:30, with A. L. Curling, South Norfolk, Virginia, presiding; and Calvin S. Clayton, Charlotte, N. C., serving as secretary. The children, under the direction of Mrs. Alvertine Privett, sang a group of songs. These reminded us that it was church hour and that ours is a church Home. These songs and words of welcome and a prayer by the superintendent set the stage for the meeting that followed.

The president of the Board of Trustees, Mr. V. R. Holt, Burlington, N. C., spoke appreciatively of the records "children" of the Home are making and welcomed them to the day's festivities. The members of the Home Coming Society have paid $800.00 on the street paving project, and voted to add the day's offering to that amount, which brings their contribution toward the paving of the streets up to $1,071.00.

Mrs. Allen E. Gant, of Burlington, N. C., was elected president; Clyde W. Rudd, Greensboro, N. C., secretary; Paul Williams of Raleigh, N. C,. vice president; and the superintendent of the Home serves as treasurer.

Now let me thank you for the better report. It is encouraging to know that many friends follow this page every week, and that they show their interest in tangible ways.

Tomorrow, September 2, our children start the fall term of school. We are hoping they will bring good report cards, and that they will have a good school year. It is no fun to any member of our staff to have any child fail his grade, so from the very beginning we strive in all the ways in which we can to encourage and inspire our children to do well in school.

REPORT FOR AUGUST 29, 1958

MONTHLY OFFERINGS

Amount brought forward			$22,475.65
Eastern North Carolina Conference			
Ebenezer	$50.00		
Morrisville	23.25		
Mt. Auburn, S.S.	12.54		
Mt. Gilead	15.00		
Pleasant Union	25.00	$125.79	
Eastern Virginia Conference			
Spring Hill, S.S.	7.65		
Union (Surry), S.S.	36.00		
Bayside	10.00	53.65	
North Carolina and Virginia Conference			
Liberty	50.00		
Tryon	58.00	108.00	
Western North Carolina Conference			
Albemarle	38.00		
Pleasant Union	36.65	74.65	
Virginia Valley Conference			
Bethel, S.S.	2.00	2.00	
Total			$ 364.09
Grand Total			$22,839.74

SPECIAL OFFERINGS

Amount brought forward		$39,090.12
Woman's Fellowship, Shallow Ford Christian Church	$ 25.00	
Mrs. Allen E. Gant, Burlington, N. C.	100.00	
New Hope Christian Church, Roanoke, Alabama	5.00	
Woman's Auxiliary, Cong. Church, Kent. Conn. (Friendly Service Gift)	15.00	
Harrison Factors Corp. (Chester H. Roth, Inc.), dividend	37.50	
Special Gifts	47.95	
Total		$ 230.45
Grand Total		$39,320.57
Total for the Week		$ 594.54
Total for the Year		$62,160.31

Christian Orphanage
Elon College, N. C.

MEMORIAL GIFTS

Dear Dr. Truitt:

Please accept the enclosed $.................... as a memorial gift to the Christian Orphanage in memory of:

....
(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....
(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

World Council Of Churches To Build Headquarters In Geneva

Nyborg, Denmark

A plan to build a new $2,500,000 headquarters for the World Council of Churches in Geneva, Switzerland, was approved by the Council's Central Committee meeting in Nyborg, Denmark, August 21-29.

The Rt. Rev. Henry Knox Sherrill, New York, a president of the World Council of Churches, will serve as chairman of an international committee to raise the necessary funds for the new buildings.

Bishop Sherrill will retire as presiding bishop of the Protestant Episcopal Church, U.S.A., on November 15. He continues as chairman of the U.S. Conference for the World Council of Churches. His term as one of the Council's six presidents extends until the next assembly of the WCC in December, 1961.

According to the report adopted by the Committee, the architect's final plans would be presented to the 1959 meeting of the policy-making body on the Island of Rhodes.

Providing that progress in fund-raising is satisfactory, the construction of the new headquarters property will be started in the autumn of 1959, Dr. Eugene Carson Blake, United Presbyterian Church in the U.S.A., chairman of the finance committee, said.

Present plans fall for construction of a 236-room initial unite on a site near the United Nations and other international centers in Geneva, to be completed by the end of 1961.

At present the Council is located in a chalet, wooded barracks, and rented houses in a residential section of the city. Located on the same property are the headquarters of the Lutheran World Federation, the World Presbyterian Alliance, and the European office of the Brethren Service Commission.

Spokesmen for the two world confessional alliances said that the LWF and World Presbyterian Alliance would be tenants in the new headquarters.

Architects for the new headquarters are Otto Senn of Basel and Otto Bartning of Germany. Henri Leseman of Geneva is executing architect.

Contemporary in style, the new headquarters will include a chapel, which is expected to serve not only the WCC but also the international community in Geneva. A new congress hall will be built by the city near the proposed WCC site.

Of the funds needed, responsibility for raising $300,000 has been accepted by the Council's member churches and the remainder is expected to be contributed by foundations and individuals in countries where the 171 churches are located.

Bishop Sherrill emphasized that the drive for funds would be more than a campaign to raise money. It would be used as an opportunity to inform the Council's constituency about the purpose and work of the Council.

Already $90.000 is in hand from member churches. Preliminary discussion of plans for the building were begun at the Central Committee in Davos, Switzerland, in 1955.

INTERNATIONAL FRIENDSHIP SPONSORED IN CHURCH CAMPS

Nationals and missionaries representing 20 foreign nations have been traveling over the United States this summer, as speakers and resource leaders at some 340 youth or family camps of the Congregational Christian Churches. The camps are sponsored by the state conferences of the denomination.

During the summer of 1957, 24,452 campers, mostly young people from the ages of nine to twenty-two and some family groups, attended one of the camps, generally for a week.

Final enrollment figures for the 1958 camps are expected to top the 1957 total by a considerable amount, according to the Rev. Theodore S. Horvath, Boston, associate executive secretary of the Missions Council of the Congregational Christian Churches.

The Missions Council, educational and promotional arm of the denomination's national boards, had taken responsibility for placing the nationals and missionaries in the various camps. Some of these leaders have attended as many as nine camps.

In addition to providing campers with the opportunity to share Christian fellowship in beautiful surroundings, the camps aim to increase understanding of the work of the Christian Church in the world, and the part the Congregational Christians play in the total picture.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

science. There is still, of course, too much inequity in the possession of the world's wealth. That is one of the unsolved problems of our day. We can hardly adopt the plan which they used in Persia away back in 999 B. C. In that year a devastating famine struck the country, in which thousands died from hunger, while the possessions of the rich were far in excess of their needs. The ruler Agud, proclaimed that for every poor man who died of starvation, a rich man would be executed. Thereafter no one starved! ! What he did by law, we must do by love. A Christian social order demands economic justice.

HOW TO BEGIN A MONTH

Everyone has had the experience of waking up to the bright sunlight of a spring morning and thinking suddenly, "This is the first of May;" opening one's eyes to the crispness of an autumn dawn and saying, "The beginning of October!"

We can at the beginning of the month, set out with the will to clear away the debris of our lives, the routine of habits and lethargies, our deadnesses to the world. For it is we, not the world, who have grown drab.

Today, start to keep your eye on the world, not on yourself, and see how many of your little personal anxieties will roll away. Start the gesture of friendliness and neighborliness you had intended. If you are multiplied by millions, you will have gone a long way toward a democratic world . . . a month of such behavior itself will be so rewarding you will be less torn with anxiety about the future. . .

A month is not a long time . . . we can begin now acting as if this were the last month in history, and acting also as if this were the first month in which we are really living. . . By the end of the month we shall be both happier and more useful. A weary young woman once said to her colleagues in an office, "I'm tired of living." A buoyant friend replied, "Have you tried it yet?" It is the beginning of the month. It is time to begin. Rome was not built in a day. But we have thirty days. Wars have been won in less, lives made over.

In Asheville Newsletter
—Irwin Edman

SUNDAY SCHOOL WORKER'S AFFIRMATION

I Am Teaching Because . . .

I believe in God and in his purpose for mankind. I believe in the power of God that can come into young lives and, through them, change society.

* * * * *

I believe in Jesus, and the way he lived and taught can become the way of abundant living for all peoples, if the youth of tomorrow's world learn to practice it today.

* * * * *

I believe in the Bible, and that it has a message for persons today as in the ages past.

* * * * *

I believe in the Church, as a fellowship of working Christians who have an important job to do. I am thankful to have a share in its work.

* * * * *

I believe in the educational work of the Church. I have faith in educational evangelism, in the possibility of bringing young persons to know God, and of leading them into ever closer relationships with him.

* * * * *

I believe in children and youth. I think of them as intelligent, and capable of sharing God's purposes for them. I believe in the methods which will encourage them to develop their growing abilities, and which will offer them the best resources of past and present — the Bible, the Church, the Christian heritage, and the lives of Christian persons.

* * * * *

I believe in myself. I have faith that in spite of my weaknesses and faults, God can and will use me to do his work if I but give myself whole-heartedly to his cause.

* * * * *

Because of these beliefs, I will do my best to:

Attempt great things for God.
Expect great things from God.

Clarice Bowman

The Christian Sun

Miss Beatrice George
1207 Seaboard Ave.
12-1-58

VOLUME 110 MBER 16, 1958 NUMBER 36

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

SEPTEMBER IS CHRISTIAN EDUCATION MONTH

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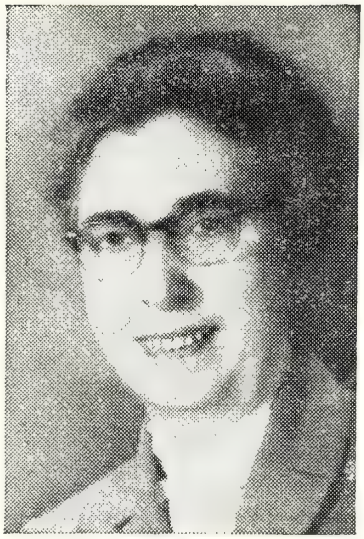

ANGIE CREW COMES "HOME"

Miss Angie Crew, who served the Southern Convention as Associate in Missionary Education for several years during the period of World War II when she could not be an active missionary in Japan, is visiting in this area for nearly a month. Her schedule includes addresses at the three Women's Fellowship Conferences — Eastern Virginia at Newport News October 2, Valley of Virginia at Bethlehem October 3, and North Carolina at First, Burlington, October 7. She will also speak to local Women's Fellowship groups, youth groups, and churches, with her schedule being arranged by Mrs. F. C. Lester, Convention Women's Fellowship president.

Here And There Among The Churches

Rev. John Lackey of Winston-Salem will preach at our Henderson church, of which Rev. J. Frank Apple is pastor, September 28-October 3.

Rev. Tucker G. Humphries of Franklin, Virginia, preached at Mt. Carmel, where Rev. G. C. Crutchfield is pastor, each evening last week.

Pulpit and choir exchange will take place between the Asheboro Evangelical and Reformed and the Asheboro Congregational Christian churches October 12. Rev. Lawrence Leonard is pastor of the former and Rev. Clyde Fields of the latter.

Rev. Clyde Fields, pastor of the Asheboro church, assisted a charter member of that church, **Rev. Max Vestal,** in a revival at Shallow Well last week. Mr. Fields also helped **Rev. Ellis Clark** in a revival at Cypress Chapel the latter part of August.

Rev. Martin L. Fogleman and Mrs. Nannie York Cheek were married August 29 at his home near Liberty, North Carolina, by Rev. Avery Brown. The ceremony was performed just previous to the closing revival service at Smithwood where Mr. Brown was assisting Mr. Fogleman. Following the evening service the couple left for a bridal trip through western North Carolina. Congratulations and good wishes.

The Laymen's Fellowship of the North Carolina and Virginia Conference will meet at Elon College September 19, according to announcement in **The Torch,** a fortnightly visitor from the Elon College Community Church.

Rev. Lynwood Hubbard, pastor of Pleasant Ridge and Spoon's Chapel churches in the Western North Carolina Conference, is continuing his education at Elon College this fall.

Rev. Roy C. Helfenstein of Selbyville, Delaware, and Ormond Beach, Florida, preached in Dover, Delaware, the last two Sundays in August. He reports having had a wonderful time with the people in the church he helped to build.

Homecoming Luncheon with a different twist is that held at our United Church, Raleigh, each year in the fall, this time September 28. Each family is invited to bring a dish of food to share with college students in the congregation who are guests of the members at a luncheon.

Three gifts of work while the pastor, Rev. Gaylord B. Noyce, was away on vacation made his return more pleasant: Arnold Hoffman had painted the living and dining rooms of the parsonage, M. R. Rowland did the installation of an airconditioner in the church office, and Mrs. Rosemary Marr designed and printed new mastheads for the monthly newsletter.

Jim Jackson, member of our Tryon church and ministerial student at Oberlin, who has been serving our Eutaw Community church, Fayetteville, this summer, returns to seminary this week. A fellow-seminarian, Frank Schuch from Cincinnati, visited North Carolina last week and seemed to like what he saw so well that he may be a candidate for a church in this area some day. Best wishes to both of them as they enter their second year of theological work.

Mrs. Earl T. Farrell, wife of our minister at Wake Chapel, is recuperating at her home in Varina, North Carolina, following a major operation. Her many friends wish for her a very rapid recovery.

All-Church Retreat will be held at Camp Sycamore, Umstead State Park, by our United Church, Raleigh, next Sunday from two to seven o'clock. The program of the church for the year will be considered and discussed in detail. A picnic supper and vesper service will close the program.

Mt. Carmel church, Walters, Virginia, of which Rev. G. C. Crutchfield is pastor, has voted to: Build two additional Sunday school rooms; install a new heating system; install indoor toilets; adopt a unified budget; change the church year to the calendar year; and increase the budget by $600.

Seventy reservations for the Billy Graham Crusade in Charlotte for Saturday, September 27, have been made by our Albemarle church. Most of the people will go by bus. Incidentally, this church has just voted to air-condition the sanctuary, looking forward to a comfortable meeting place next summer.

Rev. Avery Brown, pastor of Pleasant Grove and Union Grove churches, has been busy in revivals during the summer. In addition to revivals in his own churches he has helped Rev. Robert Bennett at Bailey's Grove, Rev. Martin Fogleman at Smithwood, and during the week of August 31 to September 4 he held a meeting at Moore's Union, a church that has not had a pastor this year.

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Round Robin of United Church, Winston-Salem, has this for its statement of purpose: "To develop a sense of fellowship through the news of our church, our people, our Convention, our denomination, and the Church Universal!" The September issue contains a provocative "Word from the Minister," calendar of local meetings, news of members, and quotations from **Missions Today, The Christian Sun,** and the leaflet, **The Story of Your Apportionment Dollars.**

The Elon Players, the dramatic arts department of Elon College, announces the presentation of six programs during this scholastic year. The first will be "Ladies in Retirement" which is billed as a mystery-drama. Dates are September 19-20, 26-27, and the place is Mooney Chapel Theatre at Elon. "Annie Get Your Gun" is scheduled for October 23-24, 30-31, and November 1, place to be announced. This is said to be a full-fledged Broadway Musical Comedy. "The Heiress" scheduled for the latter part of November and the first of December completes the series for this calendar year.

Leadership Training School conducted by the Christian Education Committee of the Eastern Virginia Conference will be held at First Church, Norfolk, October 7, 9, 12, 14, 16, and 19, according to announcement in the Shelton Memorial (Portsmouth) church bulletin. Courses and teachers: **How to Read and Study the Bible,** Rev. T. H. Britton; **The Christian World Mission,** Rev. Melvin Dollar; **The Church's Program for Youth,** Rev. Robert A. Knowles; **My Christian Beliefs,** Rev. Frank Hamilton; **Pilgrim Series Materials,** Mrs. Olin B. Pendleton; **Race Relations,** Miss Dorothy Hampton.

If you live in the Greensboro area make plans to attend the missions seminar in our First Church October 27-29 led by Rev. Arthur Mason Brown, who taught the course on the Middle East at the School of Missions. Sponsored by the missionary education department of the Women's Fellowship, of which Mrs. Wallace Truitt is chairman, these sessions will be open to men as well as women, and neighboring churches are invited to come. Suggestion: The missions committee of a church or the missionary education committee of a Women's Fellowship might sponsor attendance from their church.

Rev. Truett High of Sheffield, Illinois, has accepted a call to our Eutaw Community church, Fayetteville, according to the supply pastor for the summer, Jim Jackson. Mr. High is a native of Dallas, North Carolina, and a graduate of Wake Forest and Andover-Newton Seminary. Mr. and Mrs. High have five children. Harry and Dorothy Lester enjoyed meeting one of them, Robert, who helped run the cloakroom at the General Council in Boston last summer.

High Point church invites all former ministers and members, and friends of other years to return for a day of worship, renewal of friendship, and of good fellowship September 28. That day has been designated as Homecoming Day. This may be an historic occasion since it may be the last time such a meeting will be held in the present building. The church expects to move to a new location, and the present property may be sold before another year is gone. Come back and share a good day with the High Point church.

FAREWELL PARTY FOR DOLLARS

Mrs. W. R. Skelley, Jr., Reporter

A farewell party was given in the social hall at Rosemont church on August 20 for Rev. and Mrs. Melvin Dollar and Sandra.

An interesting feature of the decoration was a table display representing the many activities in which Mr. Dollar has made himself well known as a minister and a resident of South Norfolk.

Mrs. Evelyn Morrison acted as mistress of ceremonies. The program included a medley of music by a quartet from the choir. Mrs. A. E. Richardson read a poem she wrote "To The Dollars." Mr. H. R. Morrison, Jr. showed a movie he had made through the years the Dollars worked at Rosemont. Fun and jokes spiced the evening which was celebrated by 250 people. The Boy Scouts remembered Mr. Dollar was one preacher who got his bear while on a camping trip in the mountains. The boys of Troop 50 and Scoutmaster W. P. Nothnagel sang "The Preacher and The Bear" while Mr. Al Weaver accompanied them on his "Uke."

Many gifts were presented to the Dollar family by the Sunday school classes, the Scouts, and individuals. Lovely refreshments were served.

Homecoming At Garner

Margie Partin, Reporter

The annual Homecoming was held August 31 at Hayes' Chapel Christian Church, Garner, North Carolina. There were approximately 150 present to enjoy the day.

Following the Sunday school hour, our pastor, Edward H. Sessom, delivered an inspiring sermon on "The Four Glorious Facts About Our Lord." At the close of the morning service a bountiful lunch was enjoyed by everyone on the church grounds.

The afternoon service began with the choir and congregation singing an old familiar hymn. The devotional was led by Rev. J. Lee Johnson, a former pastor, after which he gave a short talk. The song service consisted mainly of the church choir, the junior choir, the men's quartet, a solo by Mrs. E. T. Duke, and the youth quartet, with Judy Stone playing all piano music.

Following the song service there was special recognition of Rev. W. C. Farrell and Rev. Rosser Lee Clapp, our former pastors, with each giving a short talk. We also recognized Rev. Thomas A. Madren, and Elmo Allcox of the biblical class, who were guests.

The service was brought to a close with a few remarks from our pastor, Mr. Sessom, followed by the congregation singing "Blest Be the Tie."

"COOL RECEPTION" FOR PASTOR

Mrs. D. L. Stokes

Liberty (Vance) church has been going along during the summer with all activities about as usual.

The Reverend Raymond Grissom, a former church and community member, held the revival, which proved to be a week of wonderful and inspirational services and fellowship.

The church pastor, Rev. Lowell Smoot, and his wife took a short vacation. Mr. I. H. Vickery, layman of the Henderson church, and Rev. Thomas Madren filled the pulpit.

Upon return from his vacation the pastor said he had never received such a "cool reception" from a church as the Liberty people gave him and his wife. While they were away the members wanted to do something for them, so with free-will donations from church members the parsonage was completely air-conditioned throughout at a cost of about $1,000.

Church Budgets Talk

The church budget may seem to be unimportant to many people, but really it speaks for the church . It tells what the church is doing, what the people think is important, and eventually it gives the philosophy of the church leaders. People who think that ministers should live like other educated and cultured people try to see to it that their minister receives adequate salary and expense accounts. Missionary minded people put into the church budget a sizable amount for the world-wide activities of the Church.

If the theory is correct, and there is much evidence to prove that it is, that the church budget shows what the people really believe, then there is cause for concern about our Southern Convention churches. Not all budgets have come through this editor's sanctum, and many churches do not even have a prepared budget, but those that have come through recently revealed what appears to be a trend in our thinking. It can be hoped that not enough facts are available on which to venture a guess.

Hence this article may be far from correct.

Tonight as I write (September 11) America is awaiting an address by our President to tell us what to expect in the waters off the coast of China, and to hear from the Supreme Court whether school integration will be pushed hard and immediately, or whether there will be additional time for the changing of the minds of Southerners. The strain of waiting is torturing, and fear creeps through the blood stream with deadly effect. The future is too uncertain.

Our money says that "In God we trust." In Sunday school and church we are taught that the greatest thing in the world is love. But in international relations we are inclined to hope that our ability to make war surpasses that of the rest of the world, for in armaments we trust. When children approach the schools our children have attended, we want to be sure that the new-comers are of the same race and color our children are. We are not willing to trust in love in this situation. Hate seems to be so much more appropriate, and spontaneous.

What have these things to do with church budgets? It is the budgets that tell our attitudes.

There are only a very few churches that pay their pastor enough to care for himself and family. It is expected that he will read; but there is no money for books. If he doesn't visit, he is of little value; but seldom is there money for that expensive automobile which he must use. Some churches are indicating in their budgets that they want the minister to live well, and serve efficiently, but there is not much of a trend in that direction.

Increases in missionary giving are hard to find in the budgets of our churches — there are notable exceptions. And there are churches that have decreased this item in the budget. So far as the budgets indicate, we are not planning any forward thrust in the missionary activity of our churches, particularly outside our own country. We appear to be willing to do more, sometimes much more, for ourselves, but not any more for what we have termed the "heathen" world. The nation puts in much more to prepare to fight the world, but our churches are not preparing to save the world.

A new item appears in the budgets. The word is airconditioning. It is really to hot to go to church, or to stay home, here in Carolina and Virginia in the good old summer time. We need greater comfort! What matters if our missionaries in Africa and India must endure really intense heat, and the doctors walk, or ride bicycles or oxcarts? Give us comfort, or we will not even go to church on Sunday!

Yes, it does appear that the church budgets tell what the people think. The heart goes with the treasure, according to the Good Book. When you are making the budget of your church, please, please let the budget tell of your love for God and your fellow man.

Don't Get Caught Short

The reference of this topic is not to the money you handle. You are accustomed to keeping the books in balance, and the money in its proper place.

But what of those members you were expecting to get for your church this Conference year? In a month or two reports will be made. The time will be gone. Will the new members be listed on your church roll? You had good intentions. Don't get caught short on this very important matter.

Our Church Home for Children closes its fiscal year with September. Its budget is not yet in hand, according to this week's report. Has your church given its share? Had you planned a special gift that you have not sent? Don't get caught short, for if you do the institution must suffer.

All the enterprises of the denomination are important. If any suffers, they all must be retarded. Are appropriations paid in full? There is just time enough to check on this so your church will not get caught short, but will do its full duty.

Do you have some money on hand that does not belong to you? It may be that you decided to give a tenth to the church, but have not done so. When you count up cash on hand, do you find some that belongs to the Lord? That will make you very unhappy — unless you give it as promised.

There is an area in which we are all getting caught short. We are not growing enough ministers to man our pulpits. Recent changes have filled most of the larger church pulpits but there are many churches without pastors. Why? The reason is simple. We have not trained our young people for the ministry. We have taught them that money is important, and they know that churches seldom pay even adequate salaries. We have low-rated the church in too many ways for our young people to want to serve it. And in the process we have cheated ourselves and our children of the heritage which is rightfully ours.

It will not be long until the Master will return and call on us for our stewardship to Him. Do not get caught short in that great day.

A Strange Story

At least it seemed strange to the one who told it. And to us who rode to church in cars costing thousands of dollars.

An American visitor to India saw a little boy holding a plow as it crossed the field. A man was pulling. It was the boy's father. They had owned an ox for plowing. But the little group of Christians wanted a church in which to meet. This family gave the ox to build a church, and thanked God that they had an ox to give. Strange people, these Christians.

"Think On These Things" . . .

By Thomas H. Britton

One of the most beautiful and thought-provoking passages in the Bible is, without question, the thirteenth chapter of First Corinthians, a majestic hymn about love, which Henry Drummond has called "the greatest thing in the world."

Among other things, the Apostle Paul states in this hymn that love "believeth all things." An interesting interpretation of those words appears in Dr. James Moffatt's translation of the Scriptures. He expresses the thought by saying that love is "always eager to believe the best."

If that is true, then it can certainly be said that there are many who do not possess this kind of love.

Think of those who despair of the world of humanity. "The world will never be any better," they tell us. "Conditions change, but they do not improve."

But, of course, it should be obvious that a despairing attitude can never contribute toward "building a better world." And such an attitude, so Paul implies, reveals a lack of love.

Or think of those who speak with bitterness concerning the "younger generation." They look with utter disfavor upon today's youth. And it should be obvious that no one who has that kind of attitude can possibly be able to help young people as they confront the perplexities and decisions of life.

Those who would assist young people must love them and be eager to believe the best about them.

Or consider those who take delight in hearing and repeating every morsel of gossip and scandal which is reported to them. They have no interest in finding the truth. Far from being eager to believe the best, these are eager to believe the worst. And they demonstrate that they are sadly lacking in love.

"Make love your aim" is the advice the Apostle gives at the conclusion of the hymn. And that is good advice. Make love your aim, remembering that love is always eager to believe the best.

FROM THE SOCIAL ACTION COMMITTEE —

Christian Concern

Gaylord B. Noyce, Chairman

"ABOLISH CAPITAL PUNISHMENT"

A prisoner named Leopold was released in Illinois recently to begin service in a West Indies hospital. He was a man who very nearly was sentenced to death 30 years ago. In Alabama, a robbery and attempted assault which netted a man only $1.95 did reap the death sentence (yet to be reviewed) the other day.

These things make us ponder again the survival of capital punishment in our "enlightened" society. A serious part of the problem was summarized recently by one editor when he said "it is evident that few are executed except the poor and the black."

We know today a great deal about the roots of crime, about the subtleties of latent mental illness, the handling of prisoners, and about the vengefulness of public passion which cries out for death in the wake of certain crimes. We share a religious conviction as Christians, that taking any human life is nearly the ultimate evil act.

Therefore a perennial concern for any social action committee to study and act upon if it wishes is the question of capital punishment in our society. A letter to a legislator, a word with him, might get this change enacted into law. It would seem that the defenders of capital punishment should hold the burden of proof when more and more questions and statistics show the threat of death is not a meaningful deterrent to crime, and when the society claims a Christian heritage.

About ※ ※ ※

THE FLIGHT OF SILENCE

Silence may be more musical than song, but silence has been so eclipsed by noise in this hurry-scurry age that it is neither musical nor song.

Nightly concerts by katydids and crickets, with bats in silent flight beating time for them, cannot compete with the noise of autos and airplanes.

The sweet melody of birds whose throats are lined with song the whole year through is broken by the surge and sound of an onrushing age.

The tangled dell, the vine-draped grotto, the shady lane and the tree-sheltered road have been replaced by two-lane highways where silence has taken flight.

The flower-embowered veranda, with its willow rockers and hammocks, which once afforded a place for silence, has vanished from the country home.

Gone, too, is the picturesque old grain mill with its overshot wheel where farmers often exchanged views by a slow-moving stream.

Seashores with their laughter of splashing waters, where silence sometimes is like falling dew, are populated by noisy merry-makers.

The cemetery, the most silent place under falling starbeams, has not escaped the noise of vandals and thieves — both byproducts of a reckless era.

The sanctuary has been invaded by noise, for in many localities church services are disturbed by speeding autos and zooming planes.

Many forests through which one could walk and enjoy the cheerful chirping of birds and gentle whispering of leaves are picnic grounds filled with noise-makers.

The tranquility of the fireside has been disrupted by the noise of ball games coming thundering into the home by modern methods of communication.

The supermarket with its variety of supplies and attractive displays has caused a host of people to give up their peaceful gardens.

The march of progress is reflected in these changes and many benefits gained. But silence which God made as a part of His world for peaceful living has been lost to millions who need it most.

C. B. Riddle

A Flying Parson

John R. Kelly, the flying parson of Powder River Parish, Montana, was temporarily "grounded" in the New Hampshire hills recently.

He was one of 43 pastors attending the 14th annual Congregational Christian Summer School for Ministers at Deering Community Center. He found the school's intensive refresher course strenuous enough but an agreeable change of pace. Back home — southeast Montana, that is — his charge consists of six separate congregations scattered over an area of 4,000 square miles.

The slender, blond, 28-year-old minister gets around his sprawling parish with the help of a two-place airplane (Aeronca Champion) and a sub-standard-sized automobile (Volkeswagon) — a combined total of 119 horsepower. When he is working within a 60-mile radius of his home base at Broadus, Montana, he uses the car. For greater distances he rolls out the small plane, chases the cattle off the runway and takes to the air.

"The runway is in the middle of a cow pasture," says Kelly, "and the cows haven't forgotten they were there first."

This runway at Broadus is the only thing resembling a landing strip in the area and since it isn't equipped with field lights, night flying out there is a bit hazardous. But a minister can't always follow a safe schedule and now and again Jack Kelly wings his way homeward in the night. How does he set the plane down on an unlighted field? He doesn't. He buzzes the area and the townspeople run to their cars and hurry out to illuminate the landing strip with their headlights.

In addition to preaching in three churches, two country halls and a school building — though rarely in more than three places on a single Sunday — Kelly supervises adult classes, vacation schools, Christian education programs, and young people's activities. He also performs all the other myriad duties that fall to the minister including, of course, officiating at marriages and funerals.

Born in Chicago in 1930, Jack Kelly was educated at Monmouth College in Illinois and the Yale University Divinity School. While at Yale, he held summer pastorates at Cheyenne, Wyoming, and Portland, Oregon, and in 1954 did youth work at the Congregational Church at Branford, Connecticut.

He accepted the invitation to become the minister of Powder River Parish in 1956 with the understanding that he could fly or not as he chose. "I decided to use the plane for the long jumps," he says, "and that's what I'm doing. I probably don't average more than 1000 miles a month, but for every hour in the air I'll shoot five or six landings in a field or cow pasture."

Though the plane has no distinctive markings, the people of the parish recognize it on sight. "It's a sort of a symbol in the sky," says Kelly, "a reminder that the Church is not just a building to go to on Sunday but a vital force constantly and deeply concerned about these people who pause to watch the little plane's shadow gliding across the fields.

"It's a great satisfaction to belong to the Powder River Parish," says Rev. John Kelly, "the people out there have a real hunger to find out what the Christian faith is all about."

Dr. Goodsell's Missionary Daughter Is Home

Rev. and Mrs. Everett C. Blake, Congregational Christian educators in the Near East for 30 years, have just arrived in Boston in August for a year's furlough.

Mrs. Blake, the former Lynda Goodsell, is the daughter of Rev. Dr. and Mrs. Fred Field Goodsell, of Waban, Mass. Dr. Goodsell, executive vice-president emeritus of the American Board of Commissioners for Foreign Missions was himself an educator in Turkey for 23 years before he assumed the top executive post from 1930-1949 of this oldest foreign mission society in the nation.

The Blakes head the American Collegiate Institute at Izmir, Turkey, a school for 550 Turkish girls from the junior high school to junior college level founded by the American Board in 1877. Mrs. Blake is the principal and Mr. Blake the business manager of the school which holds one of the highest academic ratings in Turkey.

In addition, Mr. Blake is minister of the Community Church in Izmir which serves non-military American and other English-speaking people residing in the area. Last Easter he conducted services on the sites of three of the seven churches that St. Paul founded — Ephesus, Izmir (Smyrna) and Sardis.

Following their marriage in 1927, Mr. and Mrs. Blake first went to Turkey under the American Board in 1928, doing educational work in Istanbul, Merzifon and Izmir.

Born in Berlin, Germany where her parents were taking advanced university work, Lynda Goodsell Blake grew up in Turkey and began her education there. After attending Constantinople College in Turkey, she came to this country, earned her degree at Wellesley College and later did graduate work at the University of California, the Pacific School of Religion at Berkeley and Boston University.

Everett Blake was born the son of John and Harriet Blake of Faribault, Minn., attended high school in Minneapolis and studied at the University of Minnesota before receiving the B. A. degree from the University of California. He earned the B. D. from the Pacific School of Religion and the M. A. from Columbia University.

Mr. and Mrs. Blake have three children, a daughter, Jacklyn, a student at Oberlin (Ohio) College; and two sons, John of Santa Rosa, Calif., and Lincoln who is now serving with the U. S. Navy in Adak in the Aleutians.

The Blakes have been supported in their Near Eastern work chiefly by the First Congregational Church of Berkeley, assisted by the Garden City (L. I.) Community Church and the Eliot Congregational Church of Roxbury, Mass. They are staying with the Goodsells until early September, when they will make their headquarters in Berkeley until January. They will then study in the Boston area.

The Elixir Of Life

By Roy C. Helfenstein
Ormond Beach, Florida

Christians think of life as being a gift from God, and that as such every person is responsible to God for the way one uses and orders one's life. Free moral agency being the heritage of every person, each individual is free to exercise this heritage in making one's decisions and commitments, — what one will do with his life, his time, his talents, his possessions, and all else associated with his life.

Christians believe that personality, power of influence, intellectual capacity, personal talents, time, opportunity and life's assets in general constitute each individual's personal responsibility. And every individual is responsible to God, the Author of Life, and to society for the use one makes of it all. A person's concept of God, one's attitude toward the Author of Life, — determines what the individual will get out of life, and what contribution he will make to the world.

The concept of God as being the Designer and Creator of the Universe and its laws, the Loving Heavenly Father of the Human Family — that concept of God gives mankind its highest inspiration.

A person's attitude toward God and toward spiritual values is a clear index to one's character and culture. "The cattle on a thousand hills" crop the clover but not one of them gives a thought about the God who makes the clover grow. The squirrels gather their winter's supply of nuts; the birds enjoy their daily rations, all animal life partakes of nature's bounties without a thought of God as being the One who so generously provides for their needs. But men and women, created in the image of God, are supposed to live on a higher plane than do the animals of the fields and forest or the birds of the air.

As human beings, in receiving nature's bounties, we are prompted by gratitude and reason to ponder the question, — "Whence come these blessings?" And the fact that we are human beings imposes upon us the responsibility of using God's blessings in a way that will honor Him. A sense of honor impells humans to acknowledge God as the Author of Life and the giver of all life's blessings. No truly honorable person wilfully dishonors God or resolutely ignores Him. Christians believe that the deepest and greatest satisfaction in life is to know in one's own heart that he is truly grateful to God for life and for the privilege of living in God's world, and that one sincerely purposes to honor God by keeping his holy commandments and by doing his holy will in all the relationships of life. The Christian believes that our lives are a personal gift from God, a trust from God to use and develop to God's glory.

Years ago, a young woman in London was lamenting "the fact that she could never be anybody." The late Dr. Theodore Parker of City Temple replied to her, — "Young woman, God has never had the time nor the disposition to make nobodies; God made every person somebody. We alone are to blame if we are nobodies." The story goes on to relate that that young woman, though indignant at first because of the sharp retort, after reflection accepted the challenge of Dr. Parker's statement and became one of London's outstanding religious and social leaders among the poor people of the city.

The world is groaning today beneath the burden of its "nobodies" — its people who have refused to recognize life as a stewardship, and have ignored their talents and capacities for service-using their time, their minds, their strength, their talents and their personality for self and for self alone.

Only the "genus homo," of all the animal kingdom, is concerned about responsibility and service to others, or about the love of God. They alone erect temples in which to worship their Creator. They alone seek fellowship with the Divine. Dumb animals take their food and ask no questions and give no thought of the Giver of it all. And the tragedy of tragedies is that so many people follow the example of the dumb animals! Dumb animals are not required to give any account to God.

But every person must give an account to God of himself, — the use he has made of his life, his time, his talents and his possessions. We may ignore God here; but we cannot ignore Him "there".

The "one-talent" person is just as much under obligation to use his one talent for God and for the good as is the person having five talents under obligation to use his five talents. All are blessed with talent or talents.

Talent is not always evidenced by production, but may be evidenced by appreciation of what others produce. All cannot paint the master-pieces — but all can develop the talent to appreciate the master-pieces. All may not have the talent for public speaking — but all can cultivate the talent of being a good listener. All cannot be great musicians — but all can develop the talent of being able to appreciate good music. All cannot be great writers — but all can develop the talent to appreciate good literature.

The talent of appreciation, — the capacity to appreciate what others do is as important as the talent to produce. Too many people take everything for granted and thus cheat themselves and their fellowmen out of the glorious blessing of "appreciation" — the elixir of life.

OUR DENOMINATION IN WORLD NEWS

At the meeting of the Central Committee of the World Council of Churches in Nyborg, Denmark, August 21-29, three churches were admitted to membership in the council. They are the Hungarian Reformed Church in the U. S. A., the Iglesia Filipino Independente, and the Eglise Evangelique du Cameroon.

The Evangelical Church in the Cameroon, a newly autonomous church which is an offshoot of the Paris Missionary Society, has over 50,000 members. The Independent Filipino Church, which broke from the Roman Catholic Church in 1900, has over a million and a half members and is the strongest non-Roman church in the Philippines. It cooperates with the Protestant Episcopal Church in the U. S. A.

Addition of these three churches brings the total of member churches of the World Council of Churches to 171. Two recent church mergers in the United States — that of the Presbyterian U. S. A. with the United Presbyterian and the Congregational with the Evangelical and Reformed — had reduced the number to 168.

Dr. Hurst Accepts Call To Hawaii

Dr. Alfred W. Hurst, onetime pastor at Elon College, has resigned the pastorate of the Cleveland Park Congregational Church, Washington, D. C., to become pastor of the Central Union Windward Congregational Church in Kailua, Hawaii. Dr. Hurst will leave Washington following the World Wide Communion service the first Sunday in October, and will begin work in Hawaii the first of November. The church there was started four years ago and now has 400 adult members and a Sunday school with 500 members.

The Evening Star of Washington dated Monday, September 8, tells of Dr. Hurst in this fashion.

Dr. Hurst has been active in religious and civic circles. He has headed a committee to select a protestant chaplain for the National Institutes of Health; been president of the Ministerial Union; chairman of the Public Meetings Committee of the Council of Churches National Capital Area, and of its current Fall Workshop Committee, and been a member of the Committee on Institutional Ministry.

At the time of his resignation, he was president-elect of the Uptown Lions Club.

In his own denomination, Dr. Hurst has been a member of the Commission on the Minister and of the Committee on Free Church Policy and Unity of the General Council of Congregational Christian Churches; secretary of the Washington Association, and moderator of the Middle Atlantic Conference. He also has been active in young people's work and for nine years has been on the faculty of Blair Young People's Summer Conference, a conference at Blairstown, N. J., for Congregationalist young people from all over the Middle Atlantic States.

A native of Kentucky, Dr. Hurst holds a bachelor's degree from Defiance College and master of arts and bachelor of divinity degrees from the Divinity School of the University of Chicago. Piedmont College has conferred a doctor of divinity degree on him.

UNION CHURCH, VIRGILINA, VA.

Mrs. Ralph O. Murray, Reporter

Dr. William T. Scott, of Elon College and Superintendent of the Southern Convention of Congregational Christian Churches, very ably delivered the sermon for the eleven o'clock worship service at Union Church on Sunday, September 7. Dr. Scott chose for the theme of his message, "Moving in the Direction of God's Purpose," with his text from the 2nd Chapter of Ephesians.

Dr. David W. Shepherd delivered his final sermon, as pastor of Union Church, Virgilina, on Sunday, August 24. The theme of his message was, "Placing the Exclamation Point" with his text from 2 Timothy, Chapter 4. Referring to the 13th verse, spiritual things were emphasized as of first importance, such as the parchments reguested by St. Paul.

Dr. and Mrs. Shepherd and family left on Monday for their new pastorate in Sanford, North Carolina.

While living and working in our midst for the past four years, the Shepherd's have endeared themselves to everyone and were an inspiration to us all.

The members of Union and the Community wish for them happiness and success in their new home and field of service.

DOLLAR VISITS MT. ZION

Lillian Sharpe, Secretary

Our pastor at Mt. Zion (Route 3, Mebane, N. C.) invited Rev. Melvin Dollar to preach for us September 7. This was the first place he preached after taking over his new job as Associate Superintendent September 1.

Mr. Dollar said as he came in for Sunday school, "What's happened around here? I thought I wasn't going to get a seat." We had 110 for Sunday school.

It was really good to have Mr. Dollar in our pulpit after he had been away from us 16 years the first day of August. He preached on "Why the Church?" It was really an inspiring service.

After the worship service, we gathered in the church hut for dinner and fellowship. This was really a homecoming service and it was good to talk over old times about when Mr. Dollar was with us. He remembered cutting and hauling logs for the parsonage at Bethel for Bethel, Concord and Mt. Zion. He referred to our pastor, Rev. Glenn Garrett, as "one of his boys."

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

JAPAN

September

21—**National Christian Council of Japan** promotes common interest of the Christian churches and thus presents a united front for the Protestants.

22—**Schools** to which American Board makes special contribution of funds or personnel number 17 and range from kindergartens through seminaries.

23—**Social Centers** helped are Hakunaikai Social Settlement, Okayama, where 88,814 people were served in 1956; and Yodogawa Neighborhood House, Osaka, with 129 279 people served.

24—**Janice Alberti** graduated from Oberlin College in 1957 and went that year to teach English at Kobe College for three years as a special representative of the Friends of Kobe College.

25—**Jean Anthony** is one of two American teachers at Baika Junior College, Osaka, where she is on a three year assignment, teaching English in junior college, senior high school and junior high school. She is a graduate of Oberlin.

26—**Frances Bogard** was "loaned" to the American Board to serve as professor of English Literature at Kobe College for six years. She has been a missionary of the Reformed Church since 1936 in Japan and Iraq.

27—**Constance Buell** served in Tientsin, China, following graduation from Wellesley. She was interned by the Japanese 1941-43, but went back to China later, only to be forced to leave again in 1951 . Since 1952 she has been teaching at Kobe College, where she is now serving her final term.

28—**Rev. Frank Cary** has served in Japan since 1916 and his parents were missionaries to Japan. A graduate of Amherst, Oberlin, and Harvard, he has done a variety of Christian work in Japan, and now specializes in evangelistic work. During war he went to Philippines, where he was interned 1941-45.

Kindness To The Old Minister

S. L. Morgan, Sr., Wake Forest N. C.

A pastor 100 miles away called me up to ask me to preach for him one Sunday during his vacation. I was pastor of the church 35 years ago. I can guess the motives that prompted him. A few old friends, he knew, would be pleased, and he was sure I'd give his people a message worth while, maybe some nuggets of garnered wisdom out of my long experience.

But he knew well I'm an "old preacher", and that some of his people would prefer to hear a younger man. For youth does attract and inspire.

But I cannot doubt that the invitation was due largely to fine feeling in this pastor, and a conviction that the churches owe to the discarded old minister an occasional gesture of recognition and kindness. He was sure that the "old war horse" needs for his drooping morale the thrill now and then of the pulpit, which in earlier days was more than a throne to him.

I testify in the interest of hundreds of old ministers who need this thrill even more than I, that to preach occasionally, if merely to be recognized and used — maybe once in six months — is more than a tonic: it is morale building; it is life-giving; it even prolongs life.

I testify that in the 65 years since I first became a pastor, life has had no thrill, no delight, equal to that of preaching — the thrill of representing God and passing on his message to men. No matter how old he is, the true preacher longs for that thrill as for nothing else on earth. . . To provide him that thrill now and then is sheer kindness and mercy. Food and money are as dross in comparison. Believe me as one who knows out of experience.

A college chum, one of the truest, most dedicated men I've ever known, who for nearly 40 years was the popular pastor of a growing city church in New York state, forced by failing health to retire at near 80, always in every letter to me, wrote, "Preaching and being a shepherd to my people was life to me. If only I had something to do! If only I could preach now and then!"

Then he would tell of the thrill he felt when opportunity came — a sermon, a talk, even a marriage or a funeral. Even once in some months! Don't neglect to give the old minister such a gesture of kindness — if only once or twice a year.

Let Me Forget

Let me forget life's little stings
And think of better, sweeter things;
Let me forget the unkind word
That someone spoke when he was stirred;
Let me forget, O Lord, forget
Unpleasant happenings I've met,
And then look up and give Thee praise
For happy hours and pleasant days.

Let me forget the unkind blow
That someone dealt me years ago;
Or yesterday, perhaps today,
While I was going on my way;
And help me, Lord, forget the deed,
And for his welfare plead and plead,
Lest he should fail to count the cost,
Then die and be forever lost.

Let me forget my own mistakes
That ev'ry human being makes;
Let me forget my failures past
And reach life's highest goal at last;
Let me, O Lord, forget, forget
Whatever causes sad regret,
And know that Christ forgives us all
When we on Him most humbly call.

Walter E. Isenhour

Taylorsville, N. C.

FREEDOM — THEME OF UNITED CHURCH WOMEN'S TRIENNIAL ASSEMBLY

Denver, Colorado, will be host to some 3,000 church women leaders at the 8th National Assembly of United Church Women, October 27-30. Women leaders in the newly independent nations will be special guests of honor.

Representing some 10 million Protestant women, the Assembly will examine on their behalf all facets of Christian freedom and its application to urgent national and international problems. Human rights, freedom from conformity, and political freedom for all will come under their survey.

A colorful figure scheduled to address the Assembly is Rajkumari Amrit Kaur of India, who went from prison for her part in the independance struggle to the post of cabinet minister when her country won freedom. She was sent to the UNESCO Conference in London in 1945, and thereafter became India's Minister of Health. A devout Christian, she was Gandhi's secretary for 15 years and a founding member of the All-India Women's Conference.

Dr. Edwin T. Dahlberg, president, National Council of Churches, of which UCW is a general department, will deliver a major address, as will Dr. Walter G. Muelder, Boston University School of Theology. Bible study sessions on freedom will be led by Bishop Chandu Ray, recently elected Bishop, Pakistan Anglican Church.

Miss Anna Lord Strauss of New York, chairman, Advisory Committee, World Affairs Center for the U.S.A., will be a moderator of panel discussions led by specialists. A South Sea Island evening will feature the new World Community Day project by which a women's work specialist will train South Sea Island women for leadership. Mrs. Theodore O. Wedel of Washington, D. C., is UCW president.

Officers of the Newport News Women's Fellowship held a retreat August 27 to plan their year's work. Mrs. W. B. Williams, a member of the group who is president of the National Women's Fellowship, was the "guest speaker." This group is sponsoring a Family Night Supper September 17. Two films, "The Newest Church" and "On the Threshold" will be shown.

Bethlehem Women Are Progressing

Mrs. William L. Brinkley, Reporter

Following the leadership of Mrs. Harry Schadel, president, the women of Bethlehem Christian Church (Suffolk) have had a very successful year, especially the last half. In March we were invited to Cypress Chapel with Holland, Holy Neck, and Liberty Spring to hear Miss Rebecca Mann, who taught our foreign study book on Japan. It was indeed an inspiration to hear this information first hand. Following the program a wonderful social hour was enjoyed in their lovely new fellowship hall.

For our May Fellowship Day we showered Patrick Henry and Dunbar hospitals with gifts.

At the June quarterly meeting a covered dish luncheon was enjoyed by all four circles in the fellowship hall of the church, after which our meeting took place.

Eight members attended the School of Missions at Elon, and, as always, enjoyed it very much.

July 16 our church family picnic and youth entertainment was held at Planters Club. The vesper services were arranged by Mrs. Ray Christley. The first Sunday night in August we were privileged to share with Liberty Spring, Holy Neck, Cypress Chapel, Holland and Suffolk a visit by Mrs. Doris Albert of Pakistan, who spoke to us in our church. The address of Mrs. Albert was indeed an inspiration.

Due to the change in the Fellowship year, the quarterly meeting was changed to August 21. At this meeting it was voted that Life Memberships and Memorials be increased from $90.00 to $100.00 for the coming year. It was also voted that each circle would give $50.00, a total of $300.00, for the building fund for our local church.

Two new circles have been organized in our Fellowship. They are the Bertie Johnson and the Effie Mae Harris circles, named in honor of living members of the fellowship. Circle leaders installed for the coming year were: Bertie Johnson circle, Mrs. R. E. Brittle; Staley circle, Mrs. W. E. Joyner; Barrett circle, Mrs. Willard Oliver; Brittle circle, Mrs. B. W. Edwards; Molly Savage circle, Mrs. Richard Forrester; and the Effie Mae Harris circle, Mrs. Edward Johnson.

A service for Life Memberships and Memorials was led by Mrs. T. H. Dilday. Life memberships were presented to Mrs. Ray Saunders, Mrs. J. H. Speight, Mrs. H. T. Speight, Mrs. Walter Graham, Mrs. E. N. Bunch, Mrs. Elsie R. Byrd, Mrs. J. J. Barnes, and Mrs. F. L. Williams. A memorial was given to Dr R. E. Brittle in memory of his mother, Mrs. R. T. Brittle. This service was concluded with a solo by Mrs. Joe Savage.

An installation service was conducted by Dr. Brittle for the following officers for the coming year:

President, Mrs. Harry Schadel,
Vice president, Mrs. Loyd Boone,
Vice president, Mrs. Walter Graham,
Secretary, Mrs. Roy Christey,
Assistant secretary, Mrs. Thad Williams,
Treasurer, Mrs. J. N. Edwards,
Social Service Treasurer, Mrs. C. W. King and Mrs. B. T. Benton,
Spiritual Life Chairman, Mrs. J. E. Klages,
Stewardship, Mrs. T. H. Dilday,
Christian Education, Mrs. Willard Oliver,
Missionary Education, Mrs. R. E. Brittle,
Social Action, Mrs. B. W. Edwards,
Friendly Service, Mrs. Clifton Joyner,
Children's Leader, Mrs. Merritt Johnson,
Cradle Roll Leader, Mrs. Mills Luter,
Pianist, Mrs. O. C. Bradshaw,
Reporter, Mrs. William L. Brinkley.

We feel that under this fine leadership and the help of God, we will have a more successful year to come.

After the adjournment refreshments were enjoyed by all in the fellowship hall of the church with the Staley Circle as hostess.

NEW OFFICERS AT SOPHIA

Mary Staley, Reporter

The Women's Fellowship of the Sophia Congregational Christian Church has completed another successful year under the leadership of Mrs. Leo Wyrick.

Our officers for the new year are: president, Mrs. Troy Hall; vice president, Mrs. Roy Hayes; secretary, Mrs. Pearl Hayes; assistant secretary, Mrs. Claude Routh; treasurer, Miss Dorsie Lee Hayes; Christian education, Mrs. Leo Wyrick; friendly service, Mrs. Metta Hall and Eva Lee Wall; missionary education, Mrs. Roy Hayes and Mrs. Wilma Hill; social action, Mrs. J. Robert Bennett; spiritual life, Mrs. Leonard Staley, Mrs. Ray Hollingsworth; stewardship, Mrs. Conrad Hollingsworth and Mrs. Wayne Webster; historian, Mrs. Pearl Hayes.

HISTORY OF THE CONGREGATIONAL CHRISTIAN CHURCH ALBEMARLE, NORTH CAROLINA

The Rev. A. Lamonds, State Evangelist of the Congregational Churches of North Carolina, came to Albemarle with his Gospel Tent in May 1912, to conduct a revival meeting. The meeting was a success and at the close of it a group of Believers asked him to organize a church.

On the night of July 28, 1912, the Believers met in a Brush Arbor prepared for this purpose and organized the First Congregational Church. For about ten months worship services were held in the brush arbor, a tent and the homes of the people. During these months plans were developing for a church building.

A lot was purchased November 30, 1912; the church building was started and completed at a cost of $1,200.00. The first service held in the church was a business meeting on May 25, 1913. The church and Sunday School continued to grow, and by 1922 it seemed that a better equipped building was a necessity; for the Sunday School could not do its best without class rooms.

In July 1927 a new building was started and the present church was erected. The first service in the new church was a Sunrise Service Easter Sunday, 1928. The Sunday School rooms in the basement were completed April 27, 1937, and a new one was added in 1954.

Due to the merger of the Congregational and Christian Churches in 1931, the First Congregational Church of Albemarle officially changed its name to THE CONGREGATIONAL CHRISTIAN CHURCH on October 4, 1935. Present church membership is 275, and Sunday School enrollment is 250.

A new modern parsonage was built in 1953.

Rev. Lanson Granger, pastor of our church at Warwick, Virginia, had another serious heart attack while on vacation. He was in the University Hospital, Knoxville, Tennessee, for about two weeks, but was expected to fly home before this is printed.

Dr. John G. Truitt, superintendent of our Home for Children, has our best wishes and sincere prayers for a speedy recovery from an operation which he underwent last week. Last reports were that he was doing well.

Let's Go To The United Nations!

Mrs. H. V. Harman

Five excited members of our Haw River church are making plans for their visit to the World Order and United Nation's Seminar in New York City next month. The seminar opens Tuesday, October 7 at 9:30 a.m. and ends at noon, Thursday, the 9th. Features of the meeting include a tour of United Nations headquarters when United Nations officials address us and church leaders discuss with us Christian influence on international affairs. This stimulating three days has been arranged by our United Church of Christ's Council for Christian Social Action whose offices are at 289 Fourth Avenue, New York 10, N. Y.

Those who have already registered from our church are: Miss Lois Maness, advisor to our Pilgrim Fellowship; Mrs. Sterling Hall, a deaconess; Mrs. Fred Maness, an active member of our Social Action committee; Mrs. E. N. Byrd, social action chairman of our Women's Fellowship and Mrs. H. V. Harman, minister's wife.

Why don't YOU join us? It will be one of the outstanding experiences of your adult life. Remember that there are only one hundred delegates from the 49 states to this seminar. Send your registration of $2.50 to the Council of Christian Social Action office mentioned above (check payable to same). Other costs include: seminar dinner, $4.00 plus U. N. tour of $1.00 (no charge for ministers) plus transportation and lodging.

Mrs. C. H. Riggs, hostess at the Congregational Christian Service Center, 110 E. 29th St., New York 16, N. Y. can provide lodging at $2.00 a night for two or more nights to the first twenty-five applicants. If you don't mind dormitory arrangements and climbing stairs, write to Mrs. Riggs and tell her you are also registering for the seminar.

Also drop a card to the Rev. Gaylord B. Noyce, The United Church, Raleigh, N. C., if you plan to go.

LOCATING PASTORS' HOMES

Of course when the pastor himself does this the church has no responsibility in the matter. But most churches these days are building homes for their pastor and locating him in their midst — a habit which I think should be encouraged to the limit. In this connection, however, it seems to me that too many churches build this home on the church lot. This saves a little money to the church, of course, but the use of the home for the pastor's family is so seriously marred in this way that I should think it would never be done. I mentioned this to a pastor recently and he told me of an experience in another state where the pastorium was located near the sanctuary on the church lot. While he was dressing one morning, a young lady of the congregation walked through his room without a word's warning. No one was hurt, I support, but I should think that all parties involved would have been quite embarrassed. For my part, I say: Put the pastor's home at least a quarter of a mile from the sanctuary when it is in the country, and far enough away for it to be entirely independent of the sanctuary wherever it may be. This is not a life and death matter, but it is a matter of importance, and with a little attention can be placed correctly to begin with.

W. R. Cullom
Wake Forest, N. C.

Great Bridge Congregational Christian Church

The second week in January, Mrs. Sam Frost and Mrs. Arlington Nichols, a committee representing the Great Bridge Christian Church, came to my home for an interview. The purpose of the interview was to discuss the then exciting condition of their church. They were discouraged as to the present and future of their church and indicated that the entire membership of their church was discouraged. There had been considerable differences among the active members. These differences had been "aired" in congregational meetings and public hearings. As a result approximately one hundred members withdrew from the church, enough certainly to discourage any congregation.

This committee, appointed by the church, came to extend me an invitation to come out and help them: to serve the church as pastor until they could secure a permanent minister. The need seemed so great and the invitation so earnest that I could hardly refuse.

I was at that time preaching, Sunday by Sunday, for Damascus Christian Church, at Sunbury, N. C., a fine group of people, loyal to their church and to their obligations. I regretted very much to leave them. The week of January 13 I began my services with the Great Bridge church, a very delightful congregation to serve; consecrated, considerate and cooperative. The members were generous with their time, energies and means for the support of their church. I was with the church as their pastor from January 13 to September 1. The last four Sundays in August were granted me a vacation, without pay. During this term of service I preached thirty sermons, delivered two addresses, made more than eight hundred pastoral calls, received fourteen members into the fellowship of the church, baptized three adults, consecrated six infant children and officiated at two funerals.

The Reverend Bill Simmons, a graduate of Elon College and of Duke University School of Religion, was extended a unanimous call to become the pastor of Great Bridge Congregational Christian Church. He accepted the call and began his services as pastor September 2. Bill Simmons is a fine young man, well prepared from every standpoint, enthusiastic, unselfish, consecrated and a good preacher. This good church is most fortunate in securing Bill Simmons as its pastor. I am sure that the church will do its part gladly and generously. Bill's past record and calling will compel him to do his best. We may expect great things to happen in the Great Bridge community and the Congregational Christian Church.

L. E. Smith
Sylvan Beach
Bayside, Va.

Symbolism And The Church

By Rev. C. Larry Fisher,

Most Protestant churches are now rediscovering the use of symbols. This is true in church architecture as well as in the liturgy of our church services. We need only walk into a so-called "modern" church to discover a large cross dominating the chancel or chancel wall. Often seen is the tendency to remodel old chancels in the divided or altar centered style. Here the pulpit and lectern are placed to the right and left of a prominent altar, giving it the center of vision. We also recognize this renewed emphasis upon symbolism as more and more of our churches follow the church year.

Much has been said for and against the use of symbols. The whole question revolves around how we regard them. If symbols become objects of veneration and are thought to have special and mysterious power within them, then we are in agreement with Zwingli when he removed stained glass from his church, crushed statues and paintings, and even removed the pipe organ. But if crosses, candlesticks, stained glass, paintings, clerical robes, the singing of historical chants such as the Gloria in Excelsis are aids which point beyond themselves to our Master, then we are justified in using them.

There are many whose senses are directed to worship penitently and sincerely in the presence of such symbols, for they lift our perspectives beyond ourselves to the living God. They help us look briefly away from feeble men to the omnipotent Creator of life and to open our hearts and minds to His imperatives. The extent, greater or lesser, to which symbols are used within our churches depends upon the depth of meaning they convey to each congregation. For some, a great deal of symbolism is invaluable. To others, few are desired. The important factor is that the symbols we do use are meaningful to us, that they help us express our souls' longings for God and enable Him to draw near to us.

In The Standard

TIME OF BEGINNING

September 1, was the time of beginning for several ministers in Eastern Virginia. Here is the list: Sydney Olson at Little Creek, H. E. Crutchfield at Sunbury, W. W. Snyder at Rosemont, L. B. Simmons at Great Bridge, C. C. Dollar at Holland, J. F. Wright at Wakefield, and M.E. Taylor at Hopewell. At the same time Melvin Dollar became Associate Superintendent of the Southern Convention with home and office in Portsmouth.

Special Days Of Prayer

World Wide Communion Sunday to emphasize the unity of the Christian Faith will be observed for the 19th year in more than 50 countries on Sunday, October 6.

At the same time President Eisenhower has called for a National Day of Prayer for our nation and for all mankind on Wednesday, October 1. The National Council of Churches and many Protestant denominations will join in an effort to secure wide observance of the specially designated day during this period of international tension.

World Wide Communion Sunday celebrated annually, is one of the high points in the Protestant church calendar, according to The Rev. Dr. H. H. McConnell, executive director of the National Council of Churches' Department of Evangelism, which sponsors the observance.

"While the Christian church is divided into many segments," Dr. McConnell noted, "World Wide Communion Sunday is a graphic example of the basic unity of all Christians. That unity is best expressed through the Christ we worship, and our fellowship with Him in the Holy Communion."

Thus, Christians around the world will gather at the communion table, at sunrise, starting in the Fiji Islands and New Zealand and continuing westward with the sun through the day to the far outposts of Alaska.

The observance, started in 1936 in an effort to meet the spiritual needs in depression days in this country, spread abroad rapidly. In 1950 it came under sponsorship of the National Council, interdenominational body of 33 different U. S. communions.

"MIGRANT WORKERS ARE PEOPLE, TOO"

So says the N. Y. Herald Tribune in an editorial on a recent report of the National Association for the Advancement of Colored People, highlighting the plight of New York migratory farm workers. After investigating labor camps in six upstate counties, the NAACP charges that "with some rare exceptions, migratory farm workers in New York state are the victims of a vicious system of economic exploitation." Both the NAACP and the Herald Tribune press for more vigorous enforcement of laws regulating this labor.

The NAACP report charges that the State Health Department has given licenses to camps described by investigators as "utterly unfit for use by human beings." About one camp: "The majority of workers received $1 or $2 at the end of each week's work." When one protested, "she was informed that she owed $15 for transportation from Florida plus $11 a week for 'room rent', and additional unspecified amounts for food and debts."

Trends and facts about migrants and efforts to help them, compiled in the annual nationwide Migrant Ministry survey were announced by Miss Edith Lowry, national director of the ministry for the National Council of Churches. They reveal among other things that:

1. Governments — federal and local — are pressing for action on housing, transportation, education and health fronts.
2. Mexican nationals are tending crops in such numbers — almost half a million — that jobless domestic workers feel threatened by consequent lower wage scales.
3. This season, 448 summer and 50 year-round Migrant Ministry staff, aided by Councils of Churches and of Church Women, will reach approximately 143,000 migrants in 32 states.

An ice cream social was held by the Senior Pilgrim Fellowship of the Bethlehem church at Tenth Legion, Virginia, on a recent warm Saturday evening on the church lawn around the large brick fireplace which they constructed last summer. The social was highlighted by ice cream, cold drinks, home made cakes, barbecue sandwiches and hot dogs, which were served by members of the fellowship under the direction of the adult advisors, Mr. and Mrs. William Jamison.

Justice For People In Need

Background Scripture: Deuteronomy 15:7-11, 24:19-21; Isaiah 58:4-12; Matthew 9:35-36; Luke 4:16-22; Hebrews 13:1-3; I John 3:11-24.

Devotional Reading: Isaiah 42:1-9.

Memory Selection: **If any one has the world's goods, and sees his brother in need, yet closes his heart against him, how does God's love dwell in him?** I John 3:17.

There is always the danger that religion might become an end in itself, instead of a means to an end; that it might become a form instead of a force; that it might substitute profession for performance; that it might substitute a creed for character and conduct; that it might divorce itself from ethics; in short that it might shut itself off from the life of the world around it, feel no responsibility for it, and do nothing about it. It is against this dangerous tendency that the lesson for today warns us.

THE TRUE FAST

Fasting has a value, practical and spiritual. Many folks would be much better off if they went without their meals for a whole day, or cut down on their meals every day. There are many who have proved this by actual tests. There are those who practice fasting for the physical benefits which it brings. Fasting also has a spiritual value. It is a form of spiritual discipline. One's mind is clearer, insights more incisive, spiritual vigor more pronounced. Many religions, including the religion of the Old Testament, enjoined fasting. And many of the Israelites practiced fasting.

"Well and good," said Isaiah. But fasting was not an end in itself. Nor was it acceptable if the elementary principles of religion were not practiced. What was the true fast which Jehovah had chosen? he asks. The true fast is that spiritual discipline which motivates one to loose the bonds of wickedness, to undo the heavy burdens, to let the oppressed go free, to break the yokes that lay heavy upon the lives of men, to give bread to the hungry, to provide shelter for the poor, to have mercy upon one's fellowmen. The outstretched hand is the natural counterpart of the upstretched hand. A man's prayers are not worth much if they do not inspire him to action in behalf of his less fortunate fellowmen. The fact is that religion ought to make us uncomfortable in a real sense. Somebody once asked a Quaker when the service of worship began at his "meeting house" and he replied, "as soon as the meeting in the church ends." What Isaiah, and the lesson for today, is trying to say is that religion that ends with the individual, ends. Religion should make us more conscious of the needs of others, more humane in our treatment of others, more ready to serve others, more eager to bear one another's burdens and so to fulfil the law of Christ.

THE MASTER'S MINISTRY

When Jesus returned to Nazareth where he had been brought up, he went, **as his custom was** into the synagogue on the Sabbath Day. Strangely enough to some folks, Jesus had the habit of going to church! He asked the "minister" for the book or scroll of Isaiah, and when he had found the place in Isaiah 61, he began to read. There is no doubt that he read this as the blue print or the pattern of his life ministry. Listen to him as he reads, and catch something of the import of his care and concern for the underprivileged, and something of the impact of his ministry when translated into action.

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel — 'the good news' — to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." And then, when he had closed the book, he said "This day is this scripture fulfilled in your ears." This, in short, was the pattern or program of his ministry. And figuratively and literally he fulfilled that Scripture. And his Church, when it has been true to its Lord, has taken upon itself this ministry of mercy. The gospel of Christ is social or it is nothing. To be sure it begins with the individual, but it must not end there. The individual Christian must manifest the spirit of service personally where he can, and cooperatively where he must. The hungry, the needy, the ill-clothed, the ill-fed, the ill-housed, the ill-treated, the underprivileged of the earth constitute a clear and compelling challenge to Christians and to the Church.

SUNDAY SCHOOL LESSON

SEPTEMBER 21, 1958

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

LOVING IN DEED AND IN TRUTH

John caught the inspiration of the Master. Listen to him as he writes: "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his heart against him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth." It seems quite fair to say that in the case of many people, their religion does not make much difference in the way they treat other people. There is all too much comparison with the poor and needy, and all too little compassion for them. True religion is, in essence, going about doing good. The world is not going to be impressed very much by what we say, but it is going to be influenced by what we do.

All of this, of course has point for us as Christians and as Americans. We live in a world in which there is human need, crying human need on every side, right here at home, in many cases next door to us. And what about the larger world in which we live! Taking no account of the misery and the suffering caused by two Great Wars, think of the peoples of the world who are living in such desperate circumstances, the hungry, the naked, the ignorant, the sick, the suffering, the bound, the benighted. Here is a clear call for the missionary outreach of the Church of Christ. And in addition to these more or less regular things, there are in our world thousands and millions of displaced, dispossessed persons, orphans, broken homes and families, dire need and dark misery. And here we are a great nation, fabulously wealthy, over-fed, with vast natural and national resources, with the know-how to grow more food and to produce more machines, set in the midst of this world. God have mercy upon America if we shut up our compassion for other people who need what we have and what we can spare to them.

AT OUR CHURCH HOME FOR CHILDREN

Dr. Truitt Is Hospitalized

Melva Foster, Secretary to Dr. Truitt

Dear Friends:

Thank you so much for the very good report this week. It will be encouraging to Dr. Truitt when he reads this issue of **The Christian Sun.** Uppermost in the minds of all here on the campus at the present time is the fact that Dr. Truitt is to undergo surgery for gall stones tomorrow morning (September 9). We are all thinking of him, wishing him the best of luck, and hoping that he will soon be back at work. I know that he would be happy to receive cards. He is in Room 408, Alamance County Hospital, Burlington, North Carolina.

It is difficult to carry on when "the boss" is away. There are many little decisions to be made regarding the children and the work — and there are big decisions that sometimes have to be "tabled." But we will do the best we can.

September 30 marks the end of our fiscal year. Our income has been fairly good this year in spite of the recession and we wish to thank each one for the assistance given to make this work possible. We will also soon be in the Thanksgiving season — the period when the Congregational Christian Home for Children is authorized by the Southern Convention to make a special drive for funds to operate this Home. Please remember us.

Last week the children returned to school. During the day — until three o'clock — it is very quiet on the campus. Even little Margaret West — our only pre-schooler — is attending kindergarten here in Elon College from eight thirty until eleven thirty. She is being sent by one of our Burlington friends and we greatly appreciate this help.

There is the nip of Fall in the air, although some of the days are quite warm. Most of the garden crops have been harvested and placed in the freezer or the canning room. The men and older boys still have some hay to mow and bale and there is other fall farm work to keep them occupied. But there is a pleasant, relaxed quality about Fall, with the sun drifting through the trees and making sun and shade on the quiet, green lawns. The rush of summer is over. When the children come in from school they go about their tasks, or gather in groups to play, or perhaps an occasional one will come in the library across the hall to study before supper. Fall is a time of "settling down", of starting back to school, of "getting over" summer vacations and getting back in the harness of work, a time for enjoying the beautiful days before the cold winter months come upon us. Perhaps the first few days of September are a time of preparation for launching into the Fall work. There is always much to be done. A children's program, letters to churches and friends, calls to make, speeches in churches, visitors to the campus. We must do our "Fall planting" if we are to have a harvest to take care of the needs of our children. In looking through some of Dr. Truitt's poems I found this verse and I hope he won't mind if I share it with you:

He sowed his fields with kindness
And in the tiny spots
He sowed a bit of laughter
Like sweet forget-me-nots.
He never gained a fortune
Yet wealth on him was heaped
His life was filled with blessings
For what he sowed he reaped.

— John G. Truitt

REPORT FOR SEPTEMBER 8, 1958

MONTHLY OFFERINGS

Amount brought forward			$22,839.74
Eastern North Carolina Conference			
Hope Mills	$ 5.50	$ 5.50	
Eastern Virginia Conference			
Liberty Spring, S.S.	2.50	2.50	
North Carolina and Virginia Conference			
Apple's Chapel	23.00		
Greensboro, Calvary, S.S.	15.00		
Hines Chapel	9.81		
Rocky Ford	1.00		
Hendersonville	7.00	55.81	
Western North Carolina Conference			
Albemarle	38.00		
Antioch (C)	35.34		
Big Oak	10.00	83.34	
Virginia Valley Conference			
Winchester, S.S.	10.00	10.00	
Total			$ 157.15
Grand Total			$22,996.89

SPECIAL OFFERINGS

Amount brought forward		$39,320.57
Mr. and Mrs. Calvin S. Clayton, Charlotte, N. C.	$500.00	
Eugene Neu, Charlotte, N. C.	5.00	
Pillsbury Mills, Inc. (for coupons)	16.00	
J. Scott Smith, Ashtabula, Ohio	50.00	
Women's Christian Fellowship, Hendersonville Church	5.00	
Patterson's Grove Christian Church	17.60	
Home-Coming Society, Cong. Christian Home for Children — for Street Paving	271.00	
Hebron Cong. Christian Church, Thomaston, Ga.	10.00	
Mr. & Mrs. D. M. McLelland, Elon College, N. C.	10.00	
Jr. Baraca Philathea Class, Holy Neck Church	5.00	
Adult Bible Class, Clayton Christian Church	5.00	
Circle No. 1, Suffolk Christian Church	21.20	
Circle No. 3, Suffolk Christian Church	13.39	
In Memory of Miss Patti Adams	60.00	
In Memory of Clarence W. Legerton	10.00	
Special Gifts	423.94	
Total		$ 1,423.13
Grand Total		$40,743.70
Total for the Week		$ 1,580.28
Total for the Year		$63,740.59

Burlington Women Appreciate Robinsons

A letter read to the Robinson's at the September meeting of the Women's Fellowship, First Christian Church.

Dear Dr. and Mrs. Robinson:

This day, The Woman's Fellowship of the First Congregational Christian Church pay honor to you. The nearly nine years you have spent in our midst have been all too short.

We remember when you came. The very first Sunday you and your family sat with the congregation. You became a part of the congregation that Sunday. With each succeeding day and with every act and deed, both in the pulpit and out, you continued to be a part of our congregation.

We remember the first time you attended our Woman's Fellowship. Though you had been with us only a short while, we did not feel that you were strangers, for we sensed that you understood what we were trying to do. You, too, had seen "the fields white unto the harvest;" and the great need for laborers. You, too, believed in the "Great Commission" to "Go Ye". So you became a part of our Fellowship. You have assisted us in every way, having a part on our programs, joining with us in our prayers, our work and our fellowship together. For this we are grateful.

We remember your work in our Southern Convention; and your work, Dr. Robinson, in the larger field, the Prudential Committee. These works you have done well and we are proud of you. These, however, have not been your greatest works.

Jesus said "Whosoever will be great among you, let him be your minister."

We remember this day your visits to the sick and the shut-ins, and your prayers on their behalf. We remember your words of comfort to those who stood in the stillness of hospital corridors and knew that soon they would be alone. We remember how you brought the Lord's Communion to those who were unable to attend the communion service of the church. The home became the Sanctuary as we communed together and the Presence of God was there. You have christened our babies. You have united our children in marriage. You have seen both the beginning and the end of life. We have sought your advice in times of discouragement and trouble and found you ever ready to help. This business of being a "minister" in the name of Christ is no easy place, for the burdens of many have found their way into your heart.

It is not our choice that you leave us, yet we cannot ask you to stay. In your heart you have heard a "Voice" saying, "This is the way, walk ye in it." So you have obeyed, for God has a task that only you can do. Our love, our prayers, and our best wishes go with you.

And now —

The Lord bless thee, and keep thee; The Lord make His face to shine upon thee, and be gracious unto thee: The Lord lift up His countenance upon thee and give thee peace.

The Women's Fellowship
First Congregational Christian C.
Burlington, North Carolina

CEYLON MISSIONARY DIES

Boston, Mass., Sept. 5 — Miss Lulu Gertrude Bookwalter (of Washington, D. C.,) for more than 40 years a missionary educator serving in Ceylon under the American Board of Commissioners for Foreign Missions, died in Kensington, Maryland on Thursday, September 4.

Miss Bookwalter, a native of Knoxville, Tennessee, was principal of the Uduvil Girls' School, Uduvil, Ceylon, for over 30 years. She also had charge of two boarding schools in other parts of the mission. So well had she succeeded in her efforts to train Indian girls for leadership in their own country that she was able to turn over the principal's post to a Ceylonese woman who had been one of her students.

Miss Brookwalter was educated at Smith College, Northampton, Mass. (1904); Otterbein College, Westerville, Ohio (1908) and State University of Kansas (1919).

Seabury Memorial Chapel

Boston, Mass. — A memorial chapel named in honor of the late Ruth Isabel Seabury, Congregational Christian missionary leader, will be dedicated October 19, on the campus of the International Christian University in Tokyo, Japan.

Miss Seabury, who for many years lived in Watertown, Massachusetts, and maintained an office at 14 Beacon Street, Boston, was educational secretary of the American Board of Commissioners for Foreign Missions. She died in Muskegon, Michigan, July 30, 1955.

Construction of the "Ruth Seabury Memorial Chapel" on the university campus was made possible by a $50,000 grant given by the Danforth Foundations, Inc., of St. Louis, Missouri.

Dr. Hachiro Yuasa, President of the university, describes the chapel as "a jewel of a small Christian chapel — a house of meditation and prayer".

Once called "an internationalist by instinct," Miss Seabury traveled all over the world to speak to young people about Christian service. She was one of the great mission leaders of her time.

A native of Bangor, Maine, she was a graduate of Smith College and received honorary degrees from Elon College; Cedar Crest College, Allentown, Pennsylvania; and Hood College, Fredrick, Maryland.

At the time of her death, her survivors were three brothers, Gordon H. Seabury, South Braintree, Mass., Dr. Robert B. Seabury, New Haven, Connecticut; and Colonel Alden H. Seabury, San Antonio, Texas.

In Memoriam

BRANDON

On July 7, 1958, God called G. Raymond Brandon from our midst. He was a member of Lebanon Congregational Christian Church.

He was a man of simple tastes and in a quiet unassuming manner went about doing good.

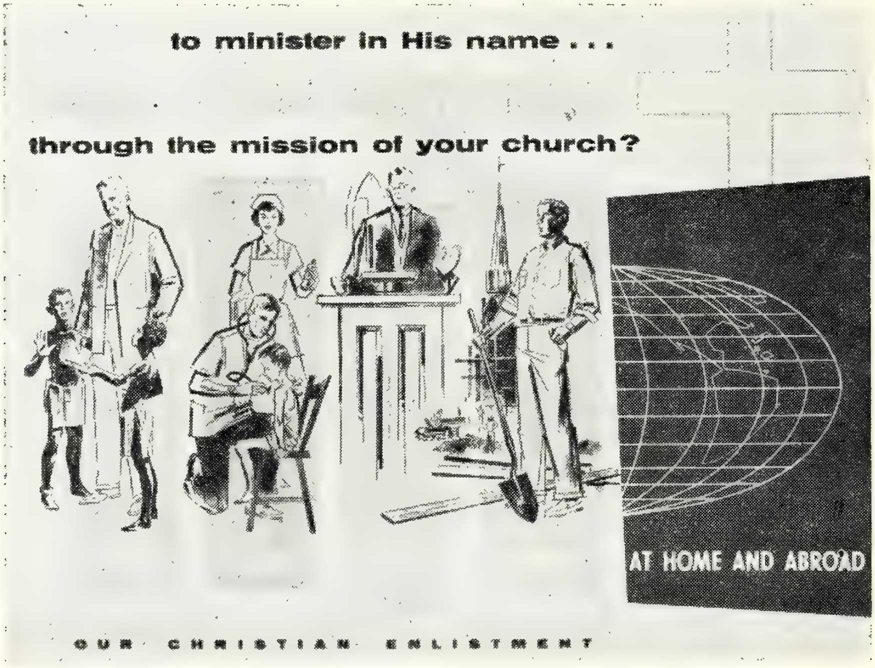
We are grateful for what his life has meant to his family, church and community.

We offer, through appreciation, the following resolutions:

1. That we humbly submit to the Father's will, knowing he doeth all things well.
2. That we extend our deepest sympathy to the family.
3. That a copy of these resolutions be sent to his family, a copy placed on our church records and a copy sent to THE CHRISTIAN SUN for publication.

Committee:
T. J. Earp
Elizabeth F. Stowe
Frankie N. Pointer

Our Christian Enlistment Program Demands Our Best


to minister in His name . . .
through the mission of your church?
AT HOME AND ABROAD
OUR CHRISTIAN ENLISTMENT

STEWARDSHIP CLINICS with fine leadership have been provided.

PRINTED MATERIALS have gone to every local church.

Now We Need To:

TRAIN LOCAL LEADERS

USE PRINTED MATERIALS

STUDY LOCAL PROGRAMS

PLAN LOCAL BUDGETS

VISIT WITH A PURPOSE

Every Church Must Do Its Best

The Christian Sun

Miss Beatrice George
1207 Seaboard Ave.
12-1-58

VOLUME 110 SEPTEMBER 23, 1958 NUMBER 37

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

NEXT SUNDAY IS

PROMOTION DAY

AND RALLY DAY

Only Those Present
Can Be Counted

ATTEND CHURCH

Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.
Subscription office:
Elon College, North Carolina.

L. A. CLAUSEN

Congregational Christian Churches have launched a campaign to raise $7,500,000 for Christian Higher Education around the world. Both the Home and Foreign boards are included in the effort to raise the money so their institutions can be strengthened.

Pictured above is Mr. L. A. Clausen who has been chosen one of three area leaders to direct the campaign. Mr. Clausen will assist the superintendents in 12 states and regional conferences which cover at least parts of 19 central and southern states and Puerto Rico.

He comes to this work from long experience in banking and fund raising. For seven years he served a nationally known church-fund-raising organization. He will have headquarters in Minneapolis, Minnesota.

Here And There Among The Churches

Chapel Hill Church had three high school graduates this year, all of whom are in college now. Bill Ellis is at Elon, Judy Furguson at Martha Washington, and Linda Watts is at the University of North Carolina. The church was organized May 16, 1910, and five charter members still live in Chapel Hill.

Students entering college from the Church of Wide Fellowship in Southern Pines, North Carolina, number six. Two are at the University of North Carolina, one each at State, Richmond Institute, High Point, and Florida Southern. September 7 the church had 108 at morning worship and 142 in Church School, and the offering was $224.96, with an additional $56.50 for the building fund.

Elon College Community Church broke ground for its first church building September 14. One of the charter members (1889), Mrs. W. P. Lawrence, was among those who shoveled dirt. The building will stand where the parsonage has been, just west of the campus. The parsonage building is being moved to the south side of that block, and will be used by the college for home economics.

Warren Matthews, who has returned to this country after two years of study in Scotland, has accepted a position with Doane College, Crete, Nebraska, which is one of our Congregational Christian colleges. He will be working in the field of religion as chaplain, counsellor and teacher. Warren is in the process of completing his thesis for his Ph.D. degree. We congratulate him on his fine record and wish him God-speed as he continues in his work.

—**News Letter,** First, Greensboro

Union Ridge church had a tea last Sunday afternoon honoring the Register family. A movement has been started to pay off the balance of $5,350.00 on the church debt by the end of October when the Rev. K. D. Register moves to Beverly Hills in Burlington.

Missionary Income this year as compared with last is running about six per cent more, according to a report by Dr. Henry Smith Leiper of the Missions Council in New York. That is the right direction in which to move, but it must be remembered that money buys less than it once did. The next month is the time for us in our area to check up on the local church contributions.

Do You Dig Friendship? was the title of the filmstrip shown in connection with the Pilgrim Fellowship meeting at Pleasant Grove church, Paces, Virginia, September 7. The subject for discussion was "How do we get and keep friends."

"WANTED: Church Women to travel" is the caption of an article in the **Church Council Bulletin** by Mrs. Adelaid Hall, president of the women's division of the North Carolina Council of Churches.

"October 27-30, 1958: Denver, Colorado — 8th National Assembly of the United Church Women. This important and wonderful opportunity comes but once every three years to share with church women from all over the world Christian ideas and plans. We need more women from North Carolina (husbands are going too!)." Those interested are invited to write Mrs. Hall, c/o Council of Churches, College Station, Durham.

"It takes all of us to do this job. Every member has a part in it, and a responsibility for getting it done. Half our people working at it can do only half a job. Your part is important." So said Dr. Jesse H. Dollar in a News Bulletin to his people. And so say we all.

Revival at Hunterdale will be held October 19-24 with the Reverend Julius Rice assisting the minister, Reverend Joe A. French. The new Sunday school superintendent is James Campbell, and the secretary is Miss Charlotte Vaughan. Twenty-one young people attended the Moonelon conferences during the summer.

A Bibliography on Music and the Church has recently been published by a committee of the National Council's department of worship and the arts.

The Christianity and the Law conference at Chicago University September 7-10 was the first of its kind. It was attended by 150 people from 30 states, and representing 21 denominations. They were lawyers, judges, law school administrators, theologians and students. If law did not exist Christians would have to make it; some laws are used to create beliefs that are antagonistic to Christianity; there is no justification for capital punishment; to be a Christian lawyer involves risk, courage, and loneliness; a Christian lawyer must take "hopeless" cases; there should be no "mercy killings;" and there is need to re-educate Southern segregationists on "yielding gracefully to the law of the land." These are some of the conclusions reached.

Volume 110 Number 37

THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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A chancel dedication service was a feature of the Home Coming Day at Ingram church August 31. Gifts which made possible the remodeled chancel included: Divided chancel by Mrs. Myrtle Boyd Carlton in memory of her husband, Luther E. Carlton; altar by the families of Nannie Carlton Parrot Long and Herbert A. Carlton in memory of Luther E. Carlton; altar fixtures (cross, candlesticks, vases) by Mrs. Myrtle Boyd Carlton in memory of her brother, Archer Wellons Boyd; offering plates by the Pilgrim Fellowship and in memory of Mr. and Mrs. Harry Henderson by their sons; the bookmark by Mr. and Mrs. G. I. Satterfield. Rev. W. A. Rich is the pastor of the church.

The Christian Message at Christmas is being emphasized by the American Bible Society as it calls attention to its new cover for the Gospel of St. Luke. This little volume can be bought for $2.50 per 100 copies. The Society is also presenting a new illustrated New Testament with pictures of actual scenes from the land where Jesus lived. The price is $2.00 per copy.

GRANGER EXPRESSES THANKS

So many have remembered me and wished me well during the time of my recent illness that I would like to take this opportunity through the pages of **The Christian Sun** to express my deep and heartfelt appreciation to those from whom I have heard. The discouragements of these days have been adequately compensated by the thoughts and prayers and sense of Christian fellowship which there is in our wider fellowship. I hope and trust that I am making steady improvement and that I shall be back at my tasks fully again soon.

Lanson Granger

The first Morman Temple in Britain was dedicated at New Chapel, Surrey, twenty-six miles south of London the first Sunday in September. The building is composed of seventy-five rooms and cost $1,500,000. There are said to be about 1,000 members of this Church of Jesus Christ of Latter Day Saints in England, and that there were 2,000 present for the dedication, many of them coming from America, Iceland, and Europe.

A Message From The Minister

Richard L. Jackson

The vacation period gives one an excellent chance to get off and take a good look at one's self, one's job and one's field of endeavor. This process of evaluation went on for six weeks this summer while I was attending Pastor's School in Colorado and later while we were on vacation in North Carolina.

Reflections of this nature not only help one to see where improvements are needed — they also help in gaining a renewed appreciation for what we already have. After being away from Snowhill for six weeks, and after hearing other ministers tell about their problems, I've come home with a new appreciation for the fine church God has given us and for the wonderful people, our co-workers.

All of us at Snowhill take great pride in our church. It is a rare privilege to be a part of this goodly fellowship. We find here a spirit, a purpose and a faith which warms our hearts and binds us into a Christian unity which undergirds our personal, family and community life. We who are part of the Snowhill Fellowship are glad to be identified with a Christian group which does not put emphasis on non-essentials, but upon faith in Christ which senses the urgent need for the application of principles to the whole of life.

As we take up our work this fall, there are two areas in which we especially need the help of every Snowhill member. The first is in **Church Attendance.** Snowhill Church needs the participation in worship of every member each Sunday morning. Worship is the heart of the church's life, and is a reliable barometer of the spiritual condition of the church. Every member should be aware that no service of worship is ever complete — without him.

Secondly, members can render a real service to the church by seeking to interest and enlist other people in the work we are doing together in Christ's Name. A friendly interest in others and a desire to share what is meaningful to us creates an atmosphere of warmth and good will which is conducive to growth and to a meaningful Christian Fellowship.

"Powers That Bless"

Gaylord B. Noyce

"Strange how we trust the powers that ruin
And not the powers that bless."

These words are from Christopher Fry in "A Sleep of Prisoners." It is easier for the poet and the logician to list such opposites than for you and me to do it in daily decisions. They say war — peace; minus — plus; evil — good; "powers that ruin" — "powers that bless." But forces in our individual and collective life are such as these, and which side would you put them on: money, U. S. troops in Lebanon, public opinion, busy club life?

Nonetheless the poet calls up in us a deep response beyond our uncertainty, because behind these confusing facts of daily life are in truth "powers that ruin," "powers that bless." Your job and mine is to open up life on every level to those that bless if we trust them. Faith is that trust. Even though, as the play goes on to say,
". . . . good's unguarded,
As defenceless as a naked man,"
we believe good is real and powerful, ultimately.

Too often, from our democratic struggle with Communism's growth to our very personal battles with anxiety, we choose force and hostility as our weapons when ideas and love could do more. The Christian conviction is that thereby we misplace our trust. If Christianity is wrong, let's end our confusion and deny it. If it is right, then let's redirect our trust and open up this world's life to the "powers that bless." God grant that this new church year may help us to do so.

Young People of Bethlehem, Altamahaw, N. C., recently sponsored a supper at which time they raised $165.00. The money will be applied to their quota for Moonelon. Five adult Sunday school classes of the church have joined the Church Builders Club.

Evangelism through Bible reading is a method being used by some. Laymen underscore certain passages that mean much to them, and then give the book to someone who needs the Good News. This method is said to be very effective.

Children Need Schools

God made the human mind so it could learn, but he left the learning process to the human family. Older and more educated people pass on their knowledge to a new generation, and through this process the people who inhabit the earth have learned much.

The education of youth has become so important that the people of our time in many countries, and especially in these United States of America, have thought it wise to set up good schools with skilled teachers so the ever-recurring generation of children and youth can get the best of human knowledge in the shortest possible time. We have spent untold millions of dollars to develop these schools, and are still doing it, because we know that education is exceedingly important. Men and women of high intelligence and scholarship give themselves freely to this task of educating the young. Free schools for all the young people is an important part of American civilization. The school are "free" for all children, but they come at great cost to the taxpayers.

Now it comes about in this good year of our Lord 1958 that the doors of some of our schools are being closed, and the young people denied their right to education. The doors are being closed by governors of our states who are authorized so to do by the legislators elected by the voters. Indirectly the voters have cast their ballots for closed schools rather than let them be open to all the young people of the community.

It is now time for parents to consider seriously just what is happening. States' rights, segregational habits, the assumption of too much authority by the Supreme Court of the United States, these and other things may seem to be important when taken separately. But when balanced against what is being done to the flower of our country, to the young people who must either get their education now or be handicapped for life, those things seem to some parents to be insignificant. What of the high school seniors who will want to go to college next fall? Are they to be denied that privilege because their schools were closed this year? Take a year, or two years — or how many years will it take? — out of the educational process of all our children and young people, and they are retarded for the rest of their lives. They cannot keep up with the progress being made by other people of their generation in America or in other parts of the world. That is a tragedy we cannot afford to inflict on our children.

What is happening to the ideals of the youth? The Bible, Church, and all cultural relationships insist that people must be considered as valuable in themselves — with the exception of communism which places no real value on a person other than as he may serve the State. We are becoming increasingly aware that the coming generation must live in a united and cooperative world, or not live at all. But massive resistance to decisions of federal courts which closes our schools must be destructive at the very core of life for our young people. Pictures from Van Buren, Arkansas, show teen-agers, with their pants hanging on their hips, standing in front of the high school defying Negroes who attended last year to come this year. Compared with the wisdom and power of the United States, these young fellows look pretty silly. But they learned that pose from their elders, some of whom claim to be statesmen. If the youth of our day learn to defy the laws of the United States, it is logical to believe that the time may come when they will defy the state, also. Then what value will they be as citizens, and what kind of a country will we have? What we are doing to our youth is tremendously important, and in the long run may mean much more than what happens in the Middle East or in the Straits of Formosa. We neglect this matter at our peril.

Parents need to find a way to keep the schools open, and to do so without poisoning the spirits of their children. We have the buildings, the teachers, the pupils, and the money. We must have the will.

"We Don't Like Integration"

It is probably true that most Southerners do not like integration, and, it must be remembered, many of those who live in the South are Negroes. They are joined in their opinion by multitudes in other areas of America, and in other parts of the world. We much prefer to associate with people of our own kind.

Those we do not know, we do not understand. Those we do not understand tend to frighten us. The ignorant are uneasy in the presence of the educated, and the poor seldom seek the company of the rich. And the rule works in reverse. When race is added to other factors that divide people into groups, the fear is increased. Whites are warned not to tell jokes to Negroes because Negroes and whites do not respond in the same way. The two races have grown in the same communities, but their thought habits, economic status, and educational opportunities have been different. School and church and social life have all been separate and different, and although the people may be neighbors, they are not quite at ease in the company of each other.

Some of the older generation remember that grandfather a century ago owned slaves, and the slaves were black. It is difficult to forget this long-lost custom, and to permit the grandchildren to share the best that America has to offer — understanding friendship.

One may be hard put to it to explain why he does not like integration, and conscience may make him unhappy about the matter, but he just does not like it. This is the feeling of a multitude of people. And it just may be that among them are Negroes who are more eager to get rights, privileges, status, than they are to associate with white people.

Not many like castor oil, or an operation that takes away part of the body, but if the doctor prescribes either, we usually comply. We want to live, and be well; we want to enjoy life. So far as this writer can see, the same logic compells us to take the medicine offered by our national government. We may not like it, and many do not; but it may help to make a more healthy America, and that is of prime importance as our beloved country, battered by storms from many directions tries to do its share in making this earth a good place in which to live. When the walls that divide us are pulled down, when we understand each other better, when we can really say "Our Father" with the assurance that all people are included in our prayer, it is entirely possible that there will come a sense of release from tensions that will make life much more happy for all individuals, and will add great strength to our nation.

Security: The Great Illusion

By WALTER H. ANNENBERG

Editor of The Philadelphia Inquirer

We, the people of the United States, are engaged in a struggle not only to maintain our position as a great Democracy but for our survival as well.

We have been challenged before by autocratic governments but never in our history have we been in competition with a society in such deadly earnest as Communist Russia.

Let us make no mistake about it. The leaders of the Soviet Union are determined to conquer us by overwhelming superiority in every field of human endeavor.

Most of us feel that we possess security because we have beaten down our challengers in the past. But this concept of security has created in many of us an attitude of our being impregnable and this has led to a dangerous degree of over-confidence.

Permanence of national position simply does not and cannot exist. The relative position of any nation is subject to the ambitions and policies of other nations.

To prepare as carefully and thoroughly as possible for every conceivable emergency is the sensible, logical answer to what we must do to maintain the supremacy we enjoy, to protect our freedoms and to safeguard peace.

The United States Government, in properly making monumental appropriations available for defense and offense, is doing only part of the job that has to be done. Every citizen must be awakened to his or her responsibility in this total struggle.

HAVE WE THE NATIONAL CHARACTER TO MEASURE UP TO THIS RESPONSIBILITY?

Too many of our people are soft, smug, spoiled, addicted to pleasure-seeking and easy living.

Too many are more concerned with a future four-day work week than with a seven-day-a-week survival.

Organized Labor in instances is carrying on much as Capital in instances did half a century ago — taking every advantage without thought of equity or of fairness to others.

Far too many of our citizens are becoming such devotees of the Cult of Individualism that they regard their rights and privileges as paramount and ignore their duties in behalf of the common welfare.

Our greatest natural resource, the youth of our country, needs as never before the sober supervision and wise counsel of their experienced elders. But the current training of youth is too frequently concerned with academic credits in archery or fencing.

We must organize and direct these young people into educational channels that will best fit them to meet the emergencies of the future. The Sputnik Age brought in by Russia's scientific achievements demands a serious reappraisal of our entire educational system.

Each citizen must feel an awareness of this grave responsibility to those who will inherit the United States. If we fail in this we will not have met the Soviet threat.

The ideas here expressed have been written and uttered many times in the last few years but they have to be reiterated and underscored. It is much later than we think—

LET US NOT FALL BEHIND THE TIMETABLE OF THE KREMLIN!

Important Western leaders with whom the writer recently discussed this broad subject in London, Paris, Brussels and Spain's summer capital San Sebastian, are as gravely concerned as our own leaders. These influential persons overseas are keenly aware of the job to be done by every citizen if Khrushchev and Company are to be contained. It is a problem not too complex to understand but the mechanics of meeting it are extraordinarily difficult to set in motion.

Consider, as a small-scale example, the dedication of Russian workers to the stupendous tasks to which they have been committed by their leaders.

In the United States pavilion at the Brussels World's Fair the personnel was, as could be expected, pleasant, calm and courteous. But in the Russian pavilion the attendants displayed an intensely aggressive eagerness to explain the exhibit and to make a favorable impression upon the visitor, particularly if he was an American.

In the Russian pavilion restaurant the waiter was persistent and enthusiastic in describing the many dishes, the borscht and chicken Kiev, the caviar and, of course, the vodka. When he had successfully "sold" the order, with an air of individual accomplishment he literally ran to the kitchen to fetch and serve it.

We dare not delude ourselves. On all fronts — military, scientific, industrial, agricultural, scholastic, intellectual — the Russions are resolved to master us and the arts and skills in which we have long enjoyed leadership. They are dedicated to this goal. We cannot afford softness or complacency. We cannot afford laggardness. We cannot afford mediocrity in our thinking or in our doing.

Have we what it will take to make and keep our Nation secure in our time? Have we the willingness to work and to accept the disciplines required?

I REPEAT, HAVE WE THE NATIONAL CHARACTER TO MEET THE CHALLENGE?

United Student Fellowship Plans More Mergers

Polly Poulson Harrington

Lancaster, Pa., Sept. 2 — United Student Fellowship, national student movement of the United Church of Christ, has made final plans for a forthcoming proposed national union with several other denominational student movements in America. The action took place in closing sessions of the campus organization's ninth assembly at Franklin and Marshall College.

To be called by the proposed name of United Campus Christian Fellowship, the united organization is expected to be made up of the student movements of the United Presbyterian Church in the U.S.A.; the Disciples of Christ, and the Evangelical United Brethren Church. More than 400,000 college and university students on the college campuses over the nation would be involved.

Since United Student Fellowship is autonomous, no further actions are necessary for it to unite with the other bodies. The proposal for union has been acted upon in preliminary form by the other groups, but in the case of each of the others must be passed through denominational channels. It is therefore expected the union will be consummated by 1960.

Reaffirming its desire to merge in accordance with an earlier vote last year at Defiance (Ohio) College, the United Student Fellowship assembly pointed out that "it is our desire that we may be drawn together by common tasks and insight rather than by a superimposed structure. We are grateful to God for the Grace which has brought us into confrontation and closer cooperation," the resolution stated.

Basis for union, according to suggested articles of operation, is that "in the Church of Christ we are members of one body, and we believe that we are called to the union of our campus Christian movements as a more adequate expression of our unity in the church, that we may better proclaim the Gospel in campus and community life."

Acting today regarding formation of local fellowships within the new group, the assembly suggested a seven-point plan of procedure. (1) Establishment of a steering committee of representatives from all interested groups; (2) formation by the steering committee of study groups "to seek the best means of ecumenical witness on their campus;" (3) sponsoring by the steering committee of interfellowship activities; (4) holding a joint study retreat when the participating movements feel "adequate foundations" have been established; (5) evaluation by the steering committee on the retreat and drafting of articles of operation for a proposed UCCF; (6) study of the suggested articles by participating fellowships locally and return to the steering committee for revision; (7) submission of revised articles of operation by the steering committee for consituent fellowships for ratification.

The assembly pointed out this procedure also is applicable to formation of a state or regional UCCF, but urged that the study retreats be limited in size. Optimum size would be about 10 from each negotiating movement.

The suggestions will be submitted to local fellowships. A number of fellowships are already locally united.

United Student Fellowship, itself a product of union of the student movements of the Congregational Christian Churches and the Evangelical and Reformed Church, initiated the consultations for larger union several years ago and has been a leader in the negotiating discussions.

United Student Fellowship in its formation in 1948 preceded by 9 years the union of the General Council of the Congregational Christian Churches with the Evangelical and Reformed Church to form the United Church of Christ.

In another action, the assembly urged revision of U. S. immigration laws to abolish the national quota system and substitute a "unified quota system" which would allocate visas without regard to national origin, color or creed.

It voted also to empower its executive committee to request the World Council of Churches to establish an international workcamp seminar in Ghana in 1959, to build a chapel in a Ghana school or, if unsuccessful in this, to make necessary arrangements for such a camp itself.

The assembly "strongly recommended" that Christian social action committees be organized within each local fellowship, and requested that a Christian social action check-list be made so that each fellowship might evaluate itself. It also recommended USF groups work in local social welfare agencies needing its aid, such as hospitals and homes.

Southeastern Training Conference Report of the

United Christian Youth Movement

By Nancy Rountree, Delegate

Delegates began arriving at Camp Quaker Lake around 11:00 a.m. Saturday. The afternoon was spent in registration and free time. The conference got underway at 6:00 p.m. with supper. Some of the daily spiritual events were Morning Watch, Bible Study, Vespers, Evening Program, and Closing Service with friendship circle.

Since the main emphasis of the week's Training Conference was on the five Common Commissions, each day's principle activities were based on one of the Commissions: Fellowship, Outreach, Citizenship, Witness, and Faith. The purpose of Christian Fellowship is to help youth experience in all their relationships the bond of Christian fellowship which comes from their common faith. The purpose of Christian Outreach is to deal with the world mission of the church and the church's role in international affairs. Christian Citizenship is concerned with helping youth understand community needs and, on the basis of Christian convictions, work to meet these needs through personal influence and group action. The purpose of Christian Witness is to make known to others the ways of Christ by all he says and does. Christian Faith is concerned with helping youth grow in a vital Christian faith and life.

Two workshops were held; these were Denominational and Local Workshops. The Denominational Workshop was composed of those youth who were representing denominations at the training conference. The four periods were devoted to the discussion of several problems and questions concerning denominational participa-

— Continued on Page 15

The Tolleys Write From Portugal

Dear Friends:

At the time of this writing the Tolley family is a bit split up. Bill is in Coimbra, at the university, taking the summer course for foreign students. It began on the fifteenth of July and will last five weeks. During this time Nancy is keeping house in Galamares and chasing after fifteen month-old David, who is most delighted with his ever-increasing skills in walking, running, climbing and getting into mischief. Although we are not satisfied with this arrangement, especially as Nancy is not able to take the course, the impracticability of moving the whole family to Coimbra during this period far outweighed the advantages.

The most exciting news we have to offer at this date is that David will have a new playmate around the end of January. Barring some unforseen occurance, we should be in Angola for the baby's birth, and well into our language study there by that time. It would certainly be far more convenient, but time will tell! Nancy is feeling fine and we both are eagerly awaiting the baby.

Bill received his E.R.D. degree at the graduation exercises of the Hartford Seminary Foundation on May 21. It was a long wait and much hard work but well worth it all. We were sorry not to be present but happily Nancy's parents were there, so we had some representation.

We've been doing more traveling! Last month we took a most enjoyable four-day trip to the north of Portugal. We travelled by car with a Portuguese couple. This is the same couple we met on our trip over from New York, and their friendship has proved most valuable. She has been serving as our teacher since we arrived in Galamares, so we were able to combine business with pleasure. We saw some lovely country but still feel nothing was more enchanting than the area in which we are now living. There may be a few of you who are still not aware that we have moved from Lisbon here to Galamares. We have a delightful little house here, about seventeen miles from Lisbon. A range of hills forms a wall on the east and south. About three miles to the west is the ocean, with some beautiful beaches. The nearest larger town is Sintra, three miles to the east. This is a favorite tourist spot and quite well-known. There are several places, the most famous being Pena, a favorite residence of Portugal's last queen. There's also an old castle, built by the Moors, who occupied the southern half of Portugal from the tenth to the thirteenth centuries. These two structures stand on two of the hills overlooking Sintra — a most awesome sight. Galamares also has its palace — Monserrate. It is known for its beautiful gardens. We see the towers cleary from our house. This is truly a story-book land, so far as palaces and castles are concerned.

One of the reasons we are so happy with our move to Galamares is that we now have many more opportunities for becoming acquainted with and conversing with Portuguese people. This we found rather difficult in Lisbon, but of course at that time we were not able to do a large amount of conversing.

Bill has preached his first sermon in Portuguese at a Protestant church in Sintra. A most rewarding and excellent practice. We give much credit to the Protestant (here called Evangelical) churches. They do a great work in the face of many difficulties.

Bill finds the study in Coimbra very interesting. The University of Coimbra, the best known of Portugal's three, has a long line of history dating back to the thirteenth century (founded in 1290). Of course many new modern buildings have been added very recently. One is able to study Law, Medicine or Liberal Arts here. The course Bill is taking includes: History of Portuguese Literature, Portuguese Grammar, Ethnography, Music, Phonetics, Syntax, Composition, History. All courses are in Portuguese and Bill hopes to be able to take the exams at the end.

The student group at Coimbra is most unusual. One student from Germany wishes to become an interpreter for some "international" organization. Another, a lawyer from Holland, has a "hobby" of studying Romance Languages. A young lady from France wishes to teach Spanish and Portuguese. Still another from the U.S.A. wishes to go into the trade business in Brazil. Two other American students are studying Portuguese and will attend courses next year at the university. There are seven missionaries taking the course, some going to Mozambique, others to Angola. There are about sixty students all together from Spain, Sweden, India, England and those others mentioned above. The course is completely geared to these students from other countries and is called "Curso de Ferias" (Course for the holidays). And some students seem to take these courses with holidays in mind!

Another point should be stressed. Portugal and Brazil are determined to remain "blood-brothers" and in close contact with one another. These two great nations, when one includes the Portuguese provinces in Africa, India, China, etc. make up a large part of the earth's surface. These two nations are able to make great contributions to our world at large. This point is being brought out by lectures, both Portuguese and Brazilian, at the university.

Many of you are asking when we will be leaving for Angola. We wish we knew! But present indications are that we will be in Portugal Continental at least two more months, and very probably a good deal more. We have now passed our tests and have made the formal applications necessary. There is little more we can do but wait, study, pray and hope.

We ask you all to join us in this endeavor.

Bill and Nancy Tolley

July 19, 1958

The tenth anniversary of the World Council of Churches was observed August 23 by a service in the 12th-century Cathedral of Odense, Denmark. The hundreds who crammed the ancient white-vaulted church, as well as thousands all over Denmark who watched the service on television, heard England's Bishop of Chichester, Dr. G. A. K. Bell, and Germany's Bishop Otto Debelius review the World Council's eventful past and declare their hope for its future. The service provided an impressive break in the nine-day business sessions the Council's Central Committee was holding 18 miles away at Nyborg Strand on Denmark's "Fairytale island" of Funen.

Foreign Students, more than 40,000 of them, study in the United States each year. They come from all parts of the world, and offer an unexcelled missionary opportunity to teachers and church people. Some of our best national friends, and worst enemies, were made that way.

Financial Report

FOURTH QUARTER 1957 - 1958
of
THE NORTH CAROLINA FELLOWSHIP OF CONGREGATIONAL CHRISTIAN WOMEN

Quarter Ending August 31, 1958

WOMEN'S FELLOWSHIPS

Albemarle	40.00
Amelia	23.55
Antioch (W)	30.00
Apple's Chapel	30.00
Asheboro	105.00
Asheville, First Church	7.04
Belew Creek	10.00
Beulah	6.00
Burlington, Beverly Hills	35.00
Burlington, First Church	170.60
Carolina	5.00
Concord	5.00
Durham	73.00
Elon College Community	36.50
Fayetteville, Eutaw Com.	55.00
Fullers' Chapel	20.00
Greensboro, Calvary	21.46
Greensboro, First Church	528.85
Greensboro, Palm Street	25.00
Hank's Chapel	27.50
Hayes Chapel	10.00
Henderson, First Church	45.00
High Point	16.25
Hines' Chapel	10.00
Hopedale	17.73
Hope Mills	5.00
Ingram, Va.	36.50
Kallam Grove	5.00
Lebanon	11.25
Liberty, Vance	72.50
Liberty, Va.	7.00
Long's Chapel	12.50
Monticello	27.00
Mount Auburn	18.75
Mount Bethel	25.00
New Lebanon	40.00
Pleasant Grove, N. C.	17.50
Pleasant Grove, Va.	21.51
Pleasant Hill	34.80
Pleasant Ridge (G)	15.00
Pleasant Ridge (R)	30.00
Pope's Chapel	12.50
Providence	35.00
Raleigh	60.00
Ramseur	10.00
Randleman	8.00
Reidsville	80.00
Sanford United	110.00
Shallow Ford	20.00
South Boston, Va. Center	12.50
Spoon's Chapel	6.25
Turner's Chapel	22.50
Union Ridge	35.00
Union, Va.	25.00
Wake Chapel	25.00
Zion (W.N.C. Conference)	7.00
	$2,201.54

CHILDREN'S SOCIETIES

Apple's Chapel	38.40
Burlington, First Church	10.00
Durham	33.62
Elon College:	
Intermediates	12.00
Junior Crusaders	12.00
Willing Workers	10.00
Greensboro, First Church	23.43
Henderson, First Church	9.00
	$ 148.45

CRADLE ROLL

Burlington, First Church	25.00
Durham	9.90
Elon College	125.00
Greensboro, First Church	23.43
Henderson, First Church	1.85
Randleman	3.42
Reidsville	57.83
Sanford	10.00
Union Ridge	5.70
	$ 262.13
TOTAL RECEIPTS	$2,612.12

DISBURSEMENTS

Christian Children's Fund (for Elon College Cradle Roll)	120.00
Leadership Training Workshop Registration fee for three	18.00
Literature packets for new societies	6.50
Literature packets for District Chairmen	21.00
President's Expense	4.00
Treasurer (for the year)	24.55
Recording Secretary	2.00
District Chairmen	62.30
Program Committee meeting	23.23
	$ 281.58

Mrs. J. D. Strader, Sr., Treasurer
Women's Fellowship of The Southern Convention
For:

Life Memberships	210.00
Memorials	260.00
Thank Offering	154.44
Foreign Missions, Special Fund	73.95
Missions in Japan	12.00
Rachanyapuram School	9.00
Missions, General Fund	1,613.15
	$2,330.54
TOTAL DISBURSEMENTS	$2,612.12

Respectfully submitted,
SUSIE D. ALLEN
Susie R. Allen, Treasurer

I'd rather have sweetness in my heart and soul than riches in the bank.

Ministers Wives Report Their Retreat

The Ministers' Wives' Retreat, which was held at Moonelon September 9-11, was certainly a success. Mrs. Julius Rice, chairman, and her planning committee did a good job in setting up the program. Mrs. David Shepherd and Mrs. W. T. Scott brought inspiring messages concerning the opportunities and responsibilities of ministers' wives, while Mrs. H. S. Hardcastle and Mrs. O. J. Stuckey provided excellent ideas for handwork. Yes, some more new hats were "evolved" again this year!

Mrs. Bland Leebrick served as secretary of the group, and reports these were present for full-time: Eastern Virginia, Mrs. Jack Akin, Mrs. H. S. Hardcastle, Mrs. Julius Rice; Eastern North Carolina, Mrs. E. M. Powell, Mrs. R. E. Talley; North Carolina and Virginia, Mrs. Mark Andes, Mrs. Henry Harman, Mrs. J. R. Lackey, Mrs. B. A. Leebrick, Mrs. Guy Veazey; Western North Carolina, Mrs. Robert Bennett, Mrs. Winfred Bray, Mrs. Clyde Fields, Mrs. L. M. Presnell.

Those present for part of the time were: Mrs. Fred Allred, Mrs. W. W. Hall, Mrs. Stanley Harrell, Mrs. Robert Knowles, Mrs. F. C. Lester, Mrs. Thomas Madren, Mrs. John Permar, Mrs. Kenneth Register, Mrs. Henry Robinson, Mrs. W. T. Scott, Mrs. W. T. Scott, Jr., Mrs. David Shepherd, Mrs. W. W. Sloan, Mrs. Carl Wallace, and Miss Clarice Spence from Australia, who came with Mrs. Madren.

The committee elected to plan the Retreat for next year is composed of Mrs. Robert Knowles, chairman, Mrs. Jack Akin, Mrs. Henry Harman, Mrs. Julius Rice, and Mrs. Carl Wallace.

Report From The President's Meeting Of The Greensboro District

Fifty-three women representing 14 churches in the Greensboro district met at the Reidsville church on Sunday, September 7 at 2:30 p.m. Mrs. C. J. Wright of the Reidsville church led the group in a devotional with the theme "Submission to Prayer." She used as her text Luke 18:1-8.

Mrs. John Briggs, president, welcomed the ladies and expressed her appreciation for all the work that the presidents of the local societies had done during the past year. Mrs. Wallace Truitt, chairman of missionary education for the Greensboro church announced that Dr. Arthur Mason Brown of the Tryon church will conduct a seminar on the Near East at Greensboro, First church on October 27, 28, and 29. All the ladies and men of the Greensboro area churches are invited to attend.

The duties of the chairmen of the six fields of service were discussed and suggestions were made by the group to improve the work of each committee. We were reminded that each local president has general supervision over all the work in her society.

It was announced that the deadline for the Friendly Service gifts was March 31; we were asked to get the gifts in just as early as possible Further announcement was made that the Thank Offering would go to a new church in the Valley of Virginia and the Life Membership and Memorials money will go to the Church History Room at Elon College.

A nominating committee consisting of Mrs. Wallace Truitt, Mrs. B. A. Leebrick, and Mrs. Steve Eure was appointed by Mrs. Briggs. Important meeting dates were announced as: Conference — Oct. 7 at Burlington; Spring Rally — March 17 at Monticello; Convention — April 1 at Greensboro, First.

Mrs. Briggs, assisted by the ladies of her church served her famous "secret receipt" cookies and punch. The meeting was one of profit and enjoyment to all.

Mrs. Herbert Trost,
Sec. Greensboro District

Miss Crew Writes To You

During the war years it was my privilege to live in Elon, to work in the Southern Convention office, to go in and out among the churches, and to make friendships which have endured. Thirteen years have passed since I left to go to the Near East where I taught for one year, and, a year later, to return to Japan where I have been teaching in Kobe College as a missionary of the American Board.

Now I am on furlough and visiting again in the Southern Convention. Memories of the happy years I spent here flood my mind. Renewal of acquaintances with friends I knew in those days is a rewarding experience. I am eager to meet my old friends and, I hope, make new friends as I travel around in North Carolina and Virginia during the few weeks I expect to be here.

It will be my joy and privilege to share with many of you news of our work in Japan when I have a chance to speak in your church, missionary group or youth group. Christ's Kingdom is one and we are all laborers together with him to build his kingdom on earth.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

JAPAN

September

28—**Rev. Frank Cary** has served in Japan since 1916 and his parents were missionaries to Japan. A graduate of Amherst, Oberlin, and Harvard, he has done a variety of Christian work in Japan, and now specializes in evangelistic work. During war he went to Philippines, where he was interned 1941-45.

29—**Mr. and Mrs. Otis Cary** are both third-generation missionaries of the American Board. Mr. Cary is assistant professor on the faculty of Amherst College on special leave to Doshisha University, where he is professor of American history. Dr. Alice Cary is medical supervisor for the 400 missionaries under Interboard committee.

30—**Frances Clapp** is now on her final retirement, having served in Japan since 1918. Music is her field, and she taught that at Doshisha University, but through the years she taught Bible classes to students and business men; distributed relief goods; was especially concerned with a group of Japanese mothers and children who had been abandoned by American G. I.'s.

Oct.

1—**Anne Cobb** went to Kobe College for a three-year term upon graduation from Rockford College in 1955, and has decided to stay an additional year. She teaches English.

2—**Angie Crew** is speaking to our Eastern Virginia women today. What a hoppy coincidence that this is the day we are asked to remember her with our prayers! She has served in Japan for 35 years, first under the Christian Church and since 1931 under the American Board. Girls trained by her at Kobe College are rated superior in spoken English to students from any other Japanese schools, either private or government. She worked in the Southern Convention during the war years.

3—**Richard Devol** graduated from Carleton College in 1957 and went for three-year term to teach in Doshisha University's senior high school and supervise activities at Carleton House.

4—**Rev. Darley Downs** went to Japan in 1919; Mrs. Downs went out under Methodist Board in 1922; they were married in 1923. After teaching at Doshisha and Kobe and being secretary of the Mission and director of School of Japanese Language and Culture, Tokyo 1929-41, and spending three years in prison camp in Philippines, he has become executive secretary of Council of Cooperation, which acts as bridge between Church of Christ in Japan and mission boards in U.S.

Promises We Made

W. E. Wisseman

Vacation Days are over. The doors to our public schools and our colleges are swinging open to receive our children and our young people. As members of the church, let us get back to the serious business of the church.

In the midst of our many activities, let us pause and look at ourselves in the light of the pledge we made when we stood before the altar of God and united with the church. Four things we promised as we stood there before God and the congregation.

We promised to pray for the church — not just for the local congregation but for the church universal. Think of the new life and power that would come to the church if each one of us would pray for the church every day. God's life and power come only as we open our hearts to him. It gives us a lift when some one says to us, "I am praying for you."

We promised to attend the services of our church. What would happen if each one of us took that promise seriously. There would be no empty or half empty pews in our church on Sunday morning. Dr. Ralph Sockman has written: "If we are to keep the fires of love glowing in our religious faith, and win our day for Christ, we must keep close to one another in the atmosphere of God's love." Hence we are called to pledge our prayers and our presence.

When we united with the church we were asked to pledge our gifts and we promised to do so. As we give we support not only the local program of the church but also our World Mission. We help those who cannot give, those who sit in the shadow of danger and poverty and death, those who belong to God's family throughout the world. The Bible tells us to "honor the Lord with our substance and with the first fruits of our increase."

We pledged our service when we united with the church. This means the dedication of our personalities, talents and abilities to God in service of the church. This demands discipline, for the many activities crowding in upon us very often crowd out our duty to the church. What should stand at the very top of our agenda is given a place far down the line. It is not easy to work with the children in the church school, or the nursery, in the Women's Fellowship, or the Churchmen's Fellowship, the choir — we could go on indefinitely and name the places in the church where consecrated workers are needed. It is not easy to take our Christian convictions beyond the door of the church and relate them to all life — in the home, in business — in all of life's relations.

* * *

What kind of a church is our church to be as we face the year ahead and all the years to follow? The answer to that question lies with each member of our congregation.

A study of the records of our church covering the past several years reveal that we are moving in the right direction.

In 1952 when we moved into our new church our membership was 472. At the end of 1957 it was 625. Thus far this year we have had a substantial net increase in spite of the mobility of our people.

Our per capita giving in 1950 (not including what was given by the women and the adult classes) for benevolences and missions was $6.70; for 1957 it was $22.66. This includes children and non-resident members.

Let us not look at the record with any feeling of pride for we can and should do much better. The question is: How rapidly can we move to the day when 50% of our giving will be for others? The answer lies with each member of our congregation. Most of any increase in giving will help us to attain that goal.

While the per capita giving for others in our denomination is $8.14, there are a few congregations that have arrived at the 50-50 goal. That is the goal toward which all of our churches should be striving. We know that it can be done — and we can do it. It is hoped that during the coming year we will make a long step in that direction.

— News Letter,
First Church, Greensboro

For the International Missionary Council

Bishop Newbigin To Be Secretary

Bishop Lesslie Newbigin, chairman of the International Missionary Council, will become the Council's full-time general secretary on July 1, 1959. He was one of the speakers at the Uniting Synod in Cleveland.

The appointment was announced on September 15 from the IMC's New York and London offices.

The general secretary-elect, well-known bishop in Madura of the Church of South India, was elected to the chairmanship of the International Missionary Council during its assembly in Ghana at Christmas 1957.

Born at Newcastle-on-Tyne, England, in 1909, Lesslie Newbigin studied at Cambridge and went as a Church of Scotland missionary to South India in 1936. He played a prominent part in the process of negotiations culminating in the inauguration of the Church of South India in 1947. As a bishop in the new church, the first to unite episcopal and non-episcopal traditions, he has been an active theologian and missionary.

Among Bishop Newbigin's books are "The Reunion of the Church," in which he deals with theological foundations behind the South India union; "The Household of God;" and "South India Diary," an account of his work as bishop in and around Madura.

The IMC's general secretary-elect has also been active in the World Council of Churches since its inception at Amsterdam in 1948. He is a member of the WCC's Central Committee.

Bishop Newbigin, who is now on furlough in Scotland, is married and has four children.

Dr. George W. Carpenter, the New York secretary of International Missionary Council, is the Council's acting general secretary.

Dr. Charles W. Ranson, London and New York, former general secretary, was asked by the Council's Ghana Assembly to become the director of its new Theological Education Fund. Dr. Ranson assumed his new responsibilities on June 1, 1958.

New Magazine To Begin October 1
United Church Herald

Advance, oldest publication of continuous circulation in the United States, will merge with the 131 year old **Messenger** to form a magazine of news and opinion for the new United Church of Christ.

The first edition of the new publication, to be called **The United Church Herald** will appear October 1, according to Rev. Dr. James W. Lenhart, Portland, Maine, and Rev. Dr. Erwin R. Koch, St. Paul, Minnesota, cochairmen of its publishing committee. Initial circulation will be 150,000.

Advance, a bi-weekly journal of opinion is published by the Congregational Christian Churches. **The Messenger** is the official organ of the Evangelical and Reformed Church.

Co-editors of the new **Herald** will be Rev. Dr. Andrew Vance McCracken, New York City, editor of **Advance,** and Rev. Dr. Theodore C. Braun, St. Louis, editor of **The Messenger.**

The Congregational Christian magazine was established in 1804 as a monthly, **The Missionary Herald at Home and Abroad.** In the next century and a half it scored notable "beats" in reporting on customs and events in such places as India, China, Japan, Micronesia and the Middle East. From 1913 to 1917 some of the best reporting of World War I from behind the Turkish, Greek and Bulgarian lines appeared in the **Herald.**

In 1951 the **Missionary Herald** merged with **Advance,** another historic magazine, to form the present publication.

Other antecedents of **Advance** were **The Boston Recorder** (1816) and **The Congregationalist** (1849), which subsequently joined forces in 1867.

With the marger in 1931 of the Congregational churches and the Christian Church, **The Congregationalist** and the Christian **Herald of Gospel Liberty,** America's second oldest religious publication, dating from 1808, were joined under the name **Advance.**

The Reformed Church Messenger was founded in 1827 as the official organ of the former Reformed Church in the United States. It merged with the **Evangelical Herald** of the Evangelical Synod of North America to form **The Messenger** in 1935, after formation of the Evangelical and Reformed Church.

Dr. McCracken, who held pastorates in Michigan and New Hampshire, was editor of **The Missionary Herald** from 1942 to 1951, when he became editor of the combined **Missionary Herald-Advance.** He was educated at Amherst College, Union Theological Seminary and the University of Michigan. He received his Ph. D. from the University of Chicago.

Dr. Braun began editing **The Messenger** in 1950. Prior to that he had held pastorates in Detroit, Michigan, and St. Louis, Missouri. He became assistant secretary of the Board of Religious Education, Evangelical Synod of North America, in 1931, and five years later was appointed director of leadership education, Board of Christian Education, Evangelical and Reformed Church.

Something's Stirring

Says an Editorial In The Washington Daily News

There is a wonderfully fresh, wholesome wind blowing thru the District Public Schools' musty classrooms this fall. We suspect that it's largely due to the new superintendent. We've always been high on him, but we find ourselves admiring him more and more.

This is Dr. Carl F. Hansen's first full year as head of a family which includes 4151 teachers, 113,000 pupils and several hundred housekeepers of one sort or another and we suspect they're in for an exciting year.

Dr. Hansen laid it on the line for them last week at Constitution Hall.

First, he called for "the highest possible academic standards" — **with the accent on reading, speech, mathematics, science and literature.**

"We must accept as a simple truth that if the schools neglect such basic skills as reading, writing, and using the number system, they are not likely to be acquired by the pupil anywhere else," he said.

Amen to that.

This does not mean that Dr. Hansen is an enemy to time-tested advances in modern education, nor that he thinks schools should cater to an intellectual elite.

For, he said, "we accept the fact that people differ in capacity, in interest, in purposes, and that what we teach must be related to the way the individual student is set to respond."

From this, we take it that he thinks the platoon system of organizing grades is proving effective and may be expanded, so that quicker learners can progress according to their abilities and slower pupils of the same grade can be given a work suited to their slower learning rate.

He had something to say about discipline, and the possible overemphasis on freedom of choice and "self-expression."

We're with him there, too.

We've felt for some time that the system which permits students to opt easier courses and thus avoid the inevitable disciplines of harder courses was simply permitting them to avoid education itself. Folk dancing may be fun, but it is no substitute for math.

Dr. Hansen also made it clear that children are going to have respect for the authority of their teachers and principals or get out. He mentioned again the possibility of 24-hour schools for problem children.

School is a place for teachers to teach and children to learn, he said, and "the needs and problems of a single child should not override the rights of an entire class."

He welcomed the "sympathetic" support of parents, but made it clear that the "individual philosophy and practice of the parent must not dominate over those of the school."

He urged that well-meaning community organizations, which manage to disrupt the school program with all sorts of conferences, seminars, concerts and cake sales, try to restrict these to times when schools aren't in session. "School hours are for teaching," he said.

All this was plain talk. Dr. Hansen was applauded again and again. Only lazy or incompetent teachers, and parents who are faddists or cranks will disagree with what he said. It is good to know that an intelligent, forthright, civilized and highly literate man is guiding our schools during these problem-ridden times. We join in the applause.

AT ELON COLLEGE

Religious Emphasis Offered Freshmen

The annual Religious Emphasis Week observance for freshmen, usually held during the fall quarter at Elon College, has been conducted this year as part of the orientation program for first-year students, which was held on the Elon campus between September 8 and September 14.

The Religious Emphasis observance has usually been conducted by a visiting speaker, prominent in the affairs of the church, but the 1958 services have been held under the leadership of four members of the Elon College staff, all of whom will be closely associated with the religious life of the students during the college year.

The services were held in the form of Religious Emphasis chapel programs held in Whitley Auditorium at 8 o'clock each morning, designed to orient the new students to the church activities on the campus as the other programs of the week were planned to adjust the newcomers to other phases of student life.

The four speakers who led the services at 8 o'clock each morning from Tuesday through Friday were Dr. William J. Andes, pastor of the Elon College Community Church; Prof. John S. Graves, a dormitory counsellor who has long been associated with youth work in the Southern Convention of Congregational Christian Churches; Mrs. Marjorie Hereford, dean of women, also a veteran of many years of youth leadership; and Dr. James M. Hess, now a member of the Elon English faculty, who served thirty-seven years as a missionary in India.

The Religious Emphasis observance was climaxed on Sunday, September 14, when first-year students residing on the campus, along with others in the community, were urged to participate in the regular Sunday school and Sunday worship services at the Elon College Community Church.

NORTH CAROLINA CHURCH BUILDERS CLUB

Membership And First Call

Kenneth Register

On or near September 30, the North Carolina Church Builders Club will send out its first "call." At that time members of the Club will be asked to send to the Convention Office their first $10.00 contribution toward the building of a new church at Northview, near Sanford, N. C., the Club's first new church project.

We had hoped to have at least 500 memberships by first "call" time. We do not have the 500 memberships to date. However, memberships are still coming in, and we feel that just a little extra effort on the part of our **Sun** readers would help us to reach this goal.

We urge the ministers of the Congregational Christian churches of North Carolina to lay this need upon the hearts of their people. Churches which are not willing to try to reproduce themselves through giving birth to new church are not proving themselves worthy of their high calling. Jesus said, "By their fruits ye shall know them."

We call upon the laymen and laywomen of our churches not only to become church builders by joining this Club but to urge others to do that same. If you should desire further information on the Church Building Club, go to your minister, and if he does not have the information you want, ask him to get it for you.

Send your Club memberships to the Southern Convention Office at Elon College, N. C. Make checks and money orders payable to North Carolina Church Builders Club, Miss Edna Fitch, Treasurer. **Please**, join today. You and the people of Northview Church will be glad that you did!

Below you will find a list of the churches in North Carolina whose people have responded to the Northview challenge by becoming members of the Church Builders Club. Here are the churches listed by Conferences and the number of memberships each church has to date. Is your church on this list? If not, see if you can find out the reason why, and then put your church on the "active" list by joining the Club today!

MEMBERSHIPS IN THE NORTH CAROLINA CHURCH BUILDERS CLUB (as of September 16, 1958)

Eastern North Carolina

Amelia	22
Antioch	4
Bethlehem	2
Beulah	6
Catawba Springs	1
Chapel Hill	32
Clayton	3
Fayetteville	4
Fuller's Chapel	11
Hayes Chapel	2
Henderson	19
Liberty Vance	17
Moore Union	5
Morrisville	1
Mt. Auburn	6
Mt. Gilead	1
New Hope	2
Pleasant Hill	1
Raleigh	7
Sanford	2
Shallow Well	6
Southern Pines	7
Turner's Chapel	1
Wake Chapel	4
Youngsville	1

North Carolina and Virginia

Apple's Chapel	15
Burlington, First	63
Burlington, Lakeview	1
Durham	1
Elon College	7
Greensboro, First	26
Haw River	1
Hopedale	2
Ingram, Va.	4
New Lebanon	1
Pfafftown	1
Union, N. C.	28
Winston-Salem	2
Burlington, Bev. Hills	1

Western North Carolina

Albemarle	23
Asheboro	15
High Point	12
Liberty	10
Pleasant Ridge	1
Pleasant Union	1
Randleman	16
Seagrove	2

Miscellaneous

Others	6

Totals

Eastern N. C.	167
N. C. & Va.	153
Western N. C.	80
Miscellaneous	6
	406

Justice And Judgment

Background Scripture: Amos 7:7-9; Isaiah 1:10-20; Micah 2:1-3; 6:8; Matthew 7:15-27; 25:31-46.

Devotional Reading: Psalm 37:1-11.

Memory Selection: **For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish.** Psalm 1:6.

THE JUDGE

Here is a scene that is beyond the wildest dreams of a Hollywood scenario writer. Take a look at it! Here is the Eternal King of Glory, sitting on his throne, with angels as his attendants, and a light never seen on land or sea lighting up the scene. And before the King, there are gathered all nations, all the people of all time. Think of what a medley of colors and dress and cultural backgrounds are here represented. Only a Master Artist could paint with a few deft strokes this magnificent and meaningful scene. Here is the Judgment of the Nations by the Judge of the Nations. It is Court Day in the Universe and judgment is about to be passed upon the sons of men. When one thinks of the majesty of the Lord Jesus Christ seated upon "the throne of his glory" one suspects that the clerk of the court had no need to call for silence or cry for "order in the courtroom." The thing is majestic, magnificent, overwhelming.

THE JUDGMENT

Even as a shepherd separates the sheep from the goats, so does the Judge separate the peoples of the nations into two groups. Strangely enough there are only two groups — the sheep and the goats. In the final analysis, there are but two classes, and men fall into the one or the other group. The point here is, of course, that we shall all stand before the judgment seat of Christ, that every man shall give an account of himself to God. Folks need to be reminded of this solemn fact once in a while and all the while. There are all too many who play fast and loose with life, who live as if there were no day of reckoning, as if there were no day of final judgment. A man ought to live his days and administer his stewardship in the light of this fact.

THE VERDICT

To the ones gathered at his right hand, the Judge said, "come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." Then he told them of various and unnoted and forgotten deeds of kindness performed by them to him — a bit of food given to him, a cup of water, a friendly visit, a gracious hospitality shared with him, a coat given to him — all of them so commonplace that the folks never knew or had forgotten that they had done them. Indeed in surprise they asked him when they had ever done such things for him and unto him. And to their surprise he said that when they had done any of these things to even the least of their fellowmen, they had done it unto him. Here is the great truth that the Christ identifies himself with needy humanity and that when we do a good deed unto even the least of our fellowmen, in the right spirit and from the right motive, we do it unto him personally.

The matter of motive and the spirit of service are important. They had done these things in the spirit of love, and this spirit of love is the foundation of the world. It makes all the difference in the world whether a man gives out of the love of Christ, or from lesser motives. As some one listed them, there are many motives for giving and serving: 1. We want our associates to note our generosity; 2. We think it is a quicker and easier way to deal with others instead of giving our personal service; 3. We hope the recipient will do us a favor; 4. We feel good because we have given; 5. We think our act will make up for the fact that we slighted somebody yesterday; 6. We are grateful for the many blessings that have come to us in our time of need; 7. We love Christ and give as unto Him.

Let us get this clear — we are not saved by our good works. We are saved by grace. Good works are the fruit, not the root of salvation. It is the stimulus of the act, not the act itself that interests the Judge. Unless we give from this stimulus our gifts are vain and unworthy. It is when we give because we believe in Him, because we love Him because He first loved us, then we give as He gave. And it is when we forget ourselves that we most often do the things that are remembered.

SUNDAY SCHOOL LESSON

SEPTEMBER 28, 1958

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

After blessing those on his right hand, the Judge turned to those on his left hand and pronounced judgment, and doom upon them. And he told them why. They had seen him hungry and thirsty and lonely and in prison and had not ministered unto him. In astonishment, they asked him when they had failed to minister unto him. And he told them that in failing to minister to their fellowmen in need, even the least and the last, they had failed to minister unto him. "Inasmuch as ye did it not unto the least of these, ye did it not unto me." And they were banished from the presence of the King and his blessed followers.

This scene has a haunting effect on thoughtful people. Here is set forth in picturesque language the ultimate joy and the final doom that eventuates in the judgment of the nations and upon men as individuals. The presence or the absence of the humane spirit — here is the basis of judgment. There is no emphasis upon doctrine as the basis of judgment, no question about what Church a man belonged to, no significance as to what class or race a man happened to belong to. The basis is what men thought about him and acted toward him while they lived in the world. It was not those who said "Lord, Lord," who entered into the joy of their Lord, but those who loved him and served him.

The cowboy put it quaintly in these words: "Lot of folks think that serving the Lord means shouting themselves hoarse, praising his name. Now I'll tell you how I look at that. If I sit around the house telling what a good fellow my boss Jim is, and singing songs to him, and getting up in the night to serenade him, I'd be doing jest what a lot of Christians do; but it wouldn't suit Jim, and I'd get fired mighty quick. But when I buckle on my chaps and hustle among the hills and see that Jim's herd is all right, not suffering from lack of water or feed, or getting off the range and branded by cattle thieves, then I'm proving my loyalty to Jim and serving him as he wants to be served."

Dr. Truitt Is Better
The Church Breaks Ground for New Building

A Beautiful Day At Elon

Dear Friends:

Sunday, September 14, was a beautiful day in the town of Elon College. Our hearts were gladdened with the news that Dr. Truitt had spent a restful night and was feeling better on this lovely Sabbath morning. We are all earnestly hoping that he will soon be well and able to leave the hospital. We miss seeing him on the campus.

Yes, we had a beautiful autumn day yesterday. The skies were blue and the sun was bright and warm. It was a day befitting the special occasion observed at our Elon College Community Church. We met in Whitley Auditorium, as is our custom, for the Sunday morning worship. At about eleven thirty Dr. Wm. T. Scott led a processional to the site of our new church. The Junior and Junior High Choirs followed Dr. Scott, then came Dr. Andes and the Senior Community Choir, followed by the members of the congregation — and we had a full house in Whitley yesterday morning because all of the college freshmen are at Elon and many of them attended church here. We gathered at the building site of the church which is on the corner between the college president's home and the Parish House (the parsonage having been moved last week). A number of church members, representing various organizations and divisions, turned a shovel of dirt. Wilma Rich, one of our children, represented the children of the church, as she is president of the junior choir. It was thrilling to stand there and take part in the service, to hear the children's choirs sing "Praise Ye The Lord," and to realize that within a few months a beautiful building will be standing there — a building to glorify God and to give us better facilities for our program of Christian Education.

We are happy to have the good report this week. We have two more deposits in this month and we hope to reach as near to our goal of $80,000.00 as possible. Our fiscal year ends September 30. We appreciate all the help we have received during the past year in making the work of this Home possible.

Melva Foster
Secretary to Dr. Truitt

REPORT FOR SEPTEMBER 15, 1958

MONTHLY OFFERINGS

Amount brought forward			$22,996.89
Eastern North Carolina Conference			
Liberty (Vance), S.S.	$32.00		
Oak Level	30.60		
Pope's Chapel	5.00	$ 67.60	
Eastern Virginia Conference			
Bethlehem (Nans), S.S.	51.48		
Newport News, S.S.	15.89		
Christian Temple	40.00		
Rosemont	29.00		
Oakland, S.S.	15.00		
Portsmouth, Shelton Memorial	10.00	161.37	
North Carolina and Virginia Conference			
Bethel, S.S.	9.15		
Carolina	80.00		
Greensboro, First	45.82		
Hebron, S.S.	10.00		
Long's Chapel	99.00		
Salem Chapel	10.00		
Zion	33.00	286.97	
Western North Carolina Conference			
Liberty	58.00		
Sophia	12.00		
Zion	30.00	100.00	
Virginia Valley Conference			
Bethel, S.S.	8.33		
Palmyra, S.S.	12.00	20.33	
Total			$ 636.27
Grand Total			$23,633.16

SPECIAL OFFERINGS

Amount brought forward		$40,743.70
Philathea Class, Cong. Christian Church, Reidsville, N. C.	$ 30.00	
Women's Christian Fellowship, Hendersonville Church	65.00	
H. A. Rawles, Suffolk, Va.	15.00	
Special Gifts	155.01	
Total		$ 265.01
Grand Total		$41,008.71
Total for the Week		$ 901.28
Total for the Year		$64,641.87

MEMORIAL GIFTS

Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please accept the enclosed $.......................... as a memorial gift to the Christian Orphanage in memory of:

....

(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....

(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

Successful Enlistment Clinics Reported

J. A. French

One of the most successful programs ever undertaken by the Southern Convention was completed Friday night, September 12 at Youngsville church where the last of the first group of Christian Enlistment Clinics was held.

Beginning in Rosemont, Norfolk, September 3 and moving across Virginia and then on into North Carolina, ten sessions were held with a total attendance of 604.

The leader for the clinics was Mr. LeRoy E. Eide, secretary of special promotions for the Missions Council. Mr. Eide's messages on Christian Stewardship were down-to-earth presentations of the claim of God upon our lives. Always informative and inspiring Mr. Eide has a sparkle and sincerity that carried his audience with him in his speaking. We are grateful for the privilege of having him share with us deep and convincing messages of stewardship.

The Rev. Melvin Dollar, newly elected Associate Superintendent, shared in the program by presenting the Convention formula for apportionment to most of the sessions. Superintendent Scott attended many of the sessions and added his encouragement and comment, which was always helpful.

In Eastern Virginia the Rosemont and Bethlehem meetings drew an attendance of 190. The North Carolina and Virginia clinics at Bethlehem, South Boston and New Lebanon had an attendance of 193. The Western N. C. meetings at Pleasant Ridge and Seagrove were attended by 102 persons. The Eastern N. C. groups at Sanford, Auburn, and Youngsville totaled 119 persons.

Mr. Eide also spoke to the Ministerial associations at Suffolk, Elon College, Asheboro, and Raleigh with a total attendance of the ministers of 74.

In Eastern Virginia 27 churches were represented by attendance and 19 were not represented. Thirty-one North Carolina and Virginia Conference churches were represented while 19 were not represented. Of the churches in the Western N. C. Conference 21 had attendants at the clinics while 19 were not represented. The Eastern N. C. Conference had 21 of its churches represented while 28 did not send anyone to a clinic. 100 of the 185 were thus represented.

Here is the record of attendance as we have it from the registration cards. Many attendants did not hand in a card and so this is incomplete. Any corrections will be appreciated if sent to the Chairman of the Stewardship Commission, Joe A. French, Franklin, Virginia. Churches represented are listed with a figure indicating the number of laymen present, and P indicating that the pastor was present.

Eastern Virginia

Antioch 4 P, Berea (Nans) 3 P, Bethlehem (Disp) 4, Bethlehem (Nans) 9 P, Centerville P, Cypress Chapel 7 P, Damascus 2 P, Eure 3 P, Franklin 6 P, Great Bridge 4 P, Holland 13 P, Liberty Spring 3 P, Mt. Carmel 5 P, Mt. Zion 4 P, New Lebanon P, Newport News 7 P, Bay View 8 P, Christian Temple 4 P, Norfolk First 8 P, Rosemont 10 P, Norfolk Central 8, Oakland 4 P, Shelton Memorial P, South Norfolk 5 P, Spring Hill, P, Suffolk 4 P, Union (Hunterdale) 5 P, Waverly 2 P, Warwick 8, Bayside 1 P.

North Carolina and Virginia

Belew Creek 4, Berea 4 P, Carolina 4, Bethlehem 4 P, Burlington 8 P, Beverley Hills 5 P, Lakeview 1 P, Danville P, Durham 2 P, Elon College 6 P, Gibsonville P, Providence Memorial 3, Greensboro 7 P, Palm Street 7 P, Happy Home 14 P, Haw River 6 P, Hopedale 5, Howard's Chapel P, Ingram 2 P, Kallam Grove 4 P, Liberty 3 P, Long's Chapel 1 P, Monticello 2. Mt. Bethel 3 P, Mt. Zion 4 P, New Lebanon 23 P, Pleasant Grove 2 P, Salem Chapel 4, Shallow Ford 8 P, Union (N. C.) 2 P, Winston-Salem 3 P, Zion 4 P, South Boston 10 P.

Western North Carolina

Albemarle 3 P, Asheboro 13, Biscoe 2 P, Brown's Chapel 8, Ether 1 P, High Point 4 P, Liberty 3, Mt. Pleasant 4, New Center 2, Pleasant Grove 6 P, Pleasant Ridge 7 P, Pleasant Union 1, Providence Chapel 2 P, Ramseur 1, Randleman 2 P, Seagrove 7 P, Shady Grove 3 P, Smithwood 2, Sophia 7, Spoon's Chapel 4 P, Union Grove 3 P.

Eastern North Carolina

Amelia 4, Auburn 4, Beulah 4 P, Chapel Hill P, Clayton 7, Fuller's Chapel 5 P, Good Hope 2 P, Hayes Chapel 4, Henderson 3 P, Lee's Chapel 5, Liberty (Vance) 7, Mt. Carmel 1, Mt. Gilead 4 P, Mt. Herman 1 P, New Hope P, Oak Level P, Pope's Chapel 1 P, Raleigh 3 P, Sanford 12 P, Shallow Well 1, Southern Pines 2 P, Turner's Chapel 3, Wake Chapel 3, Wentworth 3, Youngsville 12 P.

It is of note that the Rev. Fred Allred had 23 present from New Lebanon and two other churches also represented for a total of 30 people.

Robert Hultman had all four of his churches represented. E. M. Carter had all three of his churches represented.

Dr. Scott's and Mr. Dollar's presentation of the new convention formula for apportionments was well received and readily accepted as a reasonable and fair method of asking from the churches.

It is to be regretted that 85 churches of the four conferences were not represented. However, they should know that the Stewardship Commission, Dr. Scott and Rev. Mr. Dollar are available at any time they are called upon and that information and literature is available when asked for.

Clinics are yet to be held in the Valley Conference and at Asheville, Hendersonville and Tryon churches. These will greatly improve our totals for 1958.

U. C. Y. MOVEMENT

(Continued from Page 6)

tion in the State UCYM Council. The Local Workshop discussed the purpose of a local UCYM and planned a year's program for a local group.

Each year the United Christian Youth Movement sponsors Youth Week as an opportunity for Christian youth in communities across the nation to present a united witness for Christ. Through interdenominational projects, studies, and worship experiences, high school age Christian youth have a chance to better understand each other as they join in their witness to the world. This year the topic is "Dare We Live in the Household of God."

Dr. Samuel McCrea Cavert, longtime secretary of the Federal Council of Churches with whom our Dr. W. W. Staley and Dr. I. W. Johnson worked, retired National and World Council executive, will be honored at a dinner September 25 in New York, when he will be presented with a citation by the publication called **The Upper Room.**

I AM THINE

I AM A VOICE. From all the clamoring demands and seductive allurements of a noisy world, I woo you to the Mansions of your soul.

I AM A MOUNTAIN PEAK. From supernal summits I bid you behold a land of far-stretching distances. I let you look upon stars you never knew were there and point out shimmering spires along the "wide world's rim."

I AM A REFUGE. When through your heart creeps the desolation of despair; when you wander, lost and lonely, among the great grey hills of grief, I seek you out and guide you to the only Sanctuary of the soul.

I AM A FRIEND. I share your hours jeweled with joy. I bare my heart to the surge of all your sorrow.

I AM A SHEPHERD. Amid tangled times and confusing tongues I make straight the highway that leads to man's Sufficient Savior.

I AM A NERVE. O'er me flies the impulses of deeply dedicated souls to Earth's outer anguish and City's nearest need.

I AM A MOTHER. All the good within you is born of my birth pangs; for you I have endured with patience and sacrificed with joy. I have cherished you and sheltered you and guided you. My faith in you has never failed. Through silent centuries, I have waited and suffered that when you came your steps might shine with purity and your heart beat high with everlasting hope.

I AM YOUR CHURCH. I call you to my Heart. I seek your service. I who have nourished you bid you to open to me the Gates of Larger Life.

—William Henry Boddy

The Christian Sun

Miss Beatrice George
1207 Seaboard Ave. 12-1-58

VOLUME 110 SEPTEMBER 30, 1958 NUMBER 38

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PLEASE JOIN

in the

WORLD-WIDE COMMUNION

At Your Church

NEXT SUNDAY

(See editorial, page 4)

Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.
Subscription office:
Elon College, North Carolina.

COMMUNION

How sweet and silent is the place,
My God, alone, with thee!
Awaiting here thy touch of grace,
Thy heavenly mystery.

So many ways thou hast, dear Lord,
My longing heart to fill:
Thy lovely world, thy spoken word,
The doing of thy sweet will;

Giving thy children living bread,
Leading thy weak ones on,
The touch of dear hands on my head,
The thought of loved ones gone.

Lead me by many paths, dear Lord,
But always in thy way;
And let me make my earth a heaven
Till next communion day.

—Alice Freeman Palmer

Here And There Among The Churches

Installation service at Moonelon for officers of the Apple's Chapel Pilgrim Fellowship was held last Sunday afternoon.

Rev. John Graves is serving as interim pastor at First, Burlington, until a new pastor is secured. Mr. Graves is a former assistant pastor there and is now a professor at Elon College.

Rev. Clyde Fields, pastor of Asheboro Congregational Christian Church, is holding revival services at **Center Church,** South Boston, Virginia, where Rev. Mark Andes is pastor, this week each evening at 7:30.

A farewell reception honoring Dr. and Mrs. Henry E. Robinson was held at the First Church, Burlington, September 14. September 21, the intermediate and senior youth fellowships honored them at a buffet supper.

Interesting combination of faith and service: "Women of the church will meet for their Prayer Group and to make Cancer Bandages." This is Wednesday morning schedule for last week for First Church, Newport News, Virginia.

New Laymen's Fellowship was organized at **Great Bridge,** Norfolk, recently. The invitation on the bulletin was for "men from 18 to 90." Next Sunday the Pilgrim Fellowship for those from 8-23 years will be organized. The kindergarten class had 100 per cent attendance at worship service on Sunday School Day, September 14, when there were 181 people at Sunday School and 198 for church. Rev. Bill Simmons is the new minister.

Special day at Center Church, South Boston, next Sunday with Rally Day for the church school, celebration of Holy Communion, and lunch on the church grounds.

"Enduring or Enjoying Life?" was the sermon topic in the form of a question used by Rev. Carl Wallace at Southern Pines September 21. Something all of us might try to answer!

Final enrollment for community School of Missions in Haw River was 56 pupils and 5 teachers, of whom 20 were from our church. Last Sunday was promotion day at our Haw River church. Teachers and officers for the church school were installed. The Pilgrim Fellowship visited a Jewish synagogue in Greensboro that afternoon.

A supper honoring teachers of the church school was held at First Church, Burlington, September 22, with Rev. Robert A. Knowles, new Minister of Christian Education for the Southern Convention, as guest speaker. All teachers for the year just closing and those elected for the new year were invited. The meal was served by the hospitality committee of the Women's Fellowship.

Annual Women's Fellowship Conferences will be held as follows: Eastern Virginia at Newport News Thursday, October 2; Valley of Virginia at Bethlehem, Friday October 3; North Carolina at First, Burlington, Tuesday, October 7. Miss Angie Crew, missionary to Japan, will be the guest speaker. Mrs. F. C. Lester, president of the Southern Convention Women's Fellowship will attend all three meetings.

Family Night was observed at United, Winston-Salem, September 21 with a potluck supper, movie "Split-Level Family," and the pre-annual meeting, when the budget was voted upon and the nominating committee's report made. As of September 14 it was reported that land for the new church site cost $11,000, of which only $135 was owed.

SUFFOLK LEADERSHIP TRAINING SCHOOL

The second annual Church Leadership Training School for the Suffolk District is planned for October 6, 8, 10, 13, 15, and 17 at the Suffolk church, with sessions beginning at 7:30, according to announcement by Rev. Joe A. French, dean.

Classes and teachers: **The Home and Church Working Together for Children,** Mrs. E. C. Wilkins; **The Church's Program for Youth,** Rev. Robert A. Knowles; **Understanding Our Pupils,** Rev. Jesse H. Dollar; **Leadership Education in the Church,** G. C. Mann; **How to Read and Study the Bible,** Rev. Thomas H. Britton; **Our Christian World Mission,** Rev. Melvin Dollar; **Planning and Leading Christian Worship,** Rev. H. S. Hardcastle.

This school is on the Second Series level and is accredited by the Division of Christian Education to grant credit certificates to those who attend ten of the twelve class sessions (two each evening), do ten hours of study outside the class, and make satisfactory progress in understanding the subject matter. Each student should select one course and attend all the class sessions of that subject. There will be a registration fee of $1.00 per pupil.

Rev. Robert A. Knowles will lead the devotional services each evening.

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THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Uninterrupted Heralding . . . Since 1827

THIS IS the last issue of **The Messenger** to be published under the name that has been known and loved in many Evangelical and Reformed households for generations. Beginning in October, we shall combine our resources with those of **Advance**, national organ of the Congregational Christian Churches, and together publish the **United Church Herald**.

The Cover on this final **Messenger** is the artist's effort to symbolize the rich background which the journal brings to the new publication. Itself the product of the union of the Reformed Church in the United States and the Evangelical Synod of North America in 1934, **The Messenger** traces its beginnings in the Reformed Church back to 1827, when **The Magazine of the Reformed Church** was launched at Carlisle, Pennsylvania, and soon became **The Messenger** of the German Reformed Church.

As the name of the parent body was changed from time to time, the name of the magazine was amended accordingly, but it always remained **The Messenger** until it finally became **The Messenger** of the Evangelical and Reformed Church.

Two other publications with long and honorable careers in the former Reformed Church eventually became a part of **The Messenger**. The **Christian World** came into existence in the middle of the nineteenth century to serve what was then known as the "Western Church," and it continued as a staunch and independent journal until the growing unity of the Evangelical and Reformed Church deprived a sectional paper of its appeal.

The Outlook of Missions was the mouthpiece of the mission agencies in the former Reformed Church and sought to keep the people in the churches well informed on the missionary activities they were supporting. Since **The Messenger** was assigned responsibility for presenting the **total** program of the church, the task of carrying mission news and features was transferred from a specialized publication to the general church paper.

The story of the Evangelical Synod background of **The Messenger** is much the same, except that it does not reach back into the nineteenth century; the Synod's need for an English language church journal had not then made itself evident. However, a German language paper, **Der Friedensbote**, was in circulation from 1850 on and may properly be included among **The Messenger's** forebears.

When, in 1901, the General Conference of the Evangelical Synod recognized the need for an English language paper, an eight-page monthly called **Messenger of Peace** was launched, at an annual subscription price of 50 cents. Its advent was greeted with considerable distrust on the part of many, we are told, because they felt that the transfer from the use of German to English in the churches somehow portended ill for the denomination.

During World War I, the **Messenger of Peace** became **The Evangelical Herald**, and the subscription price was raised from 50 cents to one dollar. In 1934 it was joined with the **Reformed Church Messenger** to become **The Messenger** of the Evangelical and Reformed Church, with the editors of the two former journals serving together as editors of the new magazine.

Shortly thereafter, the mission magazine of the former Evangelical Synod, **Our Work**, was absorbed by **The Messenger**.

THAT the new magazine refused from the very beginning to be bound by any restricted or restrictive interpretations of its mission was made perfectly clear in the lead editorial in the inaugural issue. This read, in part:

"We dedicate ourselves to the truth as it is in Jesus in so far as it is given to us to understand it, and with God's help we purpose to speak the truth in love. We shall fight against dullness as we fight against intolerance; we shall prefer the words that heal to the words that wound; but we pray that we may not hesitate to call sin by its right name and to summon the guilty to penitence and amendment of life. Believing that slavery in any form, war, rum, impurity, and social injustice are among the major curses of mankind, we shall call the people of God to come to the help of the Lord against the mighty. In thy light, O God shall we see light. May this grace, therefore, be vouchsafed to us — to see things steadily and see them whole."

At its beginning in 1934, **The Messenger** had a subscription list of "almost 20,000." After this final issue has been mailed, we shall transfer over one hundred thousand names as charter subscribers to the **United Church Herald**. The new publication will seek to introduce these readers to the Congregational Christian heritage and to introduce CC readers to the Evangelical and Reformed heritage. Strengthened and supported by the contributions which each fellowship brings to the union, the **United Church Herald** will attempt to take up the new tasks assigned to it by the Head of the church.

Expectantly, **The Messenger** makes way for the **United Church Herald**.

Page 2, *The Messenger*, September 23, 1958.

Communion: Our Best Hope

The reason for world-wide Communion next Sunday is not just an experiment in cooperation to see how many people will comply. It is an attempt to bind Christians of every faith and order, race and nation, so firmly together that neither life nor death can pull them apart.

Amalgamation is not the word to use in this connection. Two metals when melted together become a new material. There is a unity in Christianity that preserves the individuality of each person, while at the same time developing a unity that centers in Christ. Partaking of the sacred elements of bread and wine that have been dedicated to use in the solemn ceremony of the Lord's Supper is done by individuals, and has value as it transforms the life of the individual into the likeness of Christ; but when a dozen, or a million, people partake of similar emblems of the broken body and spilled blood of Jesus and are transformed by the renewing of his spirit, then, more than at any other time, the Church is made into the one body of Christ.

It is this unity of the Church that is the hoped-for result of world-wide Communion. Doctrinal differences divide us, church governments separate us into segments, and race and nation build walls about us. But when we gather at the Communion Table and accept the Eucharist the middle wall of partition dissolves, and we feel at one with Christ and our neighbor. Anger, hatred, suspicion, envy, and such like cannot survive in the warm glow of the Communion. The magnetism of the crucified Christ draws the human soul out of the foul elements that destroy human brotherhood. It is a strange alchemy that brings the best from the human and unites it with the divine. We may never be able to define the process, but we move from the Communion Table with the firm assurance that we know the product, which is a new creation in Christ Jesus, a person redeemed by the death of our Lord, a brother beloved by all the Church.

Those who started the world-wide communion on the first Sunday of each October were hoping for the unity of the Church, and were not doing it for the political safety of the nations. And yet it is difficult to think of anything that can more effectively overcome the selfishness of races and nations that sometimes, and all too often in this century, lead to war. As one humbles himself before Christ and partakes of emblems which are daily reminders of his suffering and death, he rises above narrow nationalism, for he knows that in all nations under the sun are those who also confess their faith and pledge their allegiance to the One whose name is above every name, and to whom every knee shall bow.

Those who go humbly to Communion next Sunday will be blessing their nation, and all nations, their race, and all races. They will be lifting the banner that can lead all people in a fellowship close binding all mankind, they will be finding the renewal that makes a person clean inside where decisions are made, they will be giving their country a citizen worthy of the name, and they will be broadening their affections to include all mankind because they, too, are the children of God.

It is because of these hinted-at reasons that the Communion is our best hope for an almost hopeless world. Be sure to attend church and take Communion Sunday when people just as good and as bad all around the world will be reaching hands of faith to him who is Redeemer and Lord.

Financial Pledges

Canvassers who visit homes of church members seeking pledges for the support of Christian work sometimes find those who will not pledge to the Church. Such people are hard to understand, and difficult to develop into Christian stewards.

It is entirely possible that these non-pledgers to church will promise to pay for a car, or any other thing they desire. They often believe in business procedures, and would not think of running their business without considering where the money was to come from to pay the bills. They even think that they are good members of the church. But they do not want to pledge. They much prefer to put in whatever they wish at the time they are present. In every other organization they are anxious to pay their full share, but in the church it doesn't disturb them if others take all the responsibility for keeping the house in order and the program going. Strange, isn't it?

We must remember that they are members, and that they may become Christian stewards. Perhaps they have never heard the good news that they can help to create the Kingdom of God on this earth, that they are stewards of the manifold grace of God, that they have talents given by the Infinite who expects them to serve faithfully. They have never realized the joy of looking through the next year with the hope of adding to the progress of the Church by regular gifts of a stated amount. It may be that they do not know just how little they give, and are not anxious to learn. The church people who do know the rewards of being a good steward have the privilege, and the duty, of sharing their knowledge with those who do not know. This can be done in part through the church services, in part through printed materials, but especially by trained persons who visit in the homes and talk personally with the people.

Our Present Crisis

Preachers and prophets have always considered their time as one of crisis. They have felt that they were brought to the kingdom for just such a time as this, whatever the time may have been. It is not passing strange, therefore, if some of us believe that this is really a time of crisis for our nation, and for our world.

Recently we have become so excited about outer space that we forget that there is a desperate need for cultivating inner space. The press for or against school integration so absorbs our attention that we may forget that our personality should be integrated and centered around the teachings and personality of Jesus Christ. Our dislike for Communism may make us so eager to fight it on every shore that we will be unaware of losing international friends. Or we may be so accustomed to do whatever the crowd suggests that we have no opinions or courage left.

Today America stands at the crossroads. We must choose which way we will go. Bigger and better cars, higher salaries for laborers, more leisure time — such things may be good, but they are not good enough. We must decide to be responsible members of the human family. This will call for digging deep into reasons for conduct. It will demand courage to stand for the right at whatever cost. It will demand that our desires be measured carefully alongside the teachings of the Man of Galilee who lived sacrificially in the area now torn by discord.

"Think On These Things" . . .

By Thomas H. Britton

The story is told of a young student in a theological seminary who was called before his class to speak on the subject of Zaccheus. He had not expected to be called upon that day and was not prepared. As he walked to the front of the classroom, however, he recalled the account in the Gospel of Luke concerning Jesus' meeting with Zaccheus in which it is reported that Zaccheus, being small of stature, had to climb a tree in order to see Jesus above the heads of the crowd. When he began speaking, therefore, the student said, "In some ways I am like Zaccheus. I, too, am a little man. And I, too, am up a tree."

There is a sense in which it can be said that the predicament of that student is one which is common to all of us. When we think of the mammouth size of God's creation and the multitudes of people who inhabit the earth, we are moved to an awareness of our relative insignificance; and we could say meaningfully, "I am a little man." And when we think about the tremendous problems which the world faces in our time and the annoying difficulties which vex us as individuals, we are impressed by our own lack of wisdom and with our seeming inability to arrive at satisfactory solutions. And we could truthfully add, therefore, "I am up a tree."

One is reminded of some thoughts recorded by a psalmist who was keenly aware of man's littleness. Addressing his words to God, he wrote, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him?"

And one remembers, too, the statement of Paul: "We are troubled on every side."

Truly, we are all quite little. And we are all "up a tree."

But that is only part of the truth. For there is also a sense in which it can be said that we are all quite large. "What is man that thou art mindful of him?" the psalmist asked. But he did not stop with the question. He went on to give the answer: "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."

God's estimate of man, then, is not that he is small. In God's eyes all of his children are large; they are precious in his sight.

"We are troubled on every side," wrote Paul. But he did not stop there. He went on to say that we are "not distressed; perplexed, but not in despair."

The presence of trouble is something we must accept in our lives. But we must do more than accept. We must know that none of the problems which vex us are so great that they cannot be confronted and dealt with in the strength and spirit of Christ our Lord.

About * * *

A MINISTER AND CHEMIST

Possibly all inhabitants of the globe know the word rubber in some language, and the word oxygen is universally known, but the name, Joseph Priestly, is near-unknown.

Priestly, born in England in 1733, discovered that small pieces from a ball of crude rubber sent him by a friend in South America would erase pencil marks. Priestly called the pieces rubbers, and so the word rubber came into use.

While studying for the ministry Priestly interested himself in chemistry, and in 1774 discovered oxygen, but did not realize the importance of his discovery. His first pastorate was in Leeds, England. As a non-conformist he sided with the French revolutionists and became a booster for American independence. For these views a mob set fire to his house and his chapel. His books and scientific instruments were also destroyed.

Coming to America in 1794 as a refugee, Priestly settled in Philadelphia, and among his other accomplishments, founded that city's First Unitarian Church. Later he was offered a professorship in chemistry at the University of Pennsylvania, and was also tendered the office of president of the institution. He refused both positions and, like many other scientists, continued to work alone. In 1804 he moved to Northumberland, where he died. His house is preserved by the city as a shrine.

C. B. Riddle

One Day Lily Vs. Human Spirit

My next door neighbor came in one day this summer and brought me a One Day Lily. When I commented on its beauty, she said to me, "You had better enjoy it while the sun shines. When night comes it will close never to open again." I thought within myself, "How much like the human body is this. James says, 'What is your life?' He then proceeds to say that, 'it is but a vapour that appears for a little time and soon vanishes away'." Then I thought within myself again, "How unlike the human spirit is this One Day Lily!" This difference is seen in several respects: (1) The human spirit and body usually remains on the earth longer than one day; (2) we have the assurance of life in the world of spirit when we leave the flesh behind us; (3) we have the assurance that we will be carrying on a worthwhile task in our life in the spirit world (Rev. 22:2); (4) we have the assurance of perpetual growth in the spirit world. Dr. David Smith says that the word "mansions" in John 14:2 does not mean eternal abiding places, but **pensions**—European boarding houses where one stays until he sees what is to be seen in a given locality and then moves on to another community and secures another **pension**. And so eternity will be perpetual, unending series of **pensions;** (5) this last point carries with it the assurance that we shall be learning through eternity; and (6) in I John 3:2 we are assured that we shall be like our Lord when we come into the spirit world. What marvellous assurances are thus given us! And what a contrast to the One Day lily! As frail and as imperfect as we are in both body and spirit, the assurances named above are enough, surely, to make the angels in glory covet the opportunity that God has brought to us in Christ! What use are we making of this inexpressible opportunity?

W. R. Cullom

Wake Forest, N. C.

Unmarried women in Denmark may buy an insurance policy against remaining in that condition. If the policy holder is single at the end of a specified number of years, the company pays her a lump sum or annuity, whichever she prefers.

ADVERBS FOR ALERT ADOLESCENTS AND ABLE ADULTS

Henry E. Robinson

Adverbs gave me the most trouble in the sixth and seventh grades when I was being taught the parts of speech and that fascinating game known as the diagraming of sentences. I asked a hundred times the most oft repeated question of all school children, especially those at about Junior High level: "What good is knowing that ever going to do me?" Nouns and verbs — easy. Articles and conjunctions — simple. Prepositions and adjectives — nothing to them. But adverbs — deliver me.

Adverbs are not really difficult and once one realizes that they modify verbs, adjectives, or other adverbs the light begins to break. Add to this the simple rule that they usually tell how, when, where and why, and one finds an ally unequalled in sentence making. Nouns and verbs are the hard core of a sentence. Adverbs give the shades of interpretation that make language the mind's greatest vehicle for the transmission of ideas.

In this series of meditations I wish to take five adverbs as subjects: **Brightly, Sightly, Nightly, Slightly,** and **Rightly.**

Brightly

Brightly shines the sun this morning. This is a fact; it is not a figure. Though the hour is early all bids fair for a lovely day if you prefer a hot one.

If this were being written at night, the opening paragraph would have spoken of the moon and stars, or of more worldly subjects such as blinding headlamps.

To leave this physical realm and look at attitudes a moment, one finds "Brightly" right up front as a beautiful child laughs over a birthday cake. Which shines stronger, the face or the five candles?

The room is dark, the shutters are drawn, the rain sifts down and tinkling drops are gathering in the troughs. Word has just come that Joe has flunked his math at college and has been called in to see the dean. Then grandma, that bundle of sage counsel and rich wisdom, says brightly: "I told you all along he would never make an engineer, you know how he always played with snails and cut up frogs. Ought to be a doctor like his grandfather."

Brightness is not confined to nature and youth, it shines in thought, word, and deed, even in the latter years of life. What a pity we have let our thinking about age turn to shadows, gray mists, and even obscurity if not oblivion. Brightness is the soul shining through the monotony and boredom of our days. "Brightly" is the word we need to describe the Christian virtues: life and light. They are not the possession of any class or age; they are universal and permanent gifts of God that always we should seek and treasure.

The following is not a great hymn but it is a good one on this beautiful morning.

"Brightly gleams our banners, pointing to the sky,
Waving on Christ's soldiers to their home on high.
Marching thro' the desert, gladly thus we pray,
Still with hearts united, singing on our way.
"Jesus, Lord and Master, at thy sacred feet,
Here, with hearts rejoicing, see thy children meet;
Often have we left thee, often gone astray;
Keep us, mighty Saviour, in the narrow way.
"All our days direct us in the way we go;
Lead us on victorious over ev'ry foe;
Bid thine angels shield us when the storm-clouds lower;
Pardon, Lord, and save us from tempation's power.
"Then with saints and angels may we join above
Off'ring prayers and praises at thy throne of love;
When the toil is over, then come rest and peace;
Jesus in his beauty, songs that never cease."

The painted white line down the middle of a highway which came into use in the past few decades is not a new idea. The white line was originated by the Roman Hadrian and was used in Rome 1,800 years ago.

Cypress Chapel Women Report

Mrs. James V. Brinkley, Reporter

The Women's Fellowship of Cypress Chapel Congregational Christian Church met September 15 in the Fellowship Hall with Mrs. C. Wesley Brinkley, president, calling the meeting to order. Mrs. James Lewter gave an inspiring devotional service, "What Doth the Lord Require?"

The various standing committee chairmen reported and then the Fellowship passed on the following resolutions brought in by the executive committee: (1) That the group have a lawn party the last week in June each year; (2) That the Home Mission Book be reviewed at Cypress Chapel March 30; (3) That the office of president and secretary and treasurer be changed on different years.

The group voted to buy a mirror for the educational building and to fix the clothesline at the parsonage. Also to serve a luncheon to the workers of the Every Member Canvass September 21.

Mrs. Ralph Hollowell presented Life Memberships to Mrs. James Lewter and Mrs. Melvin Bunch and a Memorial for the late Mrs. Wallace Mathias.

A history of the Women's Fellowship for 1957-58 was written by Mrs. Carol Umphlette and read to the group.

The real high-light of the meeting was a brief talk by Mrs. Allan Piland of Holland, district superintendent of the Women's Fellowship, on the six areas of our women's work. She compared it to the building of a church. The foundation would be the Christian Education department; second, the frame work would be our Friendly Service; third, the roof would be our Christian Social Action; fourth, the windows would be our Missionary Education; fifth, the entrance would be our Stewardship; and sixth, the steeple would be our Spiritual Life department. She stressed the fact that each individual has a special responsibility toward our church structure.

The Agnes Brittle Circle served refreshments to the 35 members and two visitors, Mrs. Piland and Mrs. Ether March.

The Preacher's Public Prayer

S. L. Morgan, Sr., Wake Forest, N. C.

The most striking concept known to me of the minister's Sunday morning prayer is that given by Karl Barth in his book, THE WORD OF GOD AND THE WORD OF MAN. Sunday morning; the waiting congregation, their presence itself a silent cry for light on the mystery of life; the preacher, God's man, almost their only hope for real help in the service. It is one of life's supreme moments. Life a vast riddle, unsolved, overwhelming; souls hungering for — **something.** Will they go away, their longing unsatisfied, souls still hungry, not sure even that God is and that he was present? The answer to their cry resting mainly with the preacher! Can he make God seem real? That, and not the sermon is what matters greatly.

Whether he makes God real depends, not mainly on the sermon, but on the prayer! If so, it will be a sin for him to fumble and bungle the prayer, the people thereby missing the sense of God! Far worse that than the failure of the sermon. Let him not forget that!

Those who heard Spurgeon marveled at the eloquence and power of his sermons; but often they went away saying, "We can forget his sermon, but we can't forget his praying!" It seemed to lift one up into the very presence of God; and one went away with a hush in his soul saying, "Surely God was here; I felt him as Spurgeon prayed!"

THE PRAYER CENTRAL

Surely Barth is right; the service is to make God real, and mainly through the prayer. The prayer so viewed is an event momentous, sublime, weighted with destiny! And the preacher its agent! As Barth puts it, "And now before the congregation and for the congregation, he will **pray** — you note: pray — to God!"

And his exalted privilege is not merely to help individuals; but in the congregation there is a **sense of togetherness** through which he can lift the congregation into a sense of God as present, the windows of their souls open, themselves washed clean, and no little through their sense of togetherness with other worshippers and God!

What a challenge to make the Sunday morning prayer a supreme event! Alas, if he lets the opportunity slip! And depending on the prayer, rather than on the sermon! Will he trifle and bungle it? As Barth puts it, "It is an ultimate event", related to "the end of history!" That being the prayer, dare any preacher trifle with it? Far better were lax preparation of the sermon than the prayer!

I testify. I go to church Sunday morning longing for — **Something.** All week I've been burdened, baffled, unsatisfield, frustrated. I pray my pastor's sermon may help me. But I hardly hope his sermon can satisfy me — what sermon could! Likely my pastor will say something to arouse dissent, maybe revolt.

But I'm ready to **let go,** and to give myself over to him when he prays, even to pray with him in a longing to meet God. I really **want** him to help me to meet God. All week I've tried at times to pray, but I'm ashamed of my poor, bungling, cold prayers. I long for my pastor Sunday morning to help me to say the words I feel would be worthy of God, and say them with the burning desire I deeply long to feel — but can't! I'd like to follow him as he frames for me a real prayer, in exact, fitting, noble — even beautiful language worthy both of me and God, and burning with desire.

All that I deeply wish my pastor may do for me — and for a hundred others as needy as I. To do that is his high privilege — and that would be the glory of his ministry Sunday morning, even more than to preach a great sermon. It is a privilege angels would covet. Alas, and Oh, shame, if he offers a poor, listless, limping prayer, when my need is so poignant — and a hundred others with me! We could easily overlook a poor sermon, if we can say in deep gratitude, as Jacob at Bethel, "Surely God was here today; the pastor helped me feel him!"

I love to recall the prayers of particularly one pastor. Beyond any other, he helped me truly to pray. From his first word, he made me feel our praying was a matter of tremendous importance. Every word came clear, strong, earnest beyond question, every sentence exact, chaste, the diction choice, even beautiful. And gladly I trusted myself to him, sure he would not let me down, by even one cheap, unworthy sentence. It was the delightful sense of giving myself over to be led in a prayer wholly worthy of myself and worthy of God. And with a dignity and earnestness that made me thankful for his help. Simply **how he helped me to pray** is my best memory of any pastor — and far more than my memory of all his sermons.

I long for everyone to have a good **preacher,** but far more for him to have a preacher that will help him truly to pray — if only in the crucial Sunday morning service of worship.

In Times Like These . . .

When more people are homeless than the entire population of all the New England states and all the states on the Pacific coast —

The Congregational Christian Service Committee has found homes for thousands of Displaced Persons (DPs) and Refugees in this country.

It stands ready to do the same for more as legislation permits.

It supports the World Council of Churches in its world-wide resettlement program whereby in 1957, 28,146 people were given a chance for a new life.

It supports a ministry to both the physical and the spiritual needs of people still confined — by the tens of thousands — to refugee camps.

It maintains the director of an especially significant pilot project in resettlement on Sardinia, the independent Homeless European Land Program (HELP).

"Ours is aptly called 'The Century of the Homeless Man' . . . . We cannot solve the refugee problem, but we can solve the problem for some refugees every year."

Dr. Riggs says that $4.00 is too much to pay for a jeep ride to see "a large number of TB patients"

What Would Your Doctor Say?

Dear Friends of the Southern
Convention,

We are just back from a five-and-a-half-week vacation at Kodai, and ready to plunge into another year of work. The time spent there was relaxing and pleasant, even tho we were prevented by bad weather from doing much strenuous picnicking, boating, etc. The children, of course, were hard at work with their American school classroom experience. They will get a vacation nearer to Christmas time.

The outlook for the work is very promising. The burden of patients is as heavy as ever. But the doctor who came once a week to see patients here for me while I was away has promised to continue to come, until prevented by the rains and muddy roads. The day he is here I will be free to re-open and develop the outside maternity clinic, and to concentrate on village visiting. We also have the assurance, for the present, of the continued use of the jeep, so that the leprosy clinics will be more easily handled. I have just finished re-shuffling them to make the load more even; and the coming rains and increased field work will probably cut down the attendance as it did last year, so that each clinic will not be intolerably big.

The Village Health Guide here has just left for Vellore for a four-month course in leprosy physiotherapy, paid for by a stipend from the Indian Leprosy Society. It will be disappointing, of course, to have to get along without his help during the next few months; but when he comes back he will be able to help a lot with the leprosy clinics, as well as developing his own health work.

The new maternity ward here was dedicated last week — I came down especially for the occasion — so we will now have plenty of room to expend the maternal and infant health program here. That work is starting auspiciously, patients starting to come to both clinics willingly and eagerly, and apparently with some idea of doing it in order to protect their health and not just to treat some passing ailment. But there is still a long uphill fight on that score. Last week a husband appeared one rainy night, asking me to go see his wife who had delivered a dead baby a month before and was now in extremis herself. I asked him to find me a bullock cart for transport because I was not able to walk thru the mud and darkness to his village. He came back later saying that no one was willing to help him because their bulls were all tired from plowing in the fields, but he would come back for me the next morning. He never showed up again. Both his neighbors and he apparently felt that the effort of merely trying to save the life of a mother was "just not worth it." The best measure of our progress here will be watching how fast that old attitude dies out.

I have just returned from trying a new stunt: making my TB rounds by jeep. The whole point of our TB treatment service is to keep things as cheap as possible, so as not to make an intolerable financial burden for the patients or the hospital. That means that the majority of the patients have to stay in bed at home and send a relative to the hospital for their medicines, and I have to go to their villages to see them periodically to check on their condition and see if they are staying in bed. In order to save money I usually go by cycle. Just now road conditions are such that cycling is a bit gruelling, but the jeep is not bothered at all. So today I decided to see a large number of patients at once, all in one direction from Kilanjunai, and do it by jeep. It turned out to be a very easy and painless method of getting around, but the thirty-five mile trip cost me nearly four dollars, which is a lot of money in this country, and too much to spend doing that sort of work. I won't be tempted to do it again, because in another month those roads will probably be impassable for the jeep. I am pleased to note, however, that my list of "apparently cured" TB patients is getting to be quite impressive.

Best regards,
Ed Riggs

* * *

Dear Friends,

Our vacation in the hills is over and the children and I have come home again. Ed was up and down so much it was a bit hard to tell which was supposed to be his vacation spot. The children enjoyed the contact with other American children, and Joy liked it so much that she was ready to stay on. Louis liked his school, but was very firm about preferring me for a teacher. To me it was a relief to turn over the teaching of the children to someone else for a while.

People down here seemed to be glad to have our house buzzing and noisy again. I have the feeling my children make about half of the noise in Kilanjunai. Our cats were surely glad to be home again and not have to be locked in at night. In Kodai they get chewed up by jackals when we let them out at night, so we had to keep them inside. Here they have the run of the outdoors at night, and not only have the time of their lives but serve the useful purpose of keeping the surroundings free of rats. Ed said the house filled up with rats right away while we and the cats were away.

Yesterday Dr. Ebenezer was here from Devakettai to take care of the Kilanjunai clinic. He was easy to entertain, and it surely is nice to have an Indian doctor around again to give Ed some help. He is a Christian, and seems to be well liked by both the Staff and patients. We are doing our best to keep him coming here at least for the one day per week. He has a full-time practice at Devakottai, and what he does here is from the goodness of his heart and not because he needs the work. It's his contribution to the mission work, and it is surely a big one.

Our garden has been green for an entire year for the first time. We now have some struggling grape vines that look as tho' they have survived their first dry season. Besides that we have several kinds of small trees that have lasted thru, one kind of small tree that has a sweet root which is edible, and a pomegranate bush which has given us five or six pomegranates.

The rains have just begun again, and the land is being plowed and sowed for the fall. We do hope the rains continue so that things won't be too hard for the people around here. We are thankful that we have the chance to live where nature and the outdoors are so close to us.

Cordially,
Fran Riggs
August 20, 1958

Due to earthquakes, many small islands frequently disappear and months or years afterwards again put in their appearance. Some islands, however, that do the vanishing trick never reappear.

Holy Neck Women Are Active

The Women's Fellowship of Holy Neck church enjoyed a most successful year both spiritually and financially under the leadership of our president, Mrs. J. E. March.

A large delegation of women from our church went to Cypress in March to hear Miss Rebecca Mann review the foreign study book on "Japan."

Our women entertained the Spring Rally in April.

For our May Fellowship Day we entertained the Holland Fellowship at a dinner meeting. We had seven members to attend the School of Missions at Elon.

For our Friendly Service Project we made rugs and dust cloths for Elon College and made a contribution to the Foreign Project.

Family Night was observed June 15 at the Social Hall with a covered dish supper after which a film was shown.

Two Life Memberships were given, to Mrs. John Lewter and Mrs. J. E. March, and one memorial was given in honor of Mrs. Sue Harcum.

Mrs. Howard Holland, Secretary

BUS TO U. N. SEMINAR

There is now the possibility that between the Evangelical and Reformed and the Congregational Christian people who wish to attend the U. N. Seminar of the Council for Social Action, October 7 to 9, a bus can be hired for convenience and saving. Anyone interested in joining this pilgrimage should contact the Reverend Gaylord B. Noyce, United Church, Raleigh, N. C., or Mrs. Henry Harman, Congregational Christian Church, Haw River, N. C.

Capital and Labor was the topic for the September meeting of the Hustler's Class of Union Ridge church, Burlington.

The Rev. Jacobus Stephanus Gericke, citizen of South Africa, gave the sermon at the United Church in Chapel Hill, last Sunday. Mr. Gericke is pastor of the Dutch Reformed Church in Stellenbosch, South Africa. His interests center in church functions and higher education. At present he is chairman of the Commission for Christian Work amongst students for his denomination.

NOTICE
EASTERN VIRGINIA PILGRIM FELLOWSHIP

The Fall Rally of the Eastern Virginia Pilgrim Fellowship will be held at Suffolk, Sunday, October 5, from 3-5 p.m. Our new minister of Christian Education and Youth Work for the Southern Convention, the Rev. Robert A. Knowles, will speak and install the new officers. There will be workshops on PF work conducted by the delegates to the National Council.

Come prepared to purchase: Packet ($2.00); mission study books ($1.50 each, except one is 75c); Youth Week Packet ($1.00) and High Fellowship Set ($1.00).

Joy Ann Akin,
Corresponding Secretary

MASS COMMUNICATION STUDIED AT TOKYO CONFERENCE

Delegates from 13 Asian countries worked long and hard in Tokyo the first week of August studying "**man** to whom he communicates, the **message** he communicates and the **means** of communication."

Several significant actions were reported from this second Asian Conference on Mass Communication by Vern Rossman. He is associate secretary of AVACO, a related agency in Japan of the National Council of Churches' radio, visual-education and mass communications committee, known as RAVEMCCO.

"Throughout the conference," he said, "the need was stressed of going beyond the 'gadget' stage, using the tools we have to proclaim the message with greater efficiency."

Recommendations were made to set up an Asia office for radio and audio-visual work in Tokyo for the exchange of information and correlating services in the area. Plans were also endorsed, Mr. Rossman reported, to set up short-wave broadcasting facilities at Dumaguete City, Philippine Islands. "This project has first priority," he said, "and will serve as a Southeast Asia radio center distinct from the national Philippines service." He added that programming studios are also planned in conference member nations, among them Burma, Ceylon, India, Indonesia, Korea and Thailand.

The Asia Conference concluded its work by extending invitations to Okinawa, Taiwan, New Zealand and Australia to join it.

Activities At Bethlehem

Mrs. C. A. Spragins

The annual homecoming, which was the beginning for revival services at Bethlehem Congregational Christian Church, Littleton, North Carolina, was held September 7. There were approximately 100 present to enjoy the day.

At eleven o'clock our pastor, Rev. T. Fred Wright, delivered an inspiring sermon on "The Task of the Church." Following the morning service a bountiful lunch was served.

The afternoon service was a dedication service. The church has recently been remodeled with new tile on floors and carpet placed in the pulpit area. Mr. Wright led the congregation in the dedication of new pews, communion table, pulpit furniture pulpit Bible, hymn books and collection plates.

During the following week Rev. Lowell Smoot, pastor of Liberty (Vance) church, brought informing and enlightening sermons each evening.

From the **Mt. Lebanon church** bulletin (Shenandoah, Virginia) for September 21 we learn that the Women's Fellowship has contributed $200 to their building fund; that two young people attended the camp at Powell's Fort; that two women are securing subscriptions to **The Christian Sun**; that the Women's Fellowship Conference will be held at Bethlehem church October 3; that Miss Angie Crew will speak in the Mt. Lebanon church that same evening, with Mrs. F. C. Lester, Mrs. Tom Good, and Mrs. Dewey Dofflemyer sharing in the service; and that the Valley Conference will be held at Newport church October 28.

Planning has been the order of the day for our **Haw River church** recently. The first Sunday afternoon in September Miss Ruth Dunn was present to help with a planning session for church school teachers, youth leaders, and the Board of Christian Education. September 21 the Church Council plus the deacons and deaconesses met at Moonelon from 2:30-5:30 for planning session for new church year.

U.C.Y.M. Conference Changes Ideas

Mary Cross Brittle

One of the most wonderful experiences that has ever come to me was being sent by the Eastern Virginia Young people to the U.C.Y.M. Conference held at Massanetta, Virginia, July 21-27, 1958.

The abbreviation U.C.Y.M. means United Christian Youth Movement which consists of youth of every denomination. I learned that this movement is not restricted to only one race, but, instead, it consists of many different races working hand in hand for Christian brotherhood.

Having never been to Massanetta, the trip was an experience within itself. The beauty of the location set the pace for the wonderful week of Christian fellowship and friendship every person who attended enjoyed.

Our schedule, being simular to the one at our own Moonelon, consisted of worship, study, work, and play.

We began the day spiritually with our Morning Worship conducted by the Rev. Emett Greene. The messages this minister brought to us every morning were some of the most inspiring I have ever been privileged to hear. One of the reasons for this could have been that he is the only Negro minister I have ever heard speak. I guess this was one of the first things which helped me to realize that God doesn't judge a person by the color of his skin, but by his Christian soul.

The two study groups I attended were Citizenship and Fellowship. In both we discussed problems the youth of today have to face.

One big problem we discussed was alcoholic beverages. For Christian youth, and adults as well, to literally kill — not dig into the earth and hide, but literally kill — their God-given talents by becoming addicted to alcohol was to us a sin. We, also, felt that social drinking is just as sinful as plain drunkardness, because one drop or a whole bottle, it matters not which, slows down your mental ability and endangers you and your fellow man.

We, also, discussed today's big racial problem. I'm sure our discussion was meaningful for, you see, our group was inter-racial. I've thought so many times since then that if only our political leaders, our teachers, our parents, and our youth could sit down and discuss this problem as open-minded, as level-headed, and as Christian-hearted as that group of young people did, we would not have the hatred and prejudice which exists in our country, states, and communities today.

After discussing this problem long and thoroughly, we came to this conclusion: We can not be true, dedicated Christians and feel superior to anyone. I know prejudice has been here for so many hundred years. I know how hard it is to just wipe it away, probably better than many of you. You see, I went up to Massanetta with the thought way back in my mind that I would be out of school in a few years and integration wouldn't affect me. I learned differently the first time I entered the dining hall, for I had to eat my meal by a Negro boy. I mean "had" in the real since of the word, because, to be honest, I didn't want to. I imagine it would have been amusing to have seen the expression on my face when I found that was my only alternative. The expression on my face and the feeling in my heart changed as the week went by.

The different forms of recreation we had, such as swimming, volleyball, baseball, and our entertaining night programs, also helped to bring us into a closer fellowship with God. As we made friends one with the other, we forgot to notice the color of each other's skin. We saw our new friends as God saw them.

It was well worth my time and effort to attend this conference if for no other reason than to learn this one thing. People of different races can live, work, and worship together without hatred and prejudice, if they are true Christians.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

JAPAN

Oct.

6—**Rev. and Mrs. Clarence Gillett** are in their final term of service at Matsuyama, where they work with school and churches. They went to Japan in 1921, doing evangelistic work in Sendai until 1936; 1937 began teaching in Doshisha; after war went to Micronesia for two years before being able to return to Japan.

7—**Mr. and Mrs. Robert Grant** are both teachers at Doshisha University. They were the first missionary appointees of any denomination to arrive in Japan after the war.

8—**Rev. Leeds Gulick** went to Japan in 1921 to teach in Doshisha high school. The next year Miss Gladys Ramsey went to Japan and the two were married. He became superintendent of the Matsuyama Night School, did social work, assisted local churches, while Mrs. Gulick was superintendent of two kindergartens. They resigned in 1938, but went back in 1955 and teach at Doshisha. In 1957 Mr. Gulick attended the 100th anniversary of Protestant work in the Marshall Islands. It was held at Ebon where his grandparents served, and where his father was born 97 years ago. While there he was ordained.

9—**Alice Gwinn** served in Doshisha junior high school 1922-33, returned to the states to care for her parents, went to Anatolia College in Greece, 1945-47, and since then has been back at Doshisha.

10—**Mr. and Mrs. Harold Hackett** were missionaries of the Board from 1920 until his death this year. For many years he was treasurer of the Japan Mission and of Kobe College, while she did health work and taught. During war he was Lieutenant-Commander in U. S. Navy. Since 1949 he served as vice president in charge of financial affairs for Japan International Christian University.

11—**Esther Hibbard** graduated from Mt. Holyoke and went to Japan in 1929 for three year term but has stayed 25 years. She has taught in Women's College of Doshisha and served as Dean.

12—**Lyda Houston** has served the American Board in China since 1920, serving as a teacher and social worker at Foochow and Doongloh. She was interned by Japanese in Foochow for a year. After the war she transferred to Japan, where she has taught at Glory Kindergarten and Baika Junior College.

Treasurer's Report

Eastern Virginia Women's Fellowship
Quarter ending August 31, 1958

WOMEN

Antioch	$ 15.00
Bethlehem, Nans.	44.50
Bethlehem, Disp.	10.00
Christian Temple	93.75
Central	20.00
Cypress Chapel	95.00
Damascus, Sunbury	5.00
Dendron	18.00
Eure	14.50
First, Norfolk	10.00
First, Portsmouth	80.00
Franklin	135.00
Great Bridge	50.00
Holland	45.00
Holy Neck	56.25
Hopewell	5.00
Hunterdale	40.00
Hardcastle Circle	25.00
Little Creek	10.00
Liberty Spring	110.00
Mount Carmel	15.00
Mount Zion	7.50
Newport News	50.00
Oak Grove	9.60
Oakland	35.00
Plymouth Park	10.00
Rosemont	90.00
Suffolk	250.00
South Norfolk	10.00
Shelton Memorial	16.00
Wakefield	35.65
Warwick	5.00
Windsor	30.00
Waverly	15.00
	$1,460.75

CHILDREN

Bethlehem, Nans.	$ 10.00
Christian Temple	4.33
Cypress Chapel	10.00
Eure	1.35
First, Portsmouth	4.00
Franklin	7.50
Holland	5.00
Holy Neck	7.00
Hunterdale	2.10
Isle of Wight	5.00
Liberty Spring	13.70
Mount Carmel	2.00
Oakland	2.50
Rosemont	16.00
Suffolk	58.08
Wakefield	1.59
Windsor	9.45
Waverly	5.00
	$ 164.60

CRADLE ROLL

Antioch	$ 3.04
Bethlehem, Nans.	43.21
Cypress Chapel	23.75
Damascus	8.00
Dendron	3.75
Eure	1.35
First, Portsmouth	2.00
Franklin	2.00
Holland	6.25
Holy Neck	20.00
Liberty Spring	20.00
Mount Carmel	21.08
Mount Zion	1.00
Newport News	25.00
Oak Grove	10.00
Oakland	7.37
Suffolk	35.96
Windsor	11.25
Waverly	3.00
	$ 238.01

LIFE MEMBERSHIP

Antioch	$ 10.00
Bayview	20.00
Bethlehem, Nans.	20.00
Cypress Chapel	20.00
Damascus	20.00
Dendron	10.00
First, Portsmouth	20.00
Franklin	40.00
Holland	10.00
Holy Neck	30.00
Liberty Spring	40.00
Oakland	30.00
Rosemont	40.00
South Norfolk	40.00
Wakefield	10.00
Windsor	30.00
Waverly	10.00
	$ 410.00

MEMORIALS

Cypress Chapel	$ 10.00
Damascus	10.00
First, Portsmouth	10.00
Holland	10.00
Liberty Spring	20.00
Rosemont	10.00
South Norfolk	10.00
	$ 80.00

STATEMENT OF RECEIPTS AND DISBURSEMENTS

RECEIPTS

Balance from previous quarter	$ 238.38
Correction in previous balance	-.10
Corrected balance for previous quarter	$ 238.28
Refund from Mrs. Gordon	25.00
Women	1,460.75
Children	164.60
Cradle Roll	338.01
Life Memberships	410.00
Memorials	80.00
Children's Home	25.00
Others	50.00
Total Te Be Accounted For	$2,691.64

DISBURSEMENTS

Mrs. Doris Albert	$ 50.00
Children's Home	25.00
Bank Books	4.00
Mrs. J. D. Strader	2,353.36
Total	$2,432.36
Total Receipts	$2,691.64
Total Disbursements	2,432.36
Balance In Bank	$ 259.28

Mrs. Sam P. Frost, Treasurer

BETHLEHEM WOMEN'S FELLOWSHIP

Mrs. C. A. Spragins, President

During the past year the women of Bethlehem Congregational Christian Church, Littleton, North Carolina, have enjoyed a most successful year.

Though we be few in number, we have accomplished much. The Women's Fellowship has placed new tile on the floor of the church, new carpet in the pulpit area, and flower arrangements on the altar. We have made a practice of sending baskets of fruit and flowers to the sick in the community.

The August meeting was a picnic supper for the families. Each meeting following our programs we have resisted the idea of refreshments. Instead we have placed equal amounts of money into our personal fund. At our last meeting Mrs. Lucy Walker conducted an installation service for the incoming officers.

Our prayer is that with the continued help of God and cooperation on the part of each member that the present year will be even more successful.

Overseas service by Christian young people was urged in a resolution by the United Student Fellowship meeting at Lancaster, Pennsylvania, recently. While holding jobs for the government, business or church the Christian young person would have "an open opportunity" to witness through "serving the people and gaining valuable insights into their economic and social problems."

Enrollment At Elon Highest In History

Elon College, Sept. 23 — With registration for its 69th term virtually complete, Elon College has the largest enrollment in its history, President J. E. Danieley said today. He listed a total of 1,485 students compared with the previous record of 1,469 students enrolled last fall.

The registration for the daytime classes totals 958, showing an increase of 33 over the daytime total of 925 a year ago. There are 527 students registered in the Evening School, which is a full-scale degree program, bring the total student body to the new record of 1,485 students.

There also is the largest number of students living on the campus in Elon's history, with 482 occupying the college dormitories, it being the first time when the college opened with all of its three new dormitories in use. Virginia Hall for girls and Carolina Hall for boys were opened two years ago, but Smith Hall for boys was first occupied last January and enters at this time upon its first full year of use.

Due to the increase from the 412 campus students of a year ago to the 482 of the current term, the college this summer renovated the former college cafeteria into a boys' residence hall. The newly remodeled building now houses 68 men students and a resident faculty counselor.

Louis Wilkins Writes From Naples

(Excerpts from a letter to Grant and Patricia Coghill Burns)

Last Sunday while in Cannes, France, we rented a car and drove over to Monte Carlo — a distance along the Riviera of about 40 miles. The whole day's trip cost us about $6.00 each. Of course we only had bread, wine, and cheese for lunch on the beach at Monte Carlo. (They were advised not to drink water or milk in the countries they visited.)

I can't say that I was particularly impressed by either France or Monaco, but I saw only the Riviera which I definitely did not like. It is just 40 miles of evtravagance and splendor.

In Spain we took the train out of the city and went to a small town about 20 miles out in the country. There we also ate lunch and visited an old church which was formerly a Benedictine Monastery built in 1032 on Roman ruins. The town was San Cugat and was typical of the Spanish towns and villages you see in movies. You would be surprised how they have remained relatively unchanged down through the ages.

They say that in Tangier (Morocco) the East and West meet. That really seems to be the case. Along the Casbah (the old Arab section) are the open shops and markets where you have to bargain for everything you buy. Existing there together are the little burros loaded with charcoal sticks, Arabs in first-century dress, Arabs in Dupont nylon shirts, and '58 Fords and Chevrolets.

In Tangier you can spend almost any kind of money: Spanish pesetas, Moroccan francs, French francs or American dollars. Also, along the Casbah many of the women still wear veils.

This morning my impression of Naples and the people changed considerably — thanks to Dr. Santi. He is a Protestant minister, physician, musician, and social worker. He works for the Congregational Christian Service Committee in directing a Settlement House (Casa Mia), and has also set up four clinics, in addition to working at the Orphanage (which his father founded) and preaching in local Protestant churches. He look us for a tour today in a bus. Seeing Naples through the eyes of someone who really loves the people and place makes a tremendous difference! We visited the settlement house and ate lunch at the orphanage where the children gave a short concert for us. The first thing they sang was "The Star Spangled Banner;" never before has that anthem had such meaning for me! I realized that some of those children's parents were probably in World War II fighting against the U. S.; Naples (including the orphanage grounds) was bombed by Britain and the U. S.; and in spite of that, those children could still sing the "Star Spangled Banner." It certainly indicated what dedicated Christians and God can do to remove prejudice.

I wish you could have met Dr. Santi and visited with him. I haven't the space to tell you as much as I would like.

(Note: Louis Wilkins sailed from New York on August 20 and visited several places in Europe before arriving in Tarsus, Turkey, for a three year term as a missionary teacher under the American Board. His address is: Amerikan Koleji, Tarsus, Turkey. We are sure he would be glad to hear from any of his friends back in the States.)

For The Athletic Minded

Don J. Olde, Athletic Director and basketball coach at Taylor University, Upland, Indiana, has been invited by the Chinese Nationalist Government to coach their Olympic basketball team for 1960. Why?

Olde became popular with sports minded Orientals as well as officials of the Chinese government through "Venture for Victory" basketball tours in the Orient.

The Venture for Victory projects have combined top-flight basketball and Christianity. In addition to playing basketball, the teams held religious services at the close of each game, and also conducted hundreds of meetings in orphanages, schools, churches, and civic clubs, winning many persons to Christianity.

In 1953 the Venture for Victory project received a Freedoms Foundation Award for its contribution to international good will, and in February, 1958, Coach Olde and Venture for Victory were cited in Congress and listed in the Congressional record of the United States.

The six teams have amassed a grand total of 466 wins against 6 losses.

Mr. Olde graduated from Taylor in 1942. While there he led the basketball team in scoring all four years, and his baseball average of .523 still stands. For two years he served as chairman of the basketball committee of the National Association of Intercollegiate Athletics. Coach Olde has traveled about 750,000 miles, visiting 20 foreign countries and 40 states.

He is planning to postpone a previously scheduled sabbatical leave until 1960 in order to participate in the Olympic games.

Introducing The Gospel

Background Scripture: Luke 1:1-4; 3:1-14.

Devotional Reading: Galatians 4:4-7.

Memory Selection: **When the time had fully come, God sent forth his Son.** Galatians 4:4.

We begin today a series of lessons which will run for two quarters, or six months, which will present the life of Christ. During the coming weeks we will consider many of the things which he said and many of the things which he did. These lessons will afford us an opportunity to become better acquainted with our Lord Jesus Christ who is the Word of God made flesh, the Light of the world, and the Saviour of men. Let us approach these lessons with the prayer that we may learn more about him, become more like him, and do more for him.

A DOCTOR WRITES A LIFE OF JESUS

Our lesson for today tells how the Gospel of Luke came to be written, and how the gospel was introduced thru the ministry of John the Baptist. It might be of interest to learn something about this Gospel of Luke, as well as about the ministry of John the Baptist. A careful reading of the first few verses in Luke's gospel tells how he came to write his gospel, and why he wrote it. (1) He tells us that there were many other accounts or partial gospels — "forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us." (2) These gospels were written in orderly fashion; (3) They contained the things that were most surely believed among the Christians; (4) They were the records as given by eye-witnesses, and ministers of the word. For instance the Gospel of Mark was written perhaps fifteen or twenty years before Luke wrote his Gospel, and even the Gospel of Matthew was probably written a few years before Luke's Gospel. The other "declarations of those things most surely believed among us" have been lost.

Luke, after mentioning these stories of the life of Christ, then tells about his story. He felt that with all these stories, the record was incomplete — there were important things left out. For instance neither Mark nor Matthew has the story of the birth of Jesus! And neither of them has many of the priceless stories such as the story of the Good Samaritan, or of the Prodigal Son! Luke thought these things, and other such things, ought not to be left out of the record of Jesus' life. (1) "It seemed good" to him therefore to write another Gospel. (2) He tells us he had done a great deal of research work — "having perfect understanding of all things from the very first;" (3) He arranges the material in order — "to write thee in order, most excellent Theophilus;" and (4) He writes so that his distinguished friend, and those who read his Gospel, may have a sound basis for their faith — "that thou mightest know the certainty of those things, wherein thou hast been instructed."

Luke says nothing about himself. But he was a Greek — the only man not a Jew who wrote a book — he wrote two, the Gospel of Luke and the Acts of the Apostles — in the Bible. He was a physician, a cultured, educated, human, warm-hearted man. He later became a traveling companion for Paul, probably as Paul's personal physician. He was a master of beautiful Greek, and wrote what many regard as the "most beautiful book" in existence. Writing for the Gentiles and as a Greek, he pictured Jesus as the perfect man, and especially as the friend of the underdog and the outsider and the poor. His gospel also gives prominence to women. The writer of these NOTES prefers it to any of the other Gospels.

A COUNTRY PREACHER PREPARES FOR THE COMING CHRIST

The second section of the lesson deals with the entrance on the stage of John the Baptist and the theme of his preaching to the people. This gaunt, rugged, courageous prophet and preacher had been living in the out-of-the-way places, brooding over the national picture and communing with God. He suddenly appears on the scene like a "holy hurricane." There was a sense of urgency in the mission, and a note of conviction in his message. He felt called to preach truth and repentance and holiness in the teeth of a corrupt, sin-laden, lustful world. He never quibbled or equivocated. He breathed fire and judgment. He defied the power of the world to hurt him. He would not have lasted a week in some of our "best pulpits." The central theme of his sermons was repentance. "Repent ye, repent, for the Kingdom of heaven is at hand." The new era was coming and the new era demanded a new spirit. Judgment was about to begin and it was to begin with the righteous. "Away with hypocrisies and shame and unrealities and injustices." "Phooey on your boast that you are the children of Abraham." "The axe is already laid at the roots of the tree; take heed lest ye be cut down and be cast into the fire." It was not, of course, the whole of the gospel. But it was all of one piece with the gospel, for Jesus himself began his ministry with the command to "repent and believe the gospel."

This rugged, fearless prophet was also humble and modest when he thought of his relationship to Christ. He frankly said that he was not worthy to unloose the latchet of his Lord's shoes. He was only a voice from the wilderness, preparing the way for the Messiah. And as the Master increased, he must decrease.

HIS WORLD AND OURS

Some one has pointed out that there is a striking and sobering parallel between the world of John's day and the world of our day.

His was a world dominated by military might. In our day at least seventy five per cent of our taxes go to the support of military might.

His was a world pleasure-mad. Ours is a world in which some men spend more in a night club in one night than they give to the church in a year. Or for that matter spend more for tobacco and liquor in a year than they give to the church, and they are members of the church!

His was a world in which wealth was king, and in which luxury was the end. Ours is a world in which we have a queer idea that the only successful man is a rich man, in which we buy bigger and better cars every year, not because we need them, but

— Continued on Page 15

SUNDAY SCHOOL LESSON

OCTOBER 5, 1958

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Our Church Home Receives More Children

Dear Friends:

I am happy to report that Dr. Truitt is continuing to improve. I had the opportunity of visiting him yesterday afternoon. He was quite cheerful and he, his daughter, Mrs. Baxter Twiddy, and I had a good visit together. The hospital room was full of flowers and plants from Dr. Truitt's many friends, and I know that he is most grateful for these kindnesses. Probably before long he will be expressing his words of appreciation in the form of poetry.

Today we are receiving four McFatter children: Linda Faye, 5; James Luther, Jr., 8; Brenda Kay, 9; and Joan Elizabeth, 12. I visited these children last week and found them to be very fine and bright children. We are looking forward to having them join our family. Joan will live in the Girls' Building and Linda, James and Brenda will go to the Baby Home. This was my first experience with any type of case work as Dr. Truitt always does any visiting preparatory to accepting children. But the case was a needy one. The mother is critically ill and probably never will recover. The father is unable to care for the children and cannot hire anyone to stay with them. There is also a 2-year-old boy who is being placed in a boarding home. When I went to the home I found that the 12-year-old girl was in charge of the household. She cared for her brothers and sisters, did the cooking, washing and cleaning — and the house, though shabby, was very clean and tidy. So we will receive the children and give them the care and training they need — help which the parents are unable to give because of tragic circumstances. But the parents love their children and they are willing to place them here because it is best for the welfare of the children. In receiving these children we are fulfilling the purpose of the Home for Children.

As school is starting many classes and sponsors inquire if their "children" need clothing, shoes or other articles for school and fall wear. Most of the individuals or groups write directly to the office or to the matron, which is the way we prefer it. Any correspondence regarding articles to be purchased should be handled between the sponsor and the matron or the office. Occasionally a child will write to his sponsor and say that he or she needs certain articles, or needs some money for some special event. We do not like for the children to write to their sponsors in this manner. We tell the children to go to their matrons if they have a special need and she will handle it for them, either writing to the sponsor herself, or having it done through our office. However, sometimes a child will write and in such an event we hope the sponsor will write to us to verify the request. The individuals and groups who sponsor childreen are most helpful and we are grateful for all they do for the children. We do not wish to take advantage of them by having too many requests made for their assistance.

Today we have made arrangements to have our weekly prayer service on Monday night, September 29, instead of the usual Wednesday date. The reason for the change being that Miss Angie Crew is to be in our neighborhood next week. She had Monday evening free and we received a call from Mrs. Kenneth Register asking if we would like to have her speak to our children. We are delighted with this opportunity and feel sure that the children and staff will enjoy the program. An invitation will be issued to the town people and we hope some will meet with us. Our children will lead the opening worship service, with various ones taking part in the scripture reading, prayers and special music. The children who lead in the worship services are gaining confidence which will stand them in good stead as they leave here to make their own ways in the world.

Melva Foster
Secretary to Dr. Truitt

"Today" in the above article means September 22. Ed.

REPORT FOR SEPTEMBER 22, 1958

MONTHLY OFFERINGS

Amount brought forward			$23,633.16
Eastern North Carolina Conference			
Lee's Chapel, S. S.	$21.00		
Pleasant Hill	31.00		
Pleasant Union	25.00		
Wake Chapel	21.01	$ 98.01	
Eastern Virginia Conference			
Berea (Norfolk)	68.00		
Cypress Chapel	60.00	128.00	
North Carolina and Virginia Conference			
Lynchburg	5.00	5.00	
Western North Carolina Conference			
Randleman	12.00	12.00	
Virginia Valley Conference			
Linville, S.S.	18.51		
New Hope, S.S.	1.00	19.51	
Total			$ 262.52
Grand Total			$23,895.68

SPECIAL OFFERINGS

Amount brought forward		$41,008.71
Mrs. C. S. Allen, Troy, N. C.	$10.00	
Mr. & Mrs. J. L. Owens, Suffolk, Va.	50.00	
Philathea Class, Suffolk Christian Church	15.00	
Mary Sue Brittle S.S. Class, Bethlehem (Nans) Church	5.00	
Mr. & Mrs. J. Marvin Whitley, Suffolk, Va.	10.00	
Ladies' Bible Class, Henderson Church	25.00	
Mrs. Emma H. Chamberlin, Windsor, Conn.	25.00	
William J. Cobb, Asheville, N. C.	10.00	
Progressive Bible Class, Newport News Church	25.00	
Special Gifts	4.00	
Total		$ 179.00
Grand Total		$41,187.71
Total for the Week		$ 441.52
Total for the Year		$65,083.39

Work Of United Church Progressing

Dr. James E. Wagner, co-president of the United Church of Christ, in an address last May cited an increasing series of activities of the new Church:

1. Steadily increasing unified or cooperative work between such counterpart agencies of both communions as those dealing with foreign missions, home missions, social action, Christian education, evangelism, stewardship and life enlistment.

2. Probably already as many as twelve instances where in local communities, e. g., Petaluma, California; Chillicothe, Ohio; — two small congregations, one of each of the uniting communions, have completed or are nearing completion of plans uniting the two congregations into one stronger united church for more effetive work and witness.

3. An increasing number of pastoral exchanges have been taking place, a Congregational Christian minister being called to an Evangelical and Reformed Church, and vice versa. Procedures for such exchanges have been reduced to the minimum since both communions recognize that implied in their union is "mutual recognition of each other's ministries and sacraments," — a phrase which is frequently used in interdenominational circles but not often taken seriously enough to be put into practice.

4. Considerably more than a hundred "fellowship meetings" held last October in which pastors and laypeople of both communions celebrated in their local communities or immediate areas the establishment of the United Church.

5. A remarkable number of churches in both communions all over the United States have already adopted for all but strictly legal purposes the new name "United Church of Christ" as a means of giving visible symbol of their full commitment to the United Church of Christ.

6. The Commission to Prepare a Constitution for the United Church — working in an area where most difficulties and frustrations might have been expected to develop — held its second full-scale meeting in Cleveland, April 8-9 and its members were unanimous in testifying that no basic cleavages had developed but that, on the contrary, such a large measure of constitutional formulation had been agreed upon that the Commission now feels quite certain that it will have a draft of the proposed Constitution and By-laws ready for presentation to the Second General Synod of the United Church in July, 1959. Meanwhile Commissions on a Statement of Faith and on a financial structure for the United Church report realization of a similar degree of agreement far beyond what the most optimistic might have hoped for when their work began.

A SOURCE OF INFORMATION

A good source for accurate information on problems of everyday life is **Public Affairs Pamphlets,** with offices at 22 East 38th Street, New York 16, New York. These pamphlets are written by people who are prominent in psychiatry, medicine, family-living, child-study, education, and sociology, and each manuscript is reviewed in advance of publication by twenty or more competent critics to insure accuracy and objectivity.

Currently two kits are being advertised at $3.50 each or the two for $6.00. Kit No. 1, a child development packet, includes 18 booklets with titles like **Your Child's Emotional Health, Your Child's Sense of Responsibility, Time for Music, The Shy Child, Coming of Age: Problems of Teen-Agers, How to Discipline Children,** and **Tell Your Child About Sex.** Kit No. 2 is a master resource packet composed of 18 pamphlets on the loss of loved ones, marriage counseling, saving marriage, getting ready to retire, mental illness, homes for foster children, and other problems that face people daily.

These booklets bring valuable information to individuals or study groups. They are good for distribution by churches, and are useful for pastors and teachers as well as parents.

Ten Thousand new Protestant churches are needed annually in America, says the Rev. Meryle Ruoss of the National Council of Churches. The investment will run to at least five hundred million dollars, with another seventy-five million for program and staff. Looks like we have something to do at home — maybe right close to your home.

A TRIBUTE TO MARTHA M. SIRBAUGH

What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.

Martha Sirbaugh's response to this admonition was her life of consecrated service — her love was not expressed in words alone, but in attitudes and actions — a cheerful smile, a warm handclasp, a helpful deed, a forgiving spirit, an untiring and enthusiastic willingness to serve her church (Winchester) in every avenue in which she was afforded an opportunity, as committeewoman and officer, she was a Christian with a world vision whose years of service in her local Society and Conference bear testimony of obedience to that vision. Though by many hands the work of God is done, each his appointed place must fill, for "God, who studies each separate soul, out of commonplace lives makes his beautiful whole."

"You never 'talked religion,' friend . . . You never spoke of any creed . . . You never queried of life's end . . . There seemed no need. You never chided me for aught . . . Nor proudly claimed a higher place . . . In 'principles' and yet you taught . . . Of heavenly grace. You passed along life's workaday . . . With God set first — your neighbor next . . . And all things selfish out away — You lived your 'text'."

For me to live is Christ, and to die is gain.

Mrs. Robert A. Whitten
Mrs. P. Albert Clarke
Catherine E. Carter
Committee

To hear the call of God, one must be within hearing distance.

Summit Church Bulletin,
Dubuque, Iowa

SUNDAY SCHOOL LESSON

(Continued from Page 13)

because we want to keep up with the Joneses.

His was a world filled with slaves. How many people there are in our modern world who are for all practical purposes, slaves. And like his world, there are multitudes of exploited, discriminated-against, dispossessed, disfranchised.

His world put more emphasis upon clothing the body than on caring for the soul. Hand-painted ties at $45, freak hats at $100, while we give a pittance to missions; a world in which we spend so much time and thought and money to reduce from over-eating while millions go to bed hungry every night.

Our world, like his world, needs to repent, and to bring forth fruits worthy of repentance.

Let's Build The Church

When our church building on Walker Avenue became too small, and the facilities inadequate, we decided to build a new church. For six years now we have been worshipping and working in this new building. It is beautiful, it is usable, it is adequate. But it is not the church! It is only a building — a "meeting house."

We are the church — you and I. We share the responsibilities and privileges in the program of the Church itself. More important, we witness to Christ and His way of life in every contact we make in the world.

The world today is in the midst of revolution and change, turmoil and struggle. Fear strikes the hearts of millions. Yet we need not despair, for the church is in our midst. In the struggle, it is a Light, shining through the darkness.

We, the people of the churches all over our land, and around the world, are striving to carry out the challenge our world in revolution presents. The way which we Congregational Christians have chosen to witness to God's concern for man and our concern for our brothers is through **our Christian World Mission.**

Let's build the church in East Harlem.

About 4,000 people live on the typical East Harlem block. Their tenements were built long ago to house fashionable families. Now they swarm with disadvantaged Puerto Ricans and Negroes — living in some places seven to a room. If all the people in the United States lived as close together, all the people of the United States could live in one-half of New York City.

1,000 kids under 16 in one city block, crowded, dirty streets, dilapidated housing, apartments teeming with rats, leaking plumbing.

Noise, narcotics, liquor, juvenile delinquents.

But — the church is there too. The East Harlem Protestant Parish: Store front churches, discovering things about the area, offering to help, tackling the dope problem, fighting for lower rents, ministering in His name.

Let's build the church in India.

One of the most urgent needs in India is the training of an able and devoted leadership for the work of the Christian Church. Ahmednagar College is one of the most effective institutions for the training of both civic and religious leaders, and the forwarding of the Christian movement in India.

Started in 1945 by Dr. B. P. Hivale, a college for young people without means, for the very poor.

Today — more than 800 students, including 120 Christians, permeated by the Christian spirit, lifting the level of the whole area.

The church is there—ministering to the underprivileged, those least able to secure an education.

Let's build the church for the Homeless.

For displaced persons, refugees, the undernourished and underfed, those without hope.

As we, in comfortable, well-fed America look out upon a world burdened with suffering, want and uncertainty, let us thank God that the church is there. Through our Congregational Christian Service Committee we can be a part of this ministry of compassion:

"Sharing Our Surplus," finding homes for thousands of refugees, supporting ecumenical work camps, helping farmers improve their methods and output, ministering to physical and spiritual needs.

These are only a few of the places where we can build the church. Through Our Christian World Mission we can help build the church in 14 countries located in the following areas: the Far East, including Japan, the Philippines and Micronesia; South India, Western India, Ceylon; Africa, including Angola, Rhodesia, and South Africa; the Near East and Europe; and Mexico.

And in our own country we can help build new churches, give aid to our church-related colleges, support two hospitals, and a Children's Home, and carry on religious education and medical ministries in Puerto Rico.

Our church building — our "meeting house" — is located on Radiance Drive; but our church includes the world.—**Newsletter,** First, Greensboro

The Christian Sun

VOLUME 110 R 7, 1958 NUMBER 39

Miss Beatrice George
1207 Seaboard Ave.
12-1-58

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office: Elon College, North Carolina.

MRS. W. P. LAWRENCE

September 19, 1958, Mrs. W. P. Lawrence, wife of a long-time and honored teacher of English in Elon College, turned the first shovel of dirt for the new — and first — church building of the Elon College Community Church. On April 19, 1891, she became one of the nineteen charter members of the church, and is the only living member of that group. She has attended all commencements of the college.

Through the years the college has furnished a meeting place for the church, but the church is now undertaking a building program that will include a sanctuary and a few Sunday school rooms at an expected cost of $175,000. Other units will be erected later. The church is located just west of the college campus where the parsonage has stood.

Here And There Among The Churches

Pilgrim Fellowship Rally for the North Carolina and Virginia Conference will be held October 19 at Union Ridge.

Miss Angie Crew, missionary to Japan, will speak Saturday evening, October 11, at Happy Home; Sunday morning, October 12, at Apple's Chapel; and Wednesday evening, October 15 at Mt. Zion, near Mebane. Members of neighboring churches will be welcome at these sessions.

The Asheboro Choir rendered delightful music at the Homecoming afternoon service September 28 in our High Point church. Mrs. John L. Davis is the director and Mrs. Sam Greeson is the pianist.

Rev. C. Bailey Jones, pastor of West End Baptist Church, Suffolk, was guest speaker at the Liberty Spring family night supper September 23. Miss Angie Crew spoke to the combined young people's and adult departments at the Sunday school hour September 21, while the pastor, Rev. H. Raymond Phelts, was explaining the worship centers in the new educational building to the children's classes.

One hundred juniors, intermediates and young people of South Norfolk church met with their leaders for a banquet on Sunday evening, September 21. Table decorations were in the Japanese motif. Slides of Japan were shown, and Miss Angie Crew told of her work at Kobe College. In the evening church service which followed, she showed slides of that school, and told how missionaries in Japan are carrying out "The Great Commission."

Rev. Clyde O. Koon is a patient at the Winchester Hospital, Winchester, Virginia. We hope that he may have an early and complete recovery.

Our Hendersonville (N. C.) church held its annual church supper and business meeting. Minister Dr. C. H. Heymann is quoted in the local paper as saying that this is the most successful such meeting the church has ever had. A capacity crowd of 150 people were served. The church has a membership of 174. The average August attendance in our church in this mountain resort is reported as 227. Officers for the new church year were elected.

Readers of **The Christian Sun** will regret to learn of the death of **Mr. A. N. Green,** Mt. Jackson, Virginia, long time member and leader of the Wissler's Chapel Church. Services for brother Green were conducted by Revs. S. E. Madren and Guy H. Veazey at Mt. Jackson on Monday, September 29. Our sympathy is extended to the members of brother Green's large family.

Loyalty Sunday was observed at Cypress Chapel September 21. At the morning service members and friends made their pledges, which were brought to the altar where the pastor, Rev. Ellis N. Clark, offered a prayer of dedication. Miss Angie Crew brought the morning message on the challenge of missionary work. She and Mrs. F. C. Lester were guests of the church at the luncheon for the every member canvass teams, which called that afternoon. Nearly $12,000 of the $14,000 budget was subscribed at the morning service.

Conference will be coming soon. Has your church completed its work for the year? If not, there is still time for some effective work. Don't let your church down.

Rev. John Q. Pugh of Route 1, Asheboro, N. C., is seriously ill with cancer at the Randolph Hospital in Asheboro. His many friends wish for him the best.

Rev. Russell Shaffer, formerly pastor of our First Church, Portsmouth, Virginia, is now serving Summit Congregational Church, Dubuque, Iowa. A recent bulletin indicates activities range from "Family Dinner" to begin Pilgrim Fellowship year to a bowling team which has won six of nine games. Last Sunday the scout troop was recognized for 25 years of service and Rally and Promotion Day was observed.

ANNUAL FALL RALLY
EA. VA. LAYMEN'S FELLOWSHIP

Franklin, October 19, 1958
Afternoon Session — 4 P. M.

Call to Order, Pres. Harry H. Harcum
Prayer, Pete Chappell
Welcome, N. T. Barron
Devotions, Holland Christian Church
Recognition of Guest
Special Music
Offering
Song Session, W. H. Baker
Business Session
Closing Song

Evening Session 6 P. M.

Call to Order, V. P. Dr. Darden Jones
Invocation, G. C. Mann
Dinner
Solo, J. T. Bunch
Introduction of Speaker, W. W. Piland
Address, Hon. Mills E. Godwin
Benediction

Volume 110 Number 39

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Valley Stewardship Clinic

Wm. T. Scott

The final in a series of Southern Convention Stewardship Clinics was held at Bethlehem Church in the Valley of Virginia on Thursday evening, September 25. Ten churches — half of the Valley churches — were represented by 42 lay people and all the churches were represented by their pastors. Churches represented were: Antioch, Bethel, Bethlehem, Leaksville, Linville, New Hope, Timber Ridge, Winchester, Wissler's Chapel, and Woods Chapel.

Rev. Robert A. Knowles made an effective address on, "The Practice of Christian Stewardship." Superintendent Scott presented the formula and suggested apportionment tables for 1958-59, and Associate Superintendent, Melvin Dollar, led a discussion on "Conducting an Effective Every Member Canvass." Mr. Ray Rothgeb and Mr. K. T. Rothgeb, members of the Leaksville church, where they have just completed their third year in following the Christian Stewardship preparation and canvass as suggested by our denomination, spoke to the group. They bore significant testimony to the increased spiritual impact upon the life of the church, and stated that never before in the history of their church have they been as free from financial worries as they have since they began the practice of stewardship. Mr. E. A. Showalter, a member of the Conference Stewardship Committee, and member of the Antioch church, bore similar testimony to that church and stated that not only was sufficient money available to carry on the program of the church, but the spiritual life of the church had been greatly deepened by the program of Christian stewardship.

The Valley Stewardship Clinic completed a fine series of Christian Enlistment programs sponsored by the Commission on Christian Stewardship of the Southern Convention headed by Rev. Joe A. French, Chairman. Nearly 800 lay people and ministers participated in the Clinics, and well over 60 per cent of our churches were represented. We believe that this new emphasis will result in renewed spiritual advance and will yield a greater support financially of Our Christian World Mission.

Announcing UNITED CHURCH HERALD

After more than a year of prayerful and painstaking consideration, the duly constituted representatives of the Evangelical and Reformed Church and of the responsible bodies of the Congregational Christian churches have voted:

That those bodies presently responsible for publishing **Advance** and **The Messenger** — until superseded by specific action at a later time under authority of the United Church of Christ — shall cooperate in the publication, **pro tempore**, of a single journal.

Therefore in October 1958 this new joint publication—to be called **United Church Herald**—will appear at the homes of all current subscribers both to **Advance** and **The Messenger.** It will be issued under the joint editorship of Dr. Theodore C. Braun, editor of **The Messenger**, and the present editor of **Advance.**

The decision to consolidate these two journals—ratified by the General Council of the Evangelical and Reformed Church and our Pilgrim Press—was based on the conviction that a single competently edited and imaginatively designed biweekly publication—commanding the fullest and most creative use of the combined resources of the two communions—is essential at this time to articulate the message and mission of the United Church of Christ.

PROGRESSIVE STEP

Readers will recall that on Tuesday evening June 25, 1957 at Cleveland, Ohio, the General Council of the Congregational Christian churches and the Evangelical and Reformed Church—in what history may record as their finest hour—took a progressive and courageous step toward real and meaningful ecumenicity, laying foundations for the long-anticipated United Church of Christ.

To implement and to help bear forward this ecumenical concern and evangelical mission, the members of the joint planning committee for the united journal—aware that both **Advance** and **The Messenger** are products of many previous unions consummated one by one over many years—labored faithfully and long. And they did so in the conviction that spiritual renewal, widening concerns and mutual reinvigoration will inevitably follow the confluence of the religious blood streams represented by **Advance** and **The Messenger.**

The values therefore presently inherent in **Advance** and **The Messenger** will by no means be lost or sacrificed. Rather, they will be enhanced, it is anticipated, and given wider currency in the context of this new forty-page, biweekly journal, while the great tradition of freedom and responsibility within which these values have grown up will be steadfastly carried forward.

Dr. Theodore C. Braun, editor of **The Messenger**, will bring to his post as co-editor of **United Church Herald** a comprehensive church experience, a knowledge of publishing practices and a wisdom by which the new journal may chart its course, through which it may define its message and from which it may gain a living power.

Educated at Washington University in St. Louis, Eden Theological Seminary in Webster Groves and Yale University Divinity School, Dr. Braun, following his ordination in 1920, served churches in Detroit and St. Louis.

GREAT EXPECTATIONS

Elected assistant secretary in 1931 of the Board of Religious Education of the Evangelical Synod, Dr. Braun was later appointed director of leadership education, Board of Christian Education of the Evangelical and Reformed Church. He was named assistant editor of **The Messenger** in 1943 and editor in 1950.

The co-editors embark upon this publishing adventure with great expectations. The basic editorial emphasis of the journal will be upon God's redemptive purpose for mankind revealed in Jesus Christ and made known to those who seek the restoration and renewal of human character and culture through the proclamation of God's word.

We invite you and all others of our fellowship to share with us in the excitement of helping to create a fresh and vigorous organ of religious opinion, church-centered information and evangelical witness when such an instrument is so desperately needed.

The Messenger

Have You Subscribed to the UNITED CHURCH HERALD?

Why Do We Write?

Breathes there an editor with soul so dead that he never to himself hath said, "Why do I write?" Late on a cold autumn night that little question clamors for an answer. Why not go to bed and sleep? That is what a tired body and brain need. Rest. "Lie down for an aeon or two. And, faith, we shall need it." But something keeps saying, "Write, write, write."

Yes, there is a deadline to make. Tomorrow the printer will want copy; and the paper must go out on time. We can't dally with that. The Post Office awaits; subscribers paid for it; the paper must be delivered. But if that is the only reason for writing, sleep is a welcome change.

Look at it this way. Somewhere in the Carolinas or Virginia — or it may be in some other place — people have burdens to bear, problems to solve, service to render, hopes to find fulfillment, love to be released, dreams that must be interpreted, fears to overcome, faith to be developed. A word, a song, a prayer, a truth, any of these may be like an arrow that goes to the heart of a friend unseen and perchance unknown. A word fitly spoken, or written, can still shine in the souls of people. An editor knows this without taking time to define the reasons for his knowledge. Because of his sensitive soul words pour from his typewriter and take form on pages of a paper. Back of the words always is the burning desire to help some struggling person along life's way.

Just as soothing syrup is not the only type of medicine that a doctor prescribes, so the editor must sometimes say the things that he would much rather keep in his own mind. It is unbelievable that ten thousand people who read this paper would all agree on many things. Should an editor be content with describing the beauty of a rose or a sunset while children suffer for bread, or an education, or while the world heads toward war that may destroy civilization? Shall we think only of the love of God while we neglect the matters of judgment and righteousness? Is an editor, even a religious editor, supposed just to comfort the saints, or should he confront the sinner with truth that may light his pathway through eternity? If sometimes you think that this editor goes far afield, and if he stirs up some emotions that are not appropriate for prayer meeting, please remember that he is eager to release all the truth that he knows, and that sometimes it may be mixed with error — just like the ideas in your head. Problems need a solution; even a glimmer of light may help.

"It matters little whether I shall be remembered for what I write, but it does matter mightily if my stories find their way into the hearts and hopes and spirits of men and start a flame of betterment.

'For the cause that needs assistance,
For the wrong that needs resistance,
For the future in the distance
And the good that I can do.'

"As long as editors and other writers labor with such a motive, so long will their efforts touch and inspire the lives of others. This is our opportunity . . . this is our challenge."

These words came in a personal letter today (it doesn't matter what day, for the message is timeless) from a very helpful and personal friend, a former editor of this paper, C. B. Riddle, who writes for us each week for the sheer joy of doing what he said. Thank you, friend Riddle, for saying those lovely words, and thank you, kind readers, for reading editorials. Now do something good for somebody, and the writing will have been useful.

New Sunday School Officials

Was last Sunday your first experience as an officer or teacher in Sunday school? Or have you been working in this field for years? In either case you who serve as officers and teachers of our more than 200 churches began a new year with October, and you have before you fifty-one chances to influence the lives of people who attend your Sunday school before your elected term expires.

People will come to your church to hear you talk, to see how well you do the job for which you were elected, and to join with you in a search for knowledge and the worship of God. You are to be a leader, and if you do your job well the people will follow happily. That will bring you joy.

The time for you is short. Teachers have more time than other officers, and usually that is not more than half an hour each week. Actually you may have just about one full day in which to convince those who are your pupils that God is seeking their salvation, trying to teach them the way to live, and that they can serve the Father in this world and be ready to dwell with him in the heavenly realm.

When American soldiers were to land in France, a chaplain invited them to come to his cabin the night before for personal counseling. All night long the boys sought a word with the chaplain. He had only two minutes to tell each man about God that night, and he knew that many of them would die the next day. Time was precious to them. And it is to you.

Isn't it strange how Sunday school officers and teachers are so often late, or just do not go at all? Is it because they have never realized how very precious the time is?, how important their work is?, how much the people who have elected them expect of them?, how God has entrusted to them the message of eternal life? Faithfulness will mean more to your people than the skill you may have. An interested person present as a teacher is far more effective than a skillful one who is absent. Don't disappoint your people.

Sunday school is a school, or it has the wrong name. Schools need to be conducted in a business-like way. Pupils should be in proper grades and be supplied with literature and equipment suitable to their age. Promotions are as important in Sunday school as in public schools. Learning calls for study, not just entertainment, or merely being present. Teachers cannot teach things they do not know; hence preparation is important. Since worship is part of the program, that should be planned carefully, and suited to the people who are to share in it. Records kept accurately will be a delight to those who in the years to come study the progress of your church — provided they are kept through the years. Bills paid promptly assure good credit, and bring joy to those who know of them. Good business practices in the Sunday school will prepare the pupils to do likewise when they are responsible in business, church, or state.

Congratulations to you who have been elected to office in your Sunday school. When the year is ended, let it be said of you: "He was a good and faithful worker." Then you will be congratulated on what you have done, and not just because you have been elected.

"Think On These Things" . . .

By Thomas H. Britton

Do you recall the way our nation's Decleration of Independence begins?: "When, in the course of human events, it becomes necessary for one people. . ."

There are many significant words in the Declaration, but none are more arresting than the phrase, "one people."

Of course, Thomas Jefferson, the author of the document, realized that there were many different people with different backgrounds who made up the population of the thirteen American colonies. He was not unaware of their various interests, their divergent attitudes, their different viewpoints. But he was convinced that their differences did not hinder them from being united in their love of liberty. Nor did their differences alter the fact that they were the common possessors of "certain unalienable rights" with which they had been "endowed by their Creator."

The national seal of the United States borrowed a thought from St. Augustine to underscore this basic American conviction: "E pluribus unum" — "From many, one."

A great many things about the United States have changed since the Declaration of Independence was written, and since the War of the Revolution was fought in support of it. But this basic conviction has not changed. In spite of all our differences, we are still "one people."

This thought concerning the unity of America suggests a further and broader truth. For just as the differing people of our land are united in one nation, so the differing people of the entire world are, in a sense, "one people" under God.

The Apostle Paul thought in terms of "oneness' when he wrote these words to the members of the church at Colosse: "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all."

Paul recognized, of course, that the members of the church — representing many walks of life, many cultures, many races — were different in a multitude of ways. But through Christ they were united; they were "one people."

We are aware today of tremendous differences which exist among the people of God's world. And these differences are so obvious, and at times so dramatic, that we may be inclined to forget that there is unity as well as diversity among us.

Even those who do not recognize God and the claims of his love are united with all who are blessed. For God does not withhold his affection from any. As we are all endowed with "certain unalienable rights," so we are all endowed with God's "unalienable" love.

All of us, therefore, belong to God. We are "one people."

About * * *

WORLD COMMUNICATION

No aspect of history is older than man's efforts to communicate with other men. Drum and smoke signals were the first crude efforts of communication of all early peoples. Through many centuries improvement was added, louder and louder sounding instruments being devised, so that tribes and individuals might communicate with other tribes and individuals.

The world was without global communication for many centuries. A backward look now makes it seem strange that communication was substantially the same in the early part of the nineteenth century as it was in the time of Persian kings.

Beginning of world communication is one of the great and fascinating chapters in American history, and it proves once again that behind almost every worthwhile accomplishment there was an individual who often trod the road of poverty and who was frequently considered foolish.

The "foolish" individual in the beginning of world communication was Samuel F. B. Morse, an artist, who went to Washington more than 100 years ago to demonstrate to members of Congress that messages could be sent by wire. Morse asked Congress for a grant of $30,000 to build a line from Washington to Baltimore for experiment with telegraphic possibilities. Some thought the young artist needed pity rather than finance to undertake something considered by the majority of the time to be impossible. But they were dealing with a man who was positive that the sun would break through the clouds.

Hence, Morse continued to live in poverty, wear threadbare clothes and struggle in an atmosphere of despair.

Although Morse demonstrated that messages could be sent from one room to another, members of Congress joked and laughed over the idea. Even when it appeared that Congress would lend financial assistance, one member exclaimed with mock sincerity: "Mr. Speaker, I propose that one-half of this appropriation be given to carry on experiments with mesmerism, since we are doing so much to encourage science." The appropriation was passed by a narrow margin of 89 to 83.

Evidently inventor Morse felt that his mission was one of Providence, for his first message over the first telegraph line was "What hath God wrought!" The message was sent from Washington to Baltimore, May 24, 1844, to a friend who had given some financial assistance to the foolish dreamer Morse.

The first monumental chapter in world communication is the radio. Transmitting pictures by wire-photo, and television seems to write the final chapter to the long struggle of man's unceasing efforts to communicate with his fellowman.

C. B. Riddle

The Man In The Pew

Christianity began as a lay movement. Jesus himself was unordained by any earthly hierarchy or institution. He was a layman in the strictest sense of the word. The men he chose to spread his gospel were laymen; there was not an ecclesiastic among them. Many of early Christianity's historic happenings occured in lay assemblages — as at Pentecost, where the Holy Spirit descended upon lay workers, in a home and not in a church, and while nobody was leading the meeting.

In the church of his choice, the Christian layman is committed to the inspiring principle of stewardship — of self, and of substance. He craves something more energetic than pew-sitting. As a voluntary "worker together with God," he pours into his church his time, his talents and his money. He helps bring religion down to earth and into all of life. He belongs to "the priesthood of believers."

Calendar Service

ADVERBS FOR ALERT ADOLESCENTS AND ABLE ADULTS

Sightly

Series by Henry E. Robinson

"Sightly" means easy or pleasing to look upon. It is always used in connection with physical vision. God has not only given us the power of sight, but also the faculty of discerning between the ugly and the beautiful. The former turns us away. The latter draws us to itself.

God takes wonderful advantage of our allurement to the lovely. He uses this most natural characteristic as an easy access to our lives. How often a sightly object or scene gives rise to higher and deeper contemplation: a child with sunlit golden hair, a dawn with quiet spectacle of color, a flower, a web, a fly with iradescent wing, these and myriad more lead directly to their Creator, as they should.

The sightly makes us glad we are alive so we thank God for his greatest gift: life itself. There is none but the spiritually blind who will not admit that the world is full of ugliness. We inwardly dispair when we see a child beaten without cause. We turn away from poverty, filth, and disease. We cry out against the injustice of the hunger of an expectant mother whose body longs for simple food, and yet there is no food for her in a world where great piles of food are wasting. We cringe to learn that in some sad places of the earth men are torn from the bossoms of their families and sent away to labor against their wills. Yes, this is an ugly world, but it is also beautiful.

Praise God that he is a God of beauty. By beauty he is assuring us of his true nature. When we see ugliness that we cannot explain, we know somehow that God hates that ugliness more than we hate it. Although we cannot say why ugliness exists, we can say that God knows all about it and in his mighty planning the ugly someday will be transformed. We know this all the better when, on occasion, he gives us a challenge and a power to make that ugliness into beauty. Not long ago I saw a little girl come running out to meet her daddy. Both were supremely happy. But of the two the father seemed the happier. The little girl was glad because she was full of simple joy. The father was glad down deep in his soul because that family had won a two year battle with polio that at one time had threatened to make their only child a cripple for life. Men and prayer had joined to fight that ugly thing and in its place put life and beauty. Where else could that father go at that joyous moment but to God in a prayer of thanksgiving for the most beautiful sight in all the world for him: his little daughter running.

Yes, there is tradegy in life, but of all the tragedies, the one that to me is most frustrating is the tragedy of a person who goes through this world of God's making and never sees the sightly. In the midst of flowers they manage to find nettles. In the midst of achievement they only see failure. In the heart of a free land they are bound in fear because of some possible destroyer of freedom. In the place of greatest opportunity they see only signs of depression and decay. Oh, pathetic, blinded souls, what have you done with God's gift to see the sightly, the pure, the beautiful, and the true? I can tell you if you do not really know. You have preferred the evil to the good, the ugly to the beautiful. When birds were singing you looked for roaches. When you could be telling of some youth's victory, you hungrily heard about another youths sin and then told it to his hurt and to your weird satisfaction. Now the power to respond to beauty has withered away and you are deep in a forest of shadows instead of standing in the light.

Oh beautiful for spacious skies
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
O beautiful for pilgrim feet,
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness!
Oh beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears.

Hovels And Heartbreak

"There'll be no more heartbreak in a hovel."

So a newspaper editor writes of a country girl who has been suddenly introduced to fame and fortune.

Someone else opines that she may become a second Ava Gardner. And that started us to wondering of the difference between "heartbreak in a castle or a hovel.

Fame and fortune and the bright lights. Baubles and beads and things that glitter. Furs and Cadillacs and French poodles. Are these the things that prevent heartbreak?

If material wealth and gadgets, perfume, breakfast in bed, butlers, caviar, diamonds and champagne stood as barriers to heartache there would be millions of immeasurably happier people in the world today.

It is possible to have these things and be happy. But they are not happiness' guarantee.

Happiness is not merely good luck or suddenly found fortune. It is a state of well-being and contentedness characterized by some permanence.

Happiness is not a flitting thing. It comes from the knowledge that one is at peace with oneself, one's fellowman and one's God.

Happiness consists of health of the mind and soul, shared affection and mutual trust.

It lies not in the glitter of the world but in the beauty of a sunset, the touch of a baby's hand, the kiss of a devoted wife and the handclasp of a good friend.

It comes from a chord of music heard by the ear that has tuned out the discord of the pety and jealous sounds of men's voices.

It lies in a job well-done, however menial. In teaching children or in ministering to the ill.

The greatest reward of a life lived in unselfishness and sharing of one's energy, talent and love is that elusive thing we call happiness.

It is not captured by the miser, the playboy, the party girl or the malcontent who greedily eye the the possessions of others.

Happiness comes to the favored few who, before they determine their mission in life, fortify themselves with goodness and sympathy and understanding.

Sometimes, it comes in old age after the hulk of a misspent life is battered to rest on a rocky shore by the breakers of time.

Happiness is a product of training and striving and experiencing.

It does not come from a vein in the earth, but from a song in the heart.

— Shelby Star

Council for Christian Social Action

The Right To Work

Cleveland, Ohio, September 11, 1958—The Council for Christian Social Action of the United Church of Christ spoke out against proposed Right-to-Work laws but reaffirmed an earlier statement against corruption in labor and management, at its annual meeting at the Hotel Statler here this week.

The 24-member Council, elected by the church's General Synod, had before it for action today suggestions for a pioneer project in desegregation and housing to be carried on in an American city to be specified. It approved plans yesterday toward closer interrelationship between the work of social action and foreign mission bodies nationally and locally.

Recognizing there are "sincere Christians in our churches who favor right-to-work laws and equally sincere Christians who oppose them," the Council in its Right-to-Work resolution shared with the Executive Board of the Division of Christian Life and Work of the National Council of Churches the conviction that "union membership as a basis of continued employment should be neither required nor forbidden by law" but "left to agreement by management and labor through the process of collective bargaining."

We believe, pointed out the Council statement adopted after considerable discussion, "that such laws involve faulty premises and may have undesirable results and that this legislation would harm hitherto sound industrial relations. It would give unfair advantages both to anti-union employees and irresponsible labor leaders, and would penalize both managements and unions desiring to make fair agreements in an orderly way and abide by them."

In cases where unions enjoy the benefits of union shop contracts, according to the Council, they should "accept such safeguards" as have been suggested by the National Council of Churches, namely periodic review, open membership without excessive fees or racial discrimination, regular election of officials, protection of minorities, special provisions for employees with religious objections, and adequate appeal procedures for those expelled from membership.

We are "not unmindful," declared the Council, "of the possible abuse of economic power, whether wielded by labor, management or government. We believe, however, that these dangers are much better met by existing laws which punish violence, intimidation, or disorder committed by persons regardless of their economic status or office; and where further specific restraints are needed, by new legislation which is wisely drawn. In seeking to correct mistakes, we ought not to pass laws which would do more damage to our free institutions," the group asserted.

"Power must be restrained not only by balancing power, but also by a sense of accountability to both God and man. For all our social institutions — labor, management, government, the church itself — must constantly he held up to the redeeming judgment of the mind of Christ, in whom we find reconciliation and true community," the Council concluded.

In reaffirming its statement against corruption in labor and management voted in the fall of 1957, the Council deplores the failure of the House of Representatives to act upon legislation designed for that purpose. It called upon "our own churches and church members to support legislation in the U. S. Congress designed to deal with such corruption in labor and management."

The Council also voted to prepare, publish and distribute a brief booklet for recruiting public school teachers, "to be prepared with the advice of educators but having a strong Christian appeal." The resolution passed after lengthy discussion as to whether school teachers should be singled out for special recruitment. It was concluded this was a particularly important vocation at this time.

When you meet with God in the closet of prayer don't be surprised if the enemy casts stones at you when you get back on the field of service.

Bible News

"Worldwide Bible Reading" is not descriptive of an accomplished fact but prophetic of our Christian goal and hope. IT MUST BE. Each year's growth is significant that Christians around the world recognize the God-given blessing of the Bible in their own tongue. In forty-nine nations they join in reading the same passage. In the United States approximately 5,000 newspapers and magazines reaching more than 40,000,000 readers cover this growing important emphasis in the life of the Christian church.

A news item from Bolivia states that one church following the theme of Worldwide Bible Reading set a goal of raising two hundred Bolivian dollars for every one of the 1109 languages into which some book of the Bible has been printed. They met this goal with an average gift of one day's wages. The Bolivian dollar is at present worth only 2½ cents, but one day's wages means the same in any man's language.

It would be wonderful if your church would celebrate in the same way that small Bolivian church did. Do something special to help meet the need for more Bibles.

Universal Bible Sunday, the second Sunday in December, has been sponsored by the American Bible Society for more than 30 years. Reading of the Bible is stressed in many thousands of churches throughout the United States. Commercial concerns offer window space for the churches to place special exhibits of Bibles; libraries feature books on the Bible; churches arrange Bible exhibits featuring interesting family Bibles; and last year the Methodist Church of White City, Kansas, featured the day-long reading of the entire New Testament. What plans does your church have for this year?

BOOKMARK READING LISTS suggesting a Bible reading for each day Thanksgiving to Christmas, are provided free of charge by the American Bible Society to churches and individuals in order to stimulate the general public to an increasing use of the Bible. Will you undertake to distribute 5, 10, or 100? If you ask your friends to help perhaps 100 would not be too many. Think of the spiritual power which might be released by inviting 100 people to daily reading of the Bible. Send your name and address with the number of Bookmarks wanted to The American Bible Society, 1035 Central National Bank Building, Richmond 19, Virginia.

Oakland Women Report Good Year

Mrs. Harvey F. Saunders, Jr.
Corresponding Secretary

Oakland Women's Fellowship, composed to two circles with a combined membership of 60 members, has had a very fruitful year.

The Friendly Service projects completed this year under the chairmanship of Mrs. S. G. Chapman, Jr., were as follows: a free will offering was collected and sent to Grear Memorial Hospital in Ceylon; sewing box kits and rubber dolls were sent to the Migrant Camp at Cheriton; coupons were collected and sent to the orphanage at Elon; men's clothing was collected and sent to Lebanon; and an offering and school supplies were sent to the Sioux Indians.

The Thank-Offering at the November meeting brought in $100.00.

Family week was observed with a covered dish supper in the church fellowship hall. Mrs. S. G. Chapman, Jr. presented a most delightful play assisted by four young people. On behalf of the fellowship a subicription to **The Christian Sun** was presented to the largest family group present, Harvey F. Saunders, Sr. and family, who represented four generations.

The Home Mission study book "Christ the Church and Race" was enjoyed by meeting with several other groups at the Suffolk Christian Church. The book was reviewed by Mrs. W. E. Wisseman.

The Foreign mission book "This is Japan" was reviewed under the direction of Mrs. S. G. Chapman, Jr., by Mrs. Harvey F. Saunders, Jr., Mrs. Asa Johnson and Mrs. Raye V. Knight. A collection of Japanese art was displayed showing china, wood carvings, chop sticks, pictures, fine hand work and kimonas.

Members attended the District Rally at Holy Neck and joined with Wesley Chapel Methodist Church for World Day of Prayer.

Mrs. Ray Howell, Mrs. H. F. Saunders, Sr., Mrs. T. A. Saunders, and Mrs. J. A. Martin represented the group at the Elon School of Missions.

The group voted to buy life memberships for Mrs. P. D. Howell, Jr., and Mrs. S. G. Chapman, Jr.

Work is progressing on the history of the organization of the Women's Fellowship at Oakland to be placed in a binder and put in the history room at Elon College.

Newly elected officers for the coming year are Mrs. Ray Howell, president; Mrs. Arthur Joyner, vice president; Mrs. Blackwell Umphlette, secretary; Mrs. W. G. Copeland, Jr., corresponding secretary; Mrs. Benjamin Odom, Christian education; and Mrs. R. W. Bradshaw, chairman of Circle 2.

Dr. Esther L. Hibbard, whose name is found in our Calendar of Prayer for October, sailed September 27 to resume her duties at Doshisha University, after a year's furlough in the States. She was born in Japan, where her father was a Y.M.C.W. secretary, graduated from Mt. Holyoke, the University of Wisconsin, and has her Ph.D. in Oriental Civilization from the University of Michigan, where she taught Japanese during the war years. She became the dean of the four-year Woman's College of Doshisha University in 1948, when it was opened. She is also professor of Englist literature and a leader in social and religious activities there.

The Council for Christian Social Action voted at its recent meeting to "continue support of an **educational program on interracial understanding** being carried on in North Carolina and Virginia." Mrs. Pauline Puryear of Petersburg, Virginia, and Miss Dorothy Hampton of Raleigh, North Carolina have been working in this field. However, Mrs. Puryear has resigned due to the ill health of her husband.

The Council for Christian Social Action of the United Church of Christ, meeting in Cleveland, Ohio, September 11, voted funds to start **"an experimental project working towards desegregation in housing"** in a key **northern city** to be selected within the next few weeks. Rev. Chester L. Marcus, secretary for race relations, states the project "is not interested in block-busting and pushing minorities, but rather in an open market where people can buy homes according to their economic ability to buy without regard to race."

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

JAPAN

Oct.

13—**Edith Husted** graduated from Oberlin in 1915, taught one year at Ward Academy in South Dakota, and in 1917 went to Kobe College to teach English and music. In 1924 she transferred to Kobe Women's Evangelistic School, where she taught until the war. During those years she taught in South India, then family obligations kept her in the States 1945-54, when she returned to Japan. She now teaches in Shinonome School for Girls in Matsuyama and supervises a post-graduate group which she calls "brides' school."

14—**Mr. and Mrs. David Larsons** went to Japan in 1954 and are stationed at Kobe College, where he is professor of music. Mrs .Larson, the daughter of Presbyterian missionaries, is busy with two small children, learning the language, and also does some teaching.

15—**Mr. and Mrs. William McKnight,** who went to Japan in 1919 under the Christian Church, have visited in the Southern Convention. He is on the staff of Kansei University in Nishinomiya and teaches rural evangelism at Doshisha, 40 miles away. Mrs. McKnight teaches kindergarten and works with women. At present they are in the United States for health reasons.

16—**Rev. Alden Matthews** is the son of veteran China missionaries. For three years he and his wife worked in China, leaving in 1950 for Japan, where they had to learn a new language. They work at the National Christian Rural Service and Training Center at Hino, where young men and women come to study the Bible, the fundamentals of Christian faith, and practical programs for better rural life, so they may return to their farm homes and share their knowledge with their neighbors.

17—**Rev. and Mrs. Robert Meyer** sailed for Japan in 1957 to work as evangelistic missionaries, and at present are doing language study in Kyoto.

18—**May Roberts** (Mrs. Floyd) is on her second assignment in Japan. 1929-40 she and her husband worked at social service center in Nagoya. They returned to U. S. during war, her husband died, her children grew up, and she returned to Japan in 1952 to teach English at Kobe College.

Eisenhower To Lay Cornerstone Of Interchurch Center

New York, Sept. 30 — President Eisenhower will lay the cornerstone of the new Interchurch Center here in a two-and-a-half hour ceremony to be held Sunday, October 12. The White House announced the President's acceptance of an invitation today.

The 19-story Interchurch Center, now rising on Morningside Heights over-looking the Hudson River, will serve as national headquarters for the cooperative program work of 37 Protestant and Eastern Orthodox church bodies embracing 40,000,000 members in the U.S.A. Many denominations will also have offices in the $20,000,000 edifice. It will be completed late in 1959.

Grandstand seats will be erected on Riverside Drive along a five-block stretch to accomodate 7,500 invited guests to the ceremony. Traffic from 116th Street to Grant's Tomb, on the Drive, will be closed by police until conclusion of the program.

The President and his party will be received by a committee of more than 35 prominent religious and civic leaders upon arrival at The Riverside Church. He is scheduled to review a procession of 300, as it moves up Riverside behind the Cross, Holy Bible, and American and Christian flags, and the massed banners of the 37 Protestant and Orthodox communions.

The President and his party will join in the procession to the speakers platform on Riverside at the corner of 120th Street in front of the block-square church headquarters now under construction.

The President will share the ceremonial platform with 100 leaders of church, state and cultural institutions, including David Rockefeller, chairman of Morningside Heights, Inc., and the Rev. Ralph Sockman, minister of Christ Church, Methodist, of New York who are among the speakers.

President Eisenhower will deliver a personal message and then will use a silver trowel to mortice the cornerstone, in the presence of representatives of the 37 communions. He will mortice a stone from the marketplace in Corinth where Paul preached, into a 2½ ton Alabama limestone block.

Hymn tunes from the carillon of the Riverside Church will signalize the opening of the two-hour program, followed by choral and instrumental numbers by a massed choir of 500, and 100 hand-bell ringers.

The President will be on familiar ground during the time he spends at The Interchurch Center. From 1948 to 1952 he was President of Columbia University and maintained his residence at 60 Morningside Drive, four blocks from the Oct. 12 ceremony location.

The Center itself was described as a "symbol of the growing unity and solidarity of Protestant and Orthodox churches in America", by the Rev. Dr. M. Forest Ashbrook, chairman of the committee on arrangements, who will preside at the ceremonies.

"It has national and world wide significance with the participation of Protestant and Orthodox churches whose work extends into every corner of the world," Dr. Ashbrook added.

Laymen's Sunday will be observed in a number of our churches on **October 19**. William E. Peterson, national director of the Laymen's Fellowship, urges our churches to participate, even if it is necessary to select some other Sunday. The theme this year is based on Matthew 6:33.

Dick Chamberlain of Middleboro, Massachusetts, has just finished two years of service as youth associate in the Council for Christian Social Action, while serving as action chairman of the National Pilgrim Fellowship. Acting upon his request, the Council of Christian Social Action has designated $300 to assist young people in attending the Social Action Institutes held in four parts of the nation each summer; and has voted to continue support of the project of having a youth associate travel and pioneer with youth over the nation as Dick Chamberlain has done.

Mr. and Mrs. G. Ross Thomas, missionaries of our denomination in India for 30 years, sailed back to that country September 26 after a year's furlough in the United States. Mr. Thomas will continue his work as treasurer and business manager of the Marathi and Madura Missions of the American Board and Mrs. Thomas will resume her work with the blind and on the editorial board of **Treasure Chest,** an interdenominational magagine for Indian young people.

Conversations on the Church Around the World is the title for a four-part series broadcast over the American Broadcasting Network in cooperation with the National Council of Churches, which began last Sunday at 1:30, ET. Dr. John Bonnell of the Fifth Avenue Presbyterian Church in New York, who has just returned from several weeks spent in Russia and the Near East, and Dr. Alowyn Roberts, director of the Commission on General Christian Education for the National Council, who has recently completed a world-circuling trip to study the Church in various countries, will be the featured speakers.

NORTHVIEW NEWS

Mrs. H. S. Clark

We are getting along fine at Northview. The last Sunday in September the Rev. Max Vestal preached for us in the home of Mr. Spitler, and Dr. David Shepherd of Sanford was a guest. The ministers are very good to us. Sometimes there are two or three present for a service.

The Rev. Max Vestal met with the young people of Northview on Sunday night September 21, and helped them organize a Pilgrim Fellowship.

The meeting was held at the home of Mr. and Mrs. J. B. Clifton, with 14 young people present. Officers were elected. President, Miss Lydia Freeze; Vice President, Jimmy Clifton; Secretary, Miss Judy Clifton; and Treasurer, Robert Kirby. They decided to meet each first and third Sunday night.

Counselors for the group will be Mr. and Mrs. J. B. Clifton and Mr. and Mrs. W. A. Rogers.

The newly organized Women's Fellowship of Northview church held it's September meeting in the home of Mrs. J. B. Clifton. Mrs. L. C. Wicker gave a most inspiring devotional on the life of Paul and his missionary work.

The program was given by Mrs. Annie Ruth Millikin, the topic being Missionary Education. A most interesting talk was given, illustrated by a film strip on the people of Mexico.

At the close of the meeting refreshments were served to eight members and one visitor.

Our plan now is to start our church building by the first of December, if our money comes in as we expect. We are very happy, and feel that God is blessing us in this great undertaking.

An Interpretation Of The Lord's Prayer

Some thoughts that ought to be in our minds when we pray the model prayer.

John R. Lackey

I. "Our Father who art in heaven."

A. "Father" means: 1. belief in a God of dependable love and care. 2. that his love is seen even in discipline (not an indulgent grandfather). 3. we are his children and thus his heirs. 4. all who are his children are our brothers.

B. "Our" means that religion is social, not just private, and that true prayer is not selfish but includes the needs of all God's family.

C. "Who art in heaven" means a Father without the limitations of earthly fathers.

II. "Hallowed Be Thy Name"

Means: to ask God to make his name honored and reverenced on earth. Thus — 1. that our speech not use God's name lightly or irreverently. 2. that God bless the Church, the special task of which is to persuade all men to honor God's name. 3. that God make himself known to us (in the Bible the name is practically synonymous with the person). 4. that God be glorified should precede all other petitions. 5. that God glorify his name **through my life**; that my conduct, attitudes, etc. be in keeping.

III. "Thy Kingdom come; Thy will be done on earth as in heaven."

1. The Kingdom of God is wherever his will is done. Thus, to pray that his Kingship be established in my heart and in all the affairs of men. 2. that the doing of his will be, not occasional, but a **way of life** for me ("as it is in heaven") 3. that he shall show me **what** his will is and help me **to want** to do it. 4. that we might be participants in the Future Kingdom, consummated beyond time and space.

IV. "Give us this day our daily bread"

A. "Bread" means the necessities of life, material and spiritual, including Jesus, "the Bread of Life." "Bread" comes **after** prayer that God be glorified and his will be done. (thus only one of the six petitions deals with material needs).

B. "Our" means we should pray for the needs of all men and that I should share.

C. "This day" means living one day at a time, not being anxious about tomorrow.

V. "Forgive us our trespasses as we forgive those who trespass against us."

A. "Forgive us our trespasses" means: 1. admitting that we are sinners, that we have missed the mark. 2. to seek God's fellowship by asking him to remove the barrier of my guilt and sin (not just to cancel past scores). 3. faith in the Gospel, that we may approach him as a God of infinite love.

B. "As we forgive those who trespass against us" means that unforgiving spirit in my heart, by its very nature, shuts out the love of God (for I am then looking vengefully at the other man's sins rather than penitently at my own).

VI. "Lead us not into temptation, but deliver us from evil" means —
1. a declaration of weakness and inadequacy apart from God. "Let us not face any test **but what Thou art with us.**" A cry of the soul rather than an expression of logic. Based on past experiences of having yielded; awareness that each person has a weak spot; and awareness that a man is most likely to be careless and unguarded just when he thinks he is strong. 2. Implied: (a) that we shall not habitually encourage the first thought with which temptation begins; (b) that we shall avoid situations, food for thought, etc. which provide temptations; (c) that we shall turn regularly to sources of spiritual strength, such as scriptures, prayer, meditation, worship.

VII. "For thine is the kingdom and the power and the glory." — a doxology, "a final peal of trumpets," an expression of confident faith that the Kingdom is God's, not ours, that we must bring it in on our backs; that the power of the Kingdom is God's, not just our strength. God works thru us, but is always more than we are! Our limitations and failures will not defeat the Kingdom.

PRESIDENT WAGNER SAYS

Church Union Has Helped

The coming into being of the United Church of Christ has injected an infusion of spiritual power into the Evangelical and Reformed Church, according to Rev. Dr. James E. Wagner, Philadelphia, Evangelical and Reformed President.

Dr. Wagner, who is also co-president of the United Church of Christ cites steady growth in Evangelical and Reformed Church membership, a sharp upturn in giving, and increases in men studying for the ministry as evidence of new spirit engendered by the United Church.

Evangelical and Reformed Church membership crossed the 800,000 mark in 1957, Dr. Wagner reportes. It is now 800,961.

Missionary and benevolent giving in 1957 was $5,138,222, up 25 per cent over the previous year. By comparison, Dr. Wagner pointed out that in 1940, when plans for the United Church had just begun to jell, total Evangelical and Reformed giving was only $853,026.

A "most encouraging sign of spiritual growth," he states, was a 1957 "increase of 13 per cent in the number of young people studying for the ministry and other full time church-related vocations. Some synods of the Church reported increases of as much as 30 per cent in 'life enlistments'."

The denomination appointed 16 new overseas missionaries and assigned them to missions in Japan, Formosa, India, Iraq, Ghana, Honduras and Equador.

Twenty new home mission churches were established and 18 other mission churches became self-supporting, President Wagner reported.

The "chief cause" for Evangelical and Reformed "encouragement and thanksgiving," Dr. Wagner said in addressing the East Pennsylvania Synod is that the people of his communion "were enabled to join with Congregational Christian people in establishing the United Church of Christ — newest venture among American Protestant Churches to reduce the number of their divisions."

He announced that the next General Synod of the Evangelical and Reformed Church would be held at Oberlin College, Oberlin, Ohio, July 1-5, 1959. It will close with a communion service that will also open the second General Synod of the United Church, July 5-8.

Edouard H. Taylor Reports

Valley Churchmen's Fellowship Organized

Laymen from Congregational Christian and Evangelical and Reformed churches in the Shenandoah Valley met at St. Paul's church, Woodstock. September 16 for a dinner meeting. Of the 115 present, two-thirds were from E. and R. churches. Master of ceremonies was Rev. Rosser Lee Clapp, Luray. Welcome was extended by Rev. Kenneth E. Bishop, pastor of the host church.

Special guests included Dr. Frederick D. Eyster, president of Potomac Synod; Dr. J. Earl Danieley, president of Elon College; Rev. Edouard H. Taylor, St. Stephen's, Harrisonburg; Clarence A. Phillips, president of the Valley Congregational Christian Conference; Dr. W. J. Andes, Elon College Community church; Rev. Robert Knowles, secretary of Christian Education, Southern Convention; Rev. Robert C. Meissner, Mt. Crawford charge.

Because Dr. Danieley has had experience in both the Laymen's Fellowship and the Churchmen's Brotherhood, it was fitting that he should bring the message. He emphasized that the new Churchmen's Fellowship has so far been a "top level" union of the two groups, and that it will become effective when it includes both groups on a local (regional) level. Dr. Danieley stated that men's organizations in every church have four major functions — worship, work, fellowship, recreation.

During the business session it was voted that the Churchmen's Fellowship of the Valley of Virginia should be formed, with officers from both "sides" of the church family, and with the president alternating from one group to the other.

Officers elected were: President, Paige Gordon; vice president, Thomas Mitts; secretary, Waldo Showalter; treasurer, Norman Whitesel. They are to nominate a group of 12 men as members of the Board of Directors at the next meeting, which will be held at date and place chosen by the officers. Ministerial advisors are Rev. Edouard H. Taylor and Rev. S. E. Madren.

It was agreed that the new organization would absorb the Valley Federation of the Churchmen's Brotherhood, which had formerly existed among Evangelical and Reformed laymen of that area.

N. C. & VA. CONFERENCE LAYMEN MEET

Dr. H. H. Cunningham of Elon College reports that 112 laymen and ministers attended the annual meeting of the Laymen's Fellowship of the North Carolina and Virginia Conference at Elon College on the evening of September 19.

The invocation was given by Dr. Robert Benson, and the welcome by Mayor John D. Schmidt and Dr. Cunningham. Miss Anita Liles gave a twirling exhibition.

The address of the evening was given by Dr. J. Earl Danieley, with the benediction being pronounced by Mr. Buddy Abernethy.

Highlights of the business session were the adoption of a constitution for the Conference Laymen's Fellowship, and the approval of a motion to help meet the goal set by the Southern Convention in support of the TV program for children, "Off to Adventure," sponsored by the National Laymen's Fellowship.

Asking Forgiveness

If you have treated someone wrong
  For which you should apologize,
Don't think in manhood you'll grow strong
  And measure to some noble size,
By holding to a stubborn will
  And thinking you should "stout it out,"
For in your spirit you'll grow ill,
  And faith to rise will turn to doubt.

Sometimes it takes a lot of grit
  To look another in the face,
And from an humble heart admit
  That we were wrong and out of place
By what we did, or what we said,
  About his character or name,
Or some report we helped to spread,
  For which we bow our head in shame.

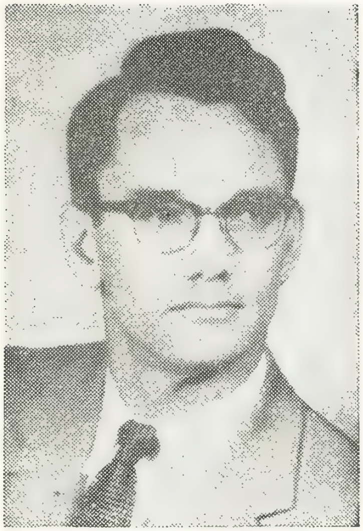
To ask forgiveness doesn't show
  That you're a tiny sort of man;
It rather proves, as great men know,
  That you have principle and plan
Which measures to a law divine
  That God has fixed for men on earth,
So we can grow and glow and shine
  And prove our manhood and our worth.

To ask forgiveness brings sweet peace
  And gives a conscience that is clear,
And maybe joy that ne'er shall cease,
  Which may help other souls to cheer.
It means our prayers shall then go through
  And God will answer from His throne;
And some bright day, if we'll be true,
  He'll robe and crown us as His own.

—Walter E. Isenhour

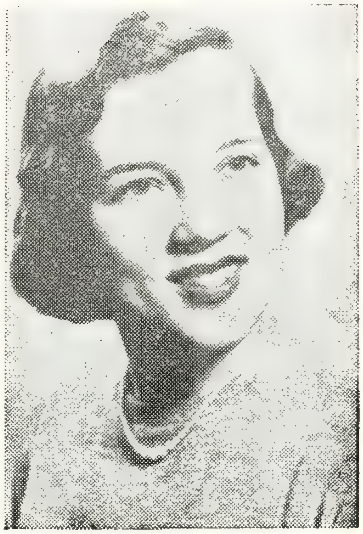
Taylorsville, N. C.

New Members Of The Elon College Faculty



PROF. JESSE C. SOWELL

Prof. Jesse C. Sowell, a native of Chesterfield, S. C., joined the Elon College faculty for the 1958-59 term as a member of the mathematics department. He is a graduate of Carson-Newman College in Jefferson City, Tenn., and had graduate work at the University of South Carolina, where he was an instructor in mathematics during the past college year.



MRS. JESSE C. SOWELL

Mrs. Jesse C. Sowell, who is the former Miss Kittye Oliver, of Reidsville, N. C., is a new addition to the Elon College mathematics faculty for the 1958-59 term. She is a graduate of Flora McDonald College at Red Springs, N. C., and was awarded the Master's Degree at the University of South Carolina, where she was a graduate assistant during the past college term.

PROF. THEODORE E. PERKINS

Prof. Theodore E. Perkins, now of Greensboro but a native of Goldsboro, is a new addition to the Elon College faculty for the 1958-59 term, serving as a member of the library staff. A graduate of Western Carolina College, he also holds the B. D. Degree from the Duke Divinity School and the Master of Education and Bachelor of Library Science from the University of North Carolina. He taught in North Carolina public schools for thirteen years prior to joining the Elon staff.

Report On Our Church History Room

Mrs. Oma U. Johnson, Curator

Christian Sun readers will be happy to learn that the rare and valuable material in our Church History Room is reaching the stage where we can unhesitatingly welcome any person wishing to visit the room, whether his purpose be merely to take a look or to do limited research in some phase of our church history.

During the first year of the existance of our permanent home a tremendous amount of work was done in transferring to the present room the material that had been collected and stored in a temporary room, plus much more that was collected during the year. To bring this material down, clean it up and put some on display and store the rest required many hours and days. The next job, — that of sorting, classifying and filing the material — was one that would take many more months.

During the next nine months this work could not progress as rapidly as was hoped since the plan whereby the new curator could devote half her time to the job could not be put into effect because Dr. Danieley was not able to secure a person to relieve her of part of her duties on the regular library staff. During her spare time, and off hours, she took care of the most necessary jobs.

During the past summer months concerted effort was given to the work of the Church History Room. Very fortunately, the service of an additional person who was "just cut out for the job" was available — Mrs. Thyra Swint, born and reared in the rich heritage of the Southern Convention. Many of her forefathers and contemporary relatives have been ministers and laymen in the Christian Church, and she has maintained a deep interest in the church since early childhood.

During the summer months many boxes, packages and stacks of material were opened and sorted. These items, as well as every item already in the room, were carefully examined, classified and filed by subjects. Since this time the job of cataloging the material has progressed rapidly. Many books will not only be cataloged as a whole, but information about many persons, institutions and organizations will be brought out.

The Church History Room will be open on Monday, Wednesday and Friday from ten-thirty to twelve-thirty and from one-thirty to four-thirty. Persons wishing to visit the room at any other time, whether to merely take a look, or to do research, will also be most welcome. Such persons

—Continued on Page 15

The Promise Fulfilled

Background Scripture: Luke 2:1-30.

Devotional Reading: Hebrews 1:1-9.

Memory Selection: **For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.** Luke 2:3-32.

NOT SLACK EVEN IF SLOW ABOUT HIS PROMISES

God is not slack concerning his promises, even if he sometimes seems slow in fulfilling them. For many centuries the Jewish people had been looking forward to the coming of the Messiah. He had been promised them on many occasions and by many prophets and preachers. But hope, long deferred, had made their hearts sick and had tried their faith. But when the fullness of time was come, God sent forth his Son, who was the promised Messiah, the Christ. Christmas is proof that God is not slack concerning his promises as some men count slackness. And this is true of all his promises. God always keeps his word. We can depend upon it. We can stake our lives upon it.

CHILDREN AS A STEWARDSHIP

"And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem to present him unto the Lord. " It was in keeping with an ancient tradition and a divine law. They recognized that the child was not their own but a sacred trust from God. God had simply entrusted Jesus to their care to be brought up and trained and sent out for God. There is a message here for all parents. It is so easy, and so common, for parents to forget their accountability to God. They so often think of the child as theirs, and they rear it as though only the poor, shallow impulses of their own uninspired minds are to be consulted; they pay deference to social conventions, the demands of fashion, to the supposed advantages of a frivolour popularity. This and that the child must do because it wants to do it, or because others are doing it, because it is the road of least resistance. There is no pattern of a noble and divine purpose woven into the child's life, no sense of their accountability to God for the child, no acceptance of parenthood as a divine partnership with God. But what more surpreme honor could come to parents than to have the privilege of bringing children up in the discipline and in struction of the Lord? Many parents who think they have given their children everything, have given them everything but the thing they needed most — the conscious that they belong to God, and that life gets its richest meaning from the knowledge that they are to glorify him and serve him forever. A consecration or christening service can be a meaningless occasion. Or again it can be a meaningful and transforming experience.

THE SECRET OF THE LORD IS WITH THEM THAT FEAR (REVERENCE) HIM

When the parents of Jesus brought the baby Jesus into the temple to present him unto God, there was present an aged man named Simeon, a devout, just, reverent man who had longed for the coming of the Messiah, the consolation of Israel. The Holy Spirit made known to him that the child being present in the temple was the Lord's Christ. It is in keeping with Luke's gospel that this revelation came to an humble man. The secrets of the Lord are not, with the high and mighty, with those who know all the answers — the secrets of the Lord are with those who reverence him. Jesus himself said that God hides things from the wise and prudent and reveals them unto babes. The humble mind, the teachable spirit, the reverent heart are the open doors thru which the Holy Spirit speaks and enters one's life.

What does a man want most to see before he does? His own reputation secure, his name honored, his family prospered? This man Simeon had a different desire. He wanted to see the unfolding of God's promise to his people, and the One whose personality alone could fulfil that promise. And when the baby Jesus was put into his arms his intuition told him that his desire was satisfied. Here was the beginning of salvation. Here was the fulfilment of the promise of the long-expected Messiah. We need not look for another — the Jews wait in vain for the Messiah; He has already come.

SUNDAY SCHOOL LESSON

OCTOBER 12, 1958

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

THE GLORY OF ISRAEL

"Lord lettest now thy servant depart in peace . . . for mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples . . . for the **glory of Israel.**" The Jews have a glorious heritage and tradition, and they have made a glorious contribution to the human race in their religious insights and their religious literature. But the true glory of Israel is the Lord Jesus Christ. God has given him a name that is above every other name. And it pleased God that his glory should shine in the fact of Jesus Christ. He is altogether lovely, the fairest among ten thousand.

A LIGHT TO LIGHTEN THE GENTILES

"A light to lighten the Gentiles." "Thy salvation which thou has prepared before the face of all people." Here is the universal note so prominent and dominant in Luke's Gospel. It was sounded in the angels' song at the birth of Jesus, "good tidings of great joy which shall be to all the people." It is repeated here — "all people, and a light to lighten the Gentiles." The Jews thought the Messiah was coming for the benefit of Israel, and for Israel alone. But God would have them, and us, to know that his gospel and his salvation is for all people. A Christian must be missionary-minded or he is not a representative Christian. And we will do well to remember that we are the Gentiles referred to in this ecstatic song of Simeon's sung under the inspiration of the Holy Spirit. Those who dwelt in the shadow of a great darkness saw the livht in him who is the Light of the world. Jesus Christ is the Son of Righteousness, with healing in his wings.

FOR THE RISING AND FALL OF MANY

"Behold this child is set for the fall and rising again of many in Israel." It is one thing to stand rapturously before the humble manger scene where all seems sweetness and life, and another thing to stand

—Continued on Page 15

AT OUR CHURCH HOME FOR CHILDREN

Final Report For Year

Dear Friends:

We have received the good news that Dr. Truitt will be home from the hospital today (September 29). His condition has improved greatly during the past week and he is eager to be at home — probably wants to keep an eye on us here at the Home.

There is something about this work that gets next to you. I have heard all of the workers say that even though they become very tired because of the long hours, and worried by the problems which confront them, after they have been away for a weekend of rest or their summer vacation they look forward to coming back to their children and the duties. There is a real satisfaction in working with children, in helping them with school work, in training them for household chores and farm tasks and in helping them develop into fine young men and women who can take their places in the business world when they leave the Home. And you who support this Home with your interest and your contributions make it possible for us to provide the help which these children so badly need. Thank you.

In addition to the training and care, such as food and clothing, our children receive the best of medical attention. Several doctors in our neighborhood give of their time and services to treat our children when they are ill or injured. The Alamance-Caswell Dental Society has a program whereby our children are distributed four to a dentist and these dentists have the children in every six months for a check up and any necessary work. We can call on the dentists at any time should an emergency arise. It means a great deal to us to know that these services are available because with 69 children there are many occasions when medical and dental attention is needed. The Alamance County Health Department is also very helpful to us. Two of their nurses come each spring and give typhoid shots to our children. Last year they came three times to give the necessary polio shots to the children. When new children are received we can take them to the Health Department for the shots and any time children need blood tests or X-rays these services are available at the Health Department — free of charge.

This is our final report for the year 1957-58. October 1 begins a new year for us and we hope it will be a good one. During this year we received from the Southern Convention churches, $24,426.88; other gifts of $41,427.71 and income from the farm of $3,944.41, making a grand total of $69,799.00.

This past Sunday at the Elon College Community Church we made pledges for the Current Expenses and Benevolent Fund. Near the close of the service we went row by row to the altar where we presented our offering for the day and our pledge card for the new year. It was an impressive occasion. The Home for Children gives $400.00 per year to the current expenses of the church. The children make their contributions in Sunday school, church service and Pilgrim Fellowship. In addition, each Wednesday night at the prayer service held here the children bring their offerings and this contribution goes to the building fund of the Elon College church. It is a good thing for our children to be interested in the work of the church and to help with their money.

Thank you for helping us to have a good year. We appreciate your interest, the visits you make here, words and letters of encouragement and contributions to help make this work possible.

Melva Foster
Secretary to Dr. Truitt

REPORT FOR SEPTEMBER 30, 1958

MONTHLY OFFERINGS

Amount brought forward			$23,895.68
Eastern North Carolina Conference			
Antioch	$ 10.00		
Mt. Auburn, S.S.	5.70		
New Elam	17.00		
Pope's Chapel	6.00	$ 38.70	
Eastern Virginia Conference			
Berea (Nans)	17.00		
Portsmouth, First	109.50		
Union (So.)	121.00		
Bayside	6.00	253.50	
North Carolina and Virginia Conference			
Pleasant Ridge	45.00		
Union (Va.), S.S.	5.00	50.00	
Western North Carolina Conference			
Ether	46.00		
Hank's Chapel	129.00		
Pleasant Cross	14.00	189.00	
Total			$ 531.20
Grand Total			$24,426.88

SPECIAL OFFERINGS

Amount brought forward		$41,187.71
Mrs. Allen E. Gant, Burlington, N. C.	$ 5.00	
5th & 6th Grade Sunday School Classes, Cong. Church, Comfrey, Minn. (for mattress)	5.00	
Mr. & Mrs. H. B. Newman, Henderson, N. C.	20.00	
The Louise Seely Bible Class, Wakefield Church	10.00	
People's Cong. Church, Dover, Delaware	50.00	
Miss Lura Kennedy, Worthville, N. C.	25.00	
Mr. & Mrs. J. D. McClenny, Suffolk, Va.	50.00	
Special Gifts	75.00	
Total		$ 240.00
Grand Total		$41,427.71
Total for the Week		$ 771.20
Total for the Year		$65,854.59

Askew Resigns At Berea

It is with sincere and most affectionate apprecation for your loyalty and devotion to the church, and to me as your minister, that I tender herewith my resignation as pastor, to become effective, if you please, on November 1, 1958.

I have been invited to become the minister of Turner's Chapel, Zion, and Moore Union Congregational Christian churches near Sanford, North Carolina. After deep and prayerful consideration, I have reached the difficult decision to accept this call. It is with great regret, however, that I anticipate the ending of relations with you as your minister, after nearly four years that have been to me and my family, truly happy ones. During this period, we have extended our building program by adding a fellowship hall and by laying the groundwork for a parsonage for this parish and community. We have also done much to beautify and to make our church sanctuary more worshipful. Berea is one of the choicest churches in which any minister could be permitted to serve, and occupies a distinguished place among the churches of our fellowship in North Carolina. It's ministry is gracious and healthy in all departments, and is made possible by a devoted number of exceptionally competent members. Under the strong pastoral leadership which you will be able to secure, the church, with God's blessings, should flourish and grow in strength and influence in the years ahead. I need not say, therefore, that it is with sincere reluctance that I separate myself from a ministry so full of promise of success and happiness for any pastor and family who may be permitted to serve you in the future.

But I am prompted in my decision by sincere belief that it is right. Berea will benefit by the injection of ideas and inspiration which will follow upon the choice of a competent successor as pastor. The field to which I go presents its own unique challenge. My ministry there will be devoted to a much larger group of people and two of the churches have been without a pastor for quite some time. The call has been extended by a unanimous and hearty vote of all three churches.

Therefore, I ask that my resignation be accepted, and that I be relieved of my responsibilities here by November 1, 1958. Wishing you Grace, Mercy, and Peace, from God the Father, I am,

Reuben S. Askew, Jr.
Minister

REPORT ON OUR CHURCH HISTORY ROOM

(Continued from Page 12)

should notify the curator ahead of time when possible so she may arrange to be free from other duties.

Checking the holdings of the Church History Room reveals the fact that there are many gaps that should be filled. Some of these needs, together with some of the most interesting acquisitions, will appear in each issue of **The Christian Sun**. Any of these needs will be greatly appreciated.

It cannot be denied that the work of preserving our church history was neglected far too many years. Let's don't let the items that are still available be lost or destroyed, but placed in our Church History Room for permanent preservation and use. And don't consider any item too small or of too little value to be preserved. It is often the little things that are most needed in completing the history of a person, a church, or any other organization.

The new address of the Historical Society is Box 232, Elon College, North Carolina.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

face to face with the man Christ Jesus. But the judgments of Jesus are the judgments by which men rise and fall. There were not many who would kill the child Jesus when he was a child, but there were many who conspired to do it when he became a man. He offended their prejudices, challenged their conventions, set up standards of right and wrong that blasted their respectability, and enraged them and outraged them because they felt he was always ignoring the best people, and championing the common crowd. He is still THE DISTURBER OF MEN.

Program of the church in Indian affairs is to be evaluated through a study sponsored by the Council for Christian Social Action. Included will be discussion of a possible Navaho Indian project to be started in Arizona and review of the work of the Indian churches in North and South Dakota and Wisconsin.

BROTHER OF MRS. WALTERS DIES

Funeral services for L. Adolph Richards, 81, director of the Civil Service Preparatory School in Washington, D. C., were held in Winchester, Virginia, recently. Mr. Richards lived at the school which he had headed for more than 50 years.

He was a graduate of Randolph-Macon College, the University of Virginia, and Johns Hopkins University. He served as a consultant to the Naval observatory for many years.

He is survived by three sisters: Mrs. W. T. Walters of St. Petersburg, Florida; Mrs. Charles Cooper and Mrs. Ralph Collard of Winchester; and by three brothers, Austin and Alva of Winchester, and Boyd of Melbourne, Florida.

A FORMER ELON TEACHER IS DEAD

The New York Times for September 29 carried the following interesting article concerning a former Elon student and teacher.

Edwin Morris Betts, professor of biology at the University of Virginia and an authority on the gardening and farming practices of Thomas Jefferson, died yesterday of a cerebral hemorrhage. His age was 65.

Born in Raleigh, N. C., Professor Betts was the son of William C. and Mary Williams Betts. He studied music at Durham conservatory but turned to botany at Elon College. He received a master's degree in 1924 and a doctorate in 1927 from the University of Virginia, where he was member of the faculty for thirty-one years, becoming full professor in 1950.

Professor Betts' interest in Jefferson as a horticulturalist began with a study of trees Jefferson brought from abroad. This led to the educator's being made a member of the committee of Jefferson Memorial Foundation for restoration of the gardens at Monticello according to plans Jefferson made while President.

With Mrs. W. Allen Perkins, Professor Betts wrote "Jefferson's Flower Garden at Monticello," published in 1941. Three years later the American Philosophical Society sponsored publication of his "Jefferson's Garden Book."

A Guggenheim Foundation grant enabled Professor Betts to take time from his teaching to edit "Jefferson's Farm Book," published in 1953 also by the American Philosophical Society. With a recent Guggenheim grant, he began Jefferson's letters to his daughters and their children, but illness prevented its completion.

Professor Betts had an active hand in restoration of the University of Virginia gardens according to Jefferson's plan. The restoration was carried out by the Garden Club of Virginia.

For five years, Professor Betts was director of the natural science department of the Maria Mitchell Association of Nantucket, Mass. He was a member of national and regional scientific and biological societies.

Surviving are his widow, the former Miss Mary Hall Stryker; a son, Edwin M. Betts, Jr.; a daughter, Mrs. Hunter C. Lang, and two grandchildren.

Ways Of Supporting The Church

SOME CHURCHES go through the stomach:
They serve Dinners, Fish Fries, Oyster Suppers, have "Cake Bakes," and so on.

SOME CHURCHES have a poor God, so they beg for Him:
They have Rummage Sales, Bazaars, Greeting Cards, Vanilla Flavoring sales, Needlework, and so on.

SOME CHURCHES GAMBLE! Have Bingo Parties, Raffles, Lotteries, Card Parties, and so on.

SOME CHURCHES use the Scriptural Method:
Some Christians Tithe (Leviticus 27:32)
Some Honor God with their substance (Proverbs 3:9)
Some give Liberally (Romans 12:8)
Some give every week "As the Lord has prospered them;" not the left-overs, but the first fruits (I Corinthians 16:2)
Some give to show their love (II Corinthians 8:24)

BASED UPON THE SCRIPTURES, WE DO IT THIS WAY:

1. Through our Every-Member Canvass.
2. Believing that systematic giving is a means of Grace to everyone who practices it.
3. By providing weekly envelopes for each giver we seek to make giving an act of personal worship.
4. We encourage "Proportionate" giving; that is, giving in proportion to income.
5. Putting God first in the use of our money.

WE KNOW these things are true:

1. That to love is to give, and that where there is no giving, there can be no real loving.
2. The offering plate is an opportunity to those who give; an embarrassment to those who don't.
3. Not giving breeds unhappiness and leads to criticism of the church. In self-defense the "non-giver" soon becomes a "non-goer."

To love is to give, and to give more is to love more.

—First Congregational Christian Church
Newport News, Va.

The Christian Sun

Miss Beatrice George
1207 Seaboard Ave.
12-1-58

VOLUME 110 OCTOBER 14, 1958 NUMBER 40

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

In the course of generations . . men will excuse you for not doing as they do, if you bring enough to pass in your own way.

Thoreau

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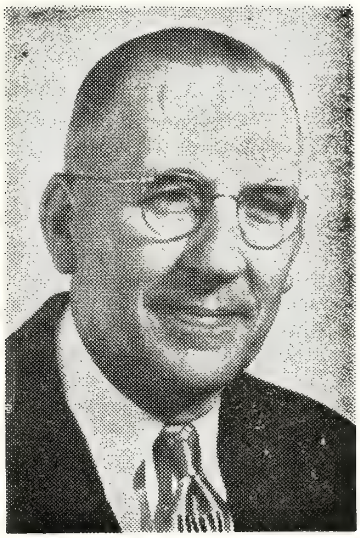

REV. J. F. APPLE

Rev. J. Frank Apple will complete a nineteen-year pastorate at First Congregational Christian Church, Henderson, North Carolina, December 1. He has resigned as of that date to become pastor of Fuller's Chapel, giving that church half-time service.

For eleven of the years Mr. Apple has served the Henderson church he was also teaching in the public schools. He and Mrs. Apple are building a home in Henderson just one block from our church.

Here And There Among The Churches

Rev. A. Lanson Granger, Jr., preached September 28, for the first time following his illness of June 23. He was delighted that an over-flow congregation greeted him after his long absence.

Three young people from **Wake Chapel**, Fuquay Springs, North Carolina, are at Elon College **preparing for full-time Christian work** — Miss Betsy Carden, Miss Jean Capps, and Miss Nancy Stephenson.

Miss Nancy Jo Daniel of First Congregational Christian Church, Henderson, North Carolina, is newly-elected secretary of the **United Christian Youth Movement** of that city.

Rev. Bland Leebrick of Apple's Chapel is holding revival service at **Carolina Christian Church**, near Burlington, this week. Mrs. Hillary Jones, who sent us this information says, "Rev. Leebrick is one of our former pastors. We pray that many will be led to Christ through this revival."

Dr. Arthur W. Newell, minister of St. John's Evangelical and Reformed church, Richmond, exchanged pulpits with **Dr. George D. Alley**, pastor of our Suffolk church, last Sunday, which was the day set by the Executive Council of the United Church of Christ for this type of fellowship.

We have heard via the grapevine that **Rev. Jesse H. Dollar, Rev. Clyde Koon,** and **Rev. Mack Welch** have all been **hospitalized** recently. Their many friends in the Southern Convention will wish for them speedy recovery. **The Sun** will be glad to have news of their condition so report can be made to their friends.

Worship services every Sunday morning will be the order of the day for Liberty church from now on. Rev. William Joyner has become the first full-time pastor.

During the year **Rev. Carl Wallace** has been pastor of our **Church of Wide Fellowship,** Southern Pines, North Carolina, 41 members have been received. The church now has a membership of 309.

Mr. Keyvan Tabari of Iran, a student at Duke University, will be the speaker October 27 at the meeting of the Young Women's Fellowship of the Durham church, with all the women of the church invited.

Interesting programs at United Church, Raleigh, include Dean Shirley of State College speaking to the Men's Club about his recent trip to Russia; D. N. Howard speaking at United Student Fellowship on "What the Negro Wants"; Miss Vinal Overing, home from her three-year term as a teacher in the American School for Girls, Uskudar, Turkey, speaking at the Women's Fellowship.

Laymen of the Evangelical and Reformed church in Asheboro will be guests of the laymen of our church next Sunday evening for supper and for the evening service when a combined chorus from the two men's groups will furnish special music. This is one of a series of evening services at our Asheboro church during October and November under the general theme of "Our Faith." Miss Angie Crew was the speaker last Sunday, using as her topic "Our Faith in Missions." Refreshments are served following the services, with adult classes taking turns as hosts.

Chaplain and Mrs. George Thilking have recently joined our Shelton Memorial church, Portsmouth. Chaplain Thilking, who serves at the U. S. Naval Hospital in Portsmouth, is a minister of the Evangelical and Reformed Church.

Friends of Mrs. Guy Benchoff will regret to learn that she suffered a heart attack recently. At the time of the Valley Women's Conference it was reported that she expected to enter the hospital at Charlottesville for examination last week. Mail may be addressed to her at Woodstock, Virginia.

Our Durham church, where Rev. W. T. Scott, Jr. is pastor, not only has a budget committee and a canvass committee, which are familiar parts of most of our churches, but a **program committee.** This committee works on the "Time and Talent" portion of the budget and submits to the budget committee its recommendations relative to the personnel and equipment needed.

A church paper for Great Bridge Congregational Christian Church, Norfolk, is coming from the pen of the pastor, Rev. Bill Simmons, monthly. The first issue contained much information of interest: September 14, 94 per cent of the members were in Sunday school; attendance at morning worship exceeded the church school attendance each Sunday in September except the last, with peak attendance of 199 on September 21; Conference will be entertained by this church October 30; and that Rev. Melvin Dollar will train workers for a Christian Enlistment campaign, and speak to the church November 16.

Volume 110 Number 40

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Work Day for Christ is scheduled for next Saturday (October 18) by the National Pilgrim Fellowship. According to Elizabeth Lester, Southern Convention PF Commission chairman, money received by a local group for special projects on this day is to be sent to the Conference Pilgrim Fellowship treasurer marked "Work Day for Christ." It will be forwarded through proper channels to special mission projects both in the United States and abroad.

Winston-Salem Pilgrim Fellowship met October 5 to organize for the new year's work. They met at **the new church site** where they had a cook-out and vesper service preceding the organizational session.

Offering at Bayside church, Norfolk, September 28 amounted to $699.75. 184 were present for Sunday school and 170 for morning worship. This new church has a budget of more than $30,000 for a 15-month period.

Rev. and Mrs. Robert Knowles united with our Elon College Community Church September 28, transferring from Plymouth Congregational, Framingham, Massachusetts. Mr. Knowles is the new director of Christian Education and Youth Work for the Southern Convention. The Knowles went right to work in their new church, for last week they held training sessions for the church school workers.

Next Sunday the North Carolina and Virginia Pilgrim Fellowship will meet at Union Ridge church, Route 2, Burlington, 3:00-5:30, according to announcement in the Pleasant Grove bulletin.

Warwick Women's Fellowship will be hostess to **Newport News Women's Fellowship** next Sunday afternoon at five o'clock for a review of the home mission book **Concerns of A Continent** by Mrs. Alex Prah.

Martin Garren, layman president of the Southern Convention, will present the message at our **Newport News Church**, October 19, in honor of Laymen's Sunday.

Conferences are just around the corner. Please be sure that your church report is ready, that it is correct, and that it gets to the Conference secretary on time.

Rev. Kenneth Register And Family Honored

The Woman's Fellowship of Union Ridge Congregational Christian Church entertained at a tea Sunday afternoon, September 21, from 3 to 5 o'clock, honoring their pastor, the Rev. Kenneth D. Register, and family.

Mr. Register has accepted the pastorate of the Beverly Hills Christian Church at Burlington, where he will assume his duties on November 1. He has served as pastor of the Union Ridge Church for more than 13 years.

Guests were greeted by Mr. and Mrs. John Mack King and presented to the receiving line, headed by Mr. and Mrs. Robert Walker and composed of Mr. and Mrs. Register, Miss Phyllis Register and John Register, deacons of the church and their wives.

Mrs. Thomas Rascoe and Mrs. Manly Hurdle presided over the guest register.

Mrs. Burch Keck, Mrs. Clay Page, Mrs. W. J. Pace, and Mrs. William Bowland presided at the punch bowls. Mrs. Allen Porterfield and the girls from the senior Youth Fellowship assisted in serving.

The gift table was covered with a lace-trimmed linen table cloth and centered by an artificial arrangement in pink and white. A complete service for eight set of china was placed on the table and was a gift to the Registers. The cloth and flower arrangement were also gifts.

During the afternoon, music was furnished by Mrs. Felix Simmons, Mrs. Claude Walker, Miss Eloise McCauley and Miss Selma Mahan. Goodbyes were said to Mr. and Mrs. Algie Blalock.

Snyders Welcomed At Rosemont

Betty Hassell, Reporter

Reverend and Mrs. W. W. Snyder and family were honored on Sunday, September 28, at a reception given by the Rosemont Congregational Christian Church membership.

The reception was held in the church social hall from 2:00 to 4:00 in the afternoon. The deacons and deaconesses acted as hosts and hostesses and assisted in the receiving line. The Ladies Bible Class decorated the hall with flowers and greens and presided at refreshment table. Registration of the guests was directed by Miss Lowraine Halstead with the help of the High School Young People's Class and the Young Adult Class.

The afternoon was enjoyed by both the minister's family and the church members because it provided a "Get-acquainted" session for both.

Great Books Discussion Group in Asheville, North Carolina, is meeting in our church where Rev. Frank Ratzell is the pastor, on the second and fourth Wednesday evenings of each month. The purpose is "to keep alive the common heritage of thought, sensibility, and faith which finds expression in the great books of our tradition."

C. C. and E. & R. COOPERATION IN THE VALLEY OF VIRGINIA

Our C. C. and E. & R. Churches in the Valley of Virginia area are leading the way in cooperation through the United Church of Christ. All the ministers have formed a Joint Ministerial Association, and the Laymen's Fellowship and Churchmen's Brotherhood have united to form the Churchmen's Fellowship. In January, 1959, the churches will cooperate in a Teaching, Reading, Preaching Mission. Revs. Scott, Melvin Dollar, and Knowles had the privilege of meeting with the joint Valley committee on September 24, to make further plans for the Teaching, Reading, Preaching Mission, and Mr. Dollar, Associate Superintendent, will be our Southern Convention liason person cooperating with the Valley Committee.

The Christian and His Daily Work is the theme for a conference of our midwest churches October 14-16 at Ft. Wayne, Indiana. Speakers include Dr. Jerry Voorhis, Dr. Ray E. Phillips, Dr. Mary Ely Lyman, Dr. Wesley A. Hotchkiss, Dr. Clarence Jordan, and Mr. A. J. Gracia of the Goodyear Tire and Rubber Company. Leaders of the Women's Fellowship in the midwest will meet preceding this Midwest Regional Meeting to plan their work for the coming year.

Outer Space And Religion

When Jesus walked the hills of Palestine people looked up at the stars in wonder and amazement. The distant firmament covered the earth with beauty. Even Rome was far away, and no one dreamed of lifting foot from mother earth to fly in the upper atmosphere. When Columbus talked of sailing west to get to the Indies people thought that he was crazy. That was not five hundred years ago. When the Wright brothers reported that their created instrument had flown in air for a few seconds from a sand dune in eastern Carolina, their neighbors did not believe it. That was little more than half a century ago. But last week people flew across the Atlantic in slightly more than six hours. The people of our time are excited about getting to the moon, and Americans feel humiliated that it was a Russian satellite that has circled the globe for a year and not one sent up by "the greatest nation on earth." Outer space is considered as a challenge for explorers. It is a bit disappointing that there are no places to stake out claims in the name of the Virgin Queen, the President of the United States, or any other nation or person on earth.

Earth-bound people might look into the heavens and exclaim that they "declare the glory of God." They might easily believe that somewhere out there beyond Orion and the Pleiades God had his habitation, and that in his presence there was infinite space for the dwelling place of all the redeemed of earth. But when we make the stars and send them blinking around the earth, when we shoot missiles far beyond earth's atmosphere, when we succeed in sending people to the moon, the planets, and far through what we now call outer space, what happens to the dwelling place of God? What becomes of our idea of God? Do we lose it, or do we enlarge it?

Either can happen. We can become so intent on winning in the race to designated places in outer space that we may be tempted to say like Moses when the rock yielded water: "Look, see what I have done." That would shrivel our souls, and make us smaller than man, not greater than God.

The other alternative is to expand our idea of God. We have said that he is infinite in wisdom and power, but we did not know what infinite meant (and we do not yet). If our machinery works perfectly, it will take a long time to go to the moon, and we might not make it to Jupiter in a human lifetime. But God is there instantly. We have gazed into the heavens, thrilled to the thought that planets revolve about the sun, and wondered what really the Milky Way is. Now we know that there are millions of other solar systems, that the Milky Way is the glimpse we have of the infinite creations of God's hands. If the poet of Genesis was right, and God created our earth and all within it in six days, that was just a little week's work compared to the infinite time needed to bring into being the teeming billions of things out there in infinite space.

If fifty years ago we worshipped the God of "earth, and sky, and sea," today we stand in awe and admiration of the God of infinite space. And somewhere in that space, perhaps without the necessity of four walls to hold it together or to keep people out, there is the Celestial Country, the realm in which purified people dwell.

Thank God for outer space, plenty of room for all God's created beings. Meditation on outer space should purify, sanctify, inner space — the depth of the human spirit.

Let "The Sun" Shine

The Board of Publications requested and the Executive Board voted that October and November should be the time for a great campaign for new subscriptions for **The Christian Sun.** The campaign seems to be slow in getting started.

Be it remembered that all persons who hold Convention office have many things to do. Boards and committees are composed of busy pastors and men and women. They become absorbed in the tasks at hand, and may forget other things that are less urgent for the moment. Hence, there must be no criticism.

However, the fact still remains that the campaign needs to be executed. It would be fine if the mailing list could get away from 3,100 where it seems to be stuck. Sometimes — even last month — it passes 3,200, but a church or two fails to send renewals, and the list drops back again. Growth is desired in any enterprise like this. The editor, other convention officials, the Board of Publications, everyone, would be delighted to see this list increase until we could have reason to believe that all our people have access to our paper. But the real reason for increasing subscriptions is not just to tickle the fancy of the workers.

Out of long experience in church work it is the candid conviction of the editor that this paper is needed by all the people in our Southern Convention. The paper carries information that the people need. They cannot be informed and effective churchmen without it. That is just a simple and solemn fact. If we want our people to love and serve the Church with joy, then they need to know about the Church, and this paper offers the knowledge in better fashion than any other source available. This is the golden cord that binds together the working forces of the Convention and its churches.

No one need be apologetic about presenting the matter. The people need the paper if they are regular attendants at church, and they need it more if they seldom or never attend. Sometimes it is debated as to whether the church can afford to send the paper to the members. The real question is, Can the church afford not to give it to its members? What other method of education, sprinkled with inspiration, can the church use so successfully, and get for so little?

Don't misunderstand. The editor is not boasting. He is keenly aware of defects in the composition of the paper, and the limitations of his ability. But there seems to be no competition. It is **The Christian Sun** or nothing. It is our one way of bringing to our people the things they need to know about our denomination and its program.

Pastors and church leaders do not need to wait for someone else to come and urge the church to get subscriptions. The field is wide open. Workers may begin when they are ready. Plenty of samples are available in the editor's work-shop and will be sent on request. Subscriptions should be sent to the Convention Office at Elon College, N. C.

Surely someone in each of our churches will read this appeal for new subscriptions. If you do, and if all the families in your church are not taking it, will you please, **please**, PLEASE make it your business to do something about it. Talk it over with the pastor and officers. Make a definite plan for getting subscriptions. Enlist some helpers, and try your very best to help make THE SUN shine in all your church homes.

About

ADVENTURERS AND FREEDOM SEEKERS

Columbus Day, October 12, is observed in most States and speakers of the occasion usually give it a sort of religious fervor when they extol the undaunted spirit of the early explorers of the new world. But many youth in this age of fact find the emphasis without much interest, for they know that explorers of every age have made their adventures largely for profit. So when such missions are reviewed in a glorified manner history in its abstract form suffers.

Facts concerning the adventures of such men as Christopher Columbus, Americus Vespucci, John Cabot, Sir Francis Drake, Sir Walter Raleigh. Vasco da Gama, Jacques Cartier, and many others should be and are a part of any complete story of the United States. However, in this age of realism, unrest and uncertainties, and when there is great need for a renewal of the spirit that made this country great, early settlers should be starred ahead of those who came to seek fame and fortune. It was neither fame nor fortune that induced the future colonists to cast their lot in a land which Columbus discovered. They sought and attained religious freedom and national independence.

The people who settled the colonies came from all parts of Europe and represented all classes of society and many political beliefs. Gradually their views merged, and a rugged, independent national spirit began to develop. Farmhand and peer, hunter and woodsman, wanted a voice in the government, but not a destructive voice which, unfortunately, is now heard in many parts of the world.

Because of this common bond of understanding among the first comers to America, and their common interest in a government of free men, the stage was set for the great conflict between the old world and the new. For religious and other freedoms they were ready to leave their blood on the green at Lexington and the snow at Valley Forge.

The freedom which they won will continue so long as the nation keeps the faith that permeated those who composed the colonies and saw that they became centers of free men. With the lights of freedom gone out in many parts of the world, and being dimmed in some others, those who are still free could well ask "Watchman, what of the night?".

Columbus discovered a new land and those who followed in his trail founded a new nation and gave it a new concept of life — a concept that distinguishes a Christian civilization from slavery and barbarism.

C. B. Riddle

WHEN WE ARE FAILURES

It takes no prophet to remind us that we are not doing our best. We have more work to do, more people to win than ever before. Time will not allow us to meet all the needs that challenge the church. The pity is not that there is too much to be done, but that we do not do our best.

Too often we are not willing to do what we can do. We can give a worthy portion of our income. We **can** attend Sunday school and church regularly. We **can** pray every day. We **can** invite people to church. We **can** be the Christian. God wants us to be. It is not a question of ability, but of will. When the church fails — it is not God's fault — but his helpers. You are able! Are you willing? If so breathe a prayer — now — where you are and promise God you will be a true disciple.

— Mid-Week News,
Wake Chapel

"PROD" ABSENTEES

The fall program of the church is already under way and in full swing, with good congregations each Sunday, good participation in the committee meetings, and general enthusiasm.

But there are a few who need prodding off the golf links, the easy chair, and the beach. They need to get back into the church-going habit. They need to renew their vows in the presence of other members of the church who have had just the same difficulties in getting up in the morning, getting to bed the night before, and going to work on the day after. Therefore, if you happen to see any of the aforementioned, I hope that you will tell them that we have missed them and would like them to join with you in attending services next Sunday.

— Congregational Newsletter
Durham Church

Our Church Family Going To Work

Frank Hamilton

In the first year of the present pastorate, the goal of effort was "Finding and Uniting." Our efforts were directed toward "Returning to the fold" and becoming a team or family, united in every respect for the accomplishment of our task.

The second year was directed toward "Organization" — formulating our fellowship into a "company of the saints", so knit together and correlated as to be the most efficient for our projected mission.

The third year, this past year, our slogan was "A Growing Church Family." United and organized, we sensed that our first need was expansion; there must be a forward movement in every phase of our church life, especially in evangelism, to the end of increasing our numbers, filling our ranks, for the labors of the Kingdom, through our church's ministry. To date this has meant 170 new members to strengthen our family, and insure a greatly accelerated program of service.

Now, with the Fall season, we are embarking on the fourth year of endeavor together. United, organized, and growing, our goal this year is "Work." We must be a working church, a family laboring together in His vineyard.

The ends we sought in previous years must be maintained and continued. We must remain united, organized, and growing; but those attainments after all mean little if they do not issue in real endeavor. The only church worthy of the name is the church that is ever and always WORKING.

That takes place as each and every member does something constructive and progressive in his PERSONAL capacity, and as the family working in unison, works harmoniously for our Lord. Each one of us has some time; each one of us has some talent; each one of us has some treasure. Those we can give! You can give your church some of your time. How much of your time did your church receive last year? Ask yourself that question. How much of your talents did you give your church last year? How much of your means did you contribute? The same as in many a previous year, or did you launch out in an increased venture? These are pertinent questions for us at this moment. Only we, each of us and all of us, have the answers.

— **Voice of the Temple**
Christian Temple, Norfolk

ADVERBS FOR ALERT ADOLESCENTS AND ABLE ADULTS

Nightly

Series by Henry E. Robinson

"I remember thee upon my bed, and meditate on thee in the night watches" Ps. 63:6.

"Night" always speaks of **darkness** and **rest**. "Nightly" adds another and most important element: **rhythm**. Let us think on these three.

Man for the most part dreads the dark. If he loves it, it is because he has learned to do so. Little children are often afraid of the dark, just as all of us are fearful when vision is cut off. When we are in despair we say that darkness has descended upon us. When we are troubled in mind we lie awake staring at the night and wondering if ever the light will break. Sickness of long duration will bring a dread of the night. Many patients have said to me: "Oh, the nights are so long." Thieves and robbers do their work at night. The predators which cattlemen hate, do their work at night. Many a morning has broken upon a circle of slain carcasses. Of all the horrors of war probably none has exceeded the wailing sirens of the night bombing raids. Then the shrill whistle of a bomb cuts the night. A flash preceeds the explosion. The earth shakes. Homes are blown away. Little children and old people lie innocent and dead. It is night, indeed. Like so many other creations the night has been misused.

Let us look at God's intention for the night. The earth is hushed except for the beautiful song of a night bird. All the irritating noises of the machines of men are hushed. The quiet voices that have such weighty messages can now be heard. Our own inner voices stir again and we can pray. At first it seems that there is total night. Far from it. The great heavenly city of the stars, the greatest spectacle by night or day, is spread above — out of reach of the forces that hold us to the earth. There it is to strike awe and wonder in the heart of every man who ever looked into the face of heaven. The big sister in her cycle sends soft reflected light-just right for hunters and lovers. But just so as not to be forgotten she reminds men of her presence by pulling and pushing at great oceans and rocks them and their tides like an infant's cradle. We never quite grow up until we contemplate the night in its power, its rest, its beauty. Soon comes the time when night is neither feared or shunned, but welcomed as God's special gift for holy conversation and refreshment of tired minds and muscles.

Finally, the days are pushed apart by the returning night. In nature's greatest heartbeat, the throbbing pulsating rhythm of a rotating planet tells us that God is alive. In its returning the night is saying that all the 24 hours must not be light, or we would not appreciate the sun. In its returning the night is gently saying to each of us — nothing must last forever in this world. Oh, sons of men a rhythm is at work — don't work against it. Work, then rest, then work some more, is God's plan. Let it be yours. We try to set up new schedules. We try to work two or three days without rest. We are doomed to fail. We try to turn night into day and the body says no. We try to rest and play all the time and life turns to pure boredom. Then we watch the reaper with the sweeping rhythm of his scythe and watch the yielding grain fall in windrows. Then we know that all work is a symphony of harmonious efforts alternating with rest and renewal.

"Nightly" gives us a gentle blueprint on which to build our lives. Lives of rest, lives linked to the stars, lives throbbing to the heartbeat of God — Creator of the night that divides our days and moves us on through time.

Dr. Stanley U. North was the guest preacher at **Snowhill United Church of Christ,** where Rev. Richard L. Jackson is pastor, at their first anniversary service last Sunday. **United Student Fellowship** meets every other Sunday for supper in this church. Forty-two members of the freshmen class at nearby Wittenberg College come from Congregational Christian or Evangelical and Reformed background.

I sought to hear the voice of God
  And climbed the topmost steeple.
But God declared: "Go down again,
  I dwell among the people."
— Louise I. Newman

"Think On These Things" . . .

By Thomas H. Britton

The English historian, Macaulay, once said of the 17th Century Puritans that they "hated bear-baiting, not because it gave pain to the bear, but because it gave pleasure to the spectators."

This, of course, was a generalization; and, like virtually all generalizations, it is not entirely fair. But, surely, there were many among the early Puritans who did mistakenly equate pleasure with sin.

And there are descendants of these Puritans among us even today. Such people firmly believe that joy and genuine religion are incompatible. They condemn anything and everything that gives pleasure. They condone nothing that promotes lightheartedness and gaiety.

A seminary professor once said to his students: "Many so-called Christians have turned over to the devil everything that is any fun. I, for one, am in favor of retrieving some of those things and giving them back to God."

One is reminded of some of the words of Paul which reflect his conviction that Christianity is really a joyous faith. To the Romans he wrote: "The kingdom of God is. . . righteousness, and peace, and joy in the Holy Ghost." And to the Galatians he said, "The fruit of the Spirit is. . . joy."

Perhaps the most popular of the parables of Jesus is the story of the prodigal son, and it has its climax in a joyful scene. After a period of dissipation, the son returns to his father's house. And as he receives his son the father says, "Let us eat, and be merry; for this my son was dead, and is alive again."

Of course, genuine faith contains much that is serious, much that is solemn. There is a sense in which it can even be said that real faith contains a great deal that is sad. But the conclusion is not justified that pleasure and genuine Christianity are incompatible.

There is a very striking passage in one of the letters of John. First the writer gives expression to his own faith in Christ. And then he adds: "These things write we unto you, that your joy may be full."

Poor Prayers
The Weakness Of Protestantism

S. L. Morgan

George A. Buttrick is not too strong when he says in his book PRAYER, to say, disgrace, of Protestantism", churches are the grievous failure, not to say, disgrace, of Protestantims", that "in too many instances one offers God a slipshodness and a jumble, sometimes almost a brash irreverence, and has the temerity to call it prayer."

Perhaps he is not far wrong in calling our prayers the "failure" of Protestantism.

We do well to ponder his words: "People do not come to church, or stay away, because of the preaching. They think that is the focus. But the real purpose in clear or vague intention, is to pray . . . What draws them? . . . There is a Mystery and a Magnetism:" In short, they are drawn to church, if at all, by a deep yearning to probe into the mystery of life and reach its untimate by meeting God in prayer.

I think there is a profound truth here, which we miss if we put main emphasis on the sermon. It has long been my conviction that, especially in the Sunday morning service, the prayer, and not the sermon, should be regarded as the heart and soul of the service, and the minister should prepare to offer a great prayer as surely as to preach a great sermon. Indeed, the supreme test of his greatness as a minister is this: do the people go home talking about a good sermon, or do they go saying in their souls, "Our pastor's prayer made us see and feel God today." I challenge pastors to put this to the test!

World Wide Communion

In a world wide fellowship of faith we come to the Communion table not because we are worthy, not from a sense of duty, but because Christ bids us come in remembrance of him. In this encounter with the Saviour we walk again the painful path of repentance. We arise with the assurance of pardon. We experience communion with God the father, revealed in Jesus Christ and ever present in the person of the Holy Spirit; and having fellowship with him we are drawn closer to all who partake with us. We become conscious of our kinship with all men everywhere who seek new **power** to live.

Calendar Service

In San Marino, a tiny republic in Italy, the day is divided into quarters. There are only six figures on the face of a watch, instead of 12, and no clock strikes more than six times.

The normal colony of bees consists of a queen and from 20,000 to 50,000 workers. The queen bee is larger and longer than a worker and is the only fully developed female in the hive.

A PRAYER ON GIVING

Thou has said, Father, that "It is more blessed to give than to receive." Give us grace today to think not of what we can get, but what we can give, that a new spirit may come into our work, with a new vision and a new purpose that Thou wilt delight to bless.

Make our people everywhere in our land to share the good things they enjoy lest in our selfishness our food choke us, and in our indifference our blessings shall turn to ashes.

Help us to give according to our income lest Thou, O God, make our income according to our gifts.

In Jesus' name we pray. Amen.

—*A prayer of Peter Marshall*

REWARDING SERMON TOPICS

Dr. Roy C. Helfenstein

The Larger Patriotism
God's Inventory of the Church
The Open Window of the Soul
What Our Prayer Life Reveals
The Modern Decay of Reverence
The Ministry of Music
Principle vs. Expediency
Christian Faith in Action
The Price of Friendship
The Imperative Need of Hope in Days Like These
The Churches of Christ in an Hour of Crisis
The Intellectual Challenge of Christianity
Christ and the Home
Jesus and the Sick
Five Famous Fools
What God Expects of You
The Supreme Challenge of Christianity
The Need of Practical Spirituality
Love — the Distinctive Characteristic of Christians
Values That Never Change
The Rewards in Christian Living
The Meaning of Brotherhood
The Need for Self Examination
The Secret of Jesus' Life and Power
The Blessing of Contentment
Making the Best of Circumstances
The Perniciousness of Dogmatism
The Church of the Future
The Responsibility of the Church in Religious Education
The Recruiting Work of the Church
In the Day of Adversity, Consider
The Highest Expression of Thankfulness
The Evangelistic Objective in Religious Education
In God's Tomorrow
The Forgotten Word
Our Debt to Those Who Labor
The Big Game of Life
What a Father Owes His Boy
When a Boy Is A Boy
The Challenge of Opportunity
Enlisting the Youth for Christ
What About Tomorrow?
The Challenge of the New World Order

Note: Dr. Roy C. Helfenstein is a former pastor of our Richmond church who is now retired and living at Ormond Beach, Florida.

Women's Conferences

Mrs. F. C. Lester

My last "round" of attending the fall women's conferences as president of the Southern Convention Women's Fellowship proved to be a very enjoyable trip, with Mrs. Tom Good, president of the Valley women, accompanying Miss Angie Crew and myself to the Eastern Virginia Women's Fellowship meeting at Newport News October 2, and on to Bethlehem in the Valley where the meeting was held October 3. Then Miss Crew and I returned to North Carolina for that session October 7 in First, Burlington.

Two vice presidents, Mrs. Raye V. Knight in Eastern Virginia, and Mrs. John R. Lackey in North Carolina, did excellent jobs of presiding over their respective conference groups. The worship services in all three were outstanding — Mrs. Ed Bresko at Newport News, Mrs. R. A. Whitten at Bethlehem, and Mrs. Lonnie Carpenter (wife of the E. and R. minister in Burlington) made us aware of the theme "What Doth the Lord Require?" The rewards of missionary service were forcibly brought to our minds through the words of Dr. Angie Crew, for 35 years our representative in Japan. Financial reports indicated that an eleven-month year had not hurt our giving. Life memberships and memorials were at an all-time high. Memorial services led by Mrs. Garland Spratley in Eastern Virginia and Mrs. Clyde Koon in the Valley, and an excellent address by Dr. J. Earl Danieley at the North Carolina meeting made the afternoon sessions worthwhile. Officers were installed by the Women's Convention president in Eastern Virginia, by Rev. John Fesperman of the E. and R. Church in the Valley, and by Dr. Danieley in North Carolina.

As Convention president it is my hope that we will use the challenging theme of this year to make our programs more meaningful, our services more effective, and our giving more generous.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

JAPAN

Oct.

19—**Grace Robertson** served at Shoei Junior College in Kobe for her first term, beginning in 1950, and now is in the Hokuriku Kindergarten Training School in Kanazawa. At Shoei, a kindergarten training school, she developed seminars for seniors and graduates, taught a course in Bible drama, a Bible class at the Kobe church, classes in English for Shoei teachers and mothers, and a conversation class for college boys.

20—**Nancy Wintsch** was chosen and sent (1957) by the students of Carleton College to teach in Doshisha for two years. She teaches English in Women's College and Girls' High School.

21—**Rev. and Mrs. Robert Wood** both graduated from Univ. of California in 1942 and then went to New York where he got a B.D. from Union Seminary and she an M.S. from New School of Social Work. He is professor of Christian Ethics in Theology Department at Doshisha and supervises work of seminary students in 64 churches; she has taught sociology at Doshisha and acted as religious director of the Liberal Arts Department.

22—**Rev. William Woodard** now edits **Japan Christian Activities News,** a monthly digest of the Japanese Christian Press, prepares releases for English newspapers on the Christian movement in Japan, and is associate editor of the Japan Christian Year Book, as well as being director of International Institute for the Study of Non-Christian Religions in Japan. He served in Japan 1921-41, then in Korea, and back in Japan since 1956. Mrs. Woodard died in Japan in 1956, following many years of service to women and children.

23—**Rev. John Young** did Y.M.C.A. work in Honolulu 1924-28 and in Japan until 1930; taught English and Religion at Nanking Univ. in China until 1935; following graduate work in U.S. he went to Hawaii as General Secretary of the Y.M.C.A.; since 1947 is director of Friend Peace House (men's dormitory) at Doshisha and teaches in high school department.

24—**Rev. and Mrs. Sherwood Moran** retired last September after 41 years of service in Japan. Yodogawa Neighborhood House in Osaka is a result of their years of service. In recognition of his social work, the Japanese Government bestowed upon him the Fifth Order of the Sacred Treasure in 1956.

The Philippines

25—We now share in the United Church of Christ in the Philippines, although most of our missionaries are still working on the island of Mindanao, which has traditionally been our field of service. Two families and a single man are at the College of Theology on the island of Negros and one family is in Manila.

Women Of The Asheboro District

Mrs. Winfred Bray
Chairman, Asheboro District

All reports have been completed and I appreciate the presidents sending your reports to me on time. In most cases the reports looked real good and I am greatly encouraged.

Our district has had a good year and we are especially pleased to be able to report that two new fellowships have been organized this year. These are the Flint Hill (M) and the Seagrove churches. Our best wishes go out to them.

Now that our new year is beginning, may we in the Asheboro District start with great enthusiasm and set our goals high and then work real hard to fulfill them. From what I have already seen while visiting each fellowship, I feel sure that this new year will be a very prosperous one.

I was happy to see representatives from many of the Asheboro District churches at the Fall Conference at First Church, Burlington, October 7. A total of 42 from our District made me very proud of our societies. Best wishes as you work during the new year.

T. R.—Champion Of The Farmer

October 27 marks the 100th anniversary of Theodore Roosevelt's birth. The 26th president of the United States, he contributed much to agriculture, bringing into being some of the improvements we accept as part of our way of life today.

During his tenure of office, which began in 1901 on the death of President McKinley and came to a close in 1908 after he had been re-elected in 1904, these agricultural headlines were written: 1902 — The Farmers' Union was formed; 1903 — a serum for hog cholera was developed; 1905 — Animal Quarantine Act was approved; 1906 — The Food and Drug Act of 1906 was passed; 1907 — The Meat Inspection Act was approved; 1908 — President Roosevelt organized the Country Life Commission.

In his annual message, delivered December 3, 1906, President Theodore Roosevelt had this to say about the importance of the farmer: "The only other persons whose welfare is as vital to the welfare of the whole country as it is the welfare of the wageworkers are the tillers of the soil, the farmers. It is a mere truism to say that no growth of cities, no growth of wealth, no industrial development can atone for any falling off in the character and standing of the farm populations. During the last few decades this fact has been recognized with ever-increasing clearness. There is no longer any failure to realize that farming, at least in certain branches, must become a technical and scientific profession. This means there must be open to farmers the chance for technical and scientific training, not theoretical merely but of the most severely practical type. The farmer represents a peculiarly high type of American citizenship, and he must have the same chance to rise and develop as other American citizens have. . ." — Esso Farm News

A Man Who Treats His Fellows Kind

The man who treats his fellows kind
  Will have no bitter, sad regrets,
As one who shows an ugly mind
  And harshly speaks because he frets;
Or does an unbecoming deed
  That deeply wounds another's soul,
Which may be sowing evil seed
  From which he'll reap a heavy toll.

The man who treats his fellows kind
  Will have returns that greatly bless;
For like produces like we find
  That makes for failure or success;
Therefore the kindness you impart
  To help your fellows on life's way
Will bring back sweetness to your heart
  And graces rich some other day.

The man who treats his fellows kind
  Will never lack for faithful friends;
Nor to his needs will they be blind
  As each to him his portion lends;
For kindness, like a bank account,
  Will yield to you what you put in;
Or far beyond the same amount,
  For much the interest may have been.

The man who treats his fellows kind
  Will have approach that never fails,
While evil men may seem combined
  To hinder or defeat his sales;
Yet through his kindness, love and grace
  He'll climb the stairway to the top,
While those who scheme to take his place
  Will lag along the road and stop.

The man who treats his fellows kind
  In what he sells or what he buys,
And has his plans quite well outlined
  In honesty that never lies,
And takes God in copartnership
  And walks uprightly on life's road,
Makes good along his earthly trip
  To enter heaven's blest abode.

—Walter E. Isenhour

Taylorsville, N. C.

THE UNITED HOME

In my opinion the home is the most elementary, the most fundamental, the most influential, and the most important institution in all the earth. So close is the tie that binds husband and wife — the makers of the home — that the Bible says that they are one flesh (Genesis 2:18-24; Mark 10:2-9). With such a close tie in their physical relationship, what a tragedy when they are not thoroughly united in their mental and spiritual relationship — in the way they think, in the way they feel, and in the way they live!

So deep and so strong are my convictions at this point, and on all matters pertaining to their daily routine, that in talking with a young couple with reference to their affiliation in their church, I urge them, if they are in different churches, to take their church membership with sufficient seriousness to feel that their union in this matter is a **must** with them. And if after careful, serious and prayerful consideration, they find that they can not get together in the same church, that they separate and each one go his own way. I urge this on any two young people who are thinking of uniting their lives in the sacred task of making a home for two reasons: (1) **For their own sake.** It must be a trying experience on both sides when one goes to one place of worship and the other to another place; (2) **For the sake of their children.** When children are subjected to the experience of a divided home, one of two things will at most follow — indifference to all such matters or great confusion. Let all who are planning a home take all these matters into consideration and get themselves united in their church relationship before they begin.

W. R. Cullom

Wake Forest, N. C.

Elon College Reports Finances

J. Earl Danieley, President

All of the funds received and disbursed at Elon College are audited by Hogan, McMillan, and Henderson, certified public accountants of Burlington, North Carolina. According to the new By-Laws of the college, a copy of the audit is furnished to each member of the Committee on budget and audit of the Board of Trustees. They study the report and are responsible for recommending its acceptance to the Board of Trustees.

The churches of the Southern Convention have always been interested in Elon College and generous in their support of it. It is only natural that they are interested in knowing how much money is received and how that money is used. We are publishing today a summary of such information with regard to the gifts received during the fiscal year 1957-58. Next week we expect to give a summary of the results of the year's operations.

We are grateful for the support which Elon College has received during the past year and pledge ourselves to continue our best efforts to use the resources which are available as efficiently as possible in the cause of Christian higher education.

Total Contributions

June 1, 1957 to June 1, 1958

Development Fund	$ 44,249.08	
Two and One-Half Million Campaign	32,444.43	
Donations	26,182.61	
Southern Convention Apportionments	29,932.21	
TOTAL		$132,808.33

Two and One-Half Million Dollar Campaign Fund

Cash Receipts and Disbursements

June 1, 1957 to June 1, 1958

Cash Balance, June 1, 1957	$ 4,503.14	
Receipts		
Contributions	32,444.43	
Development Fund-Repayment of Advances	28,500.00	
Total (receipts and beginning balance)		$65,447.57
Disbursements:		
General Fund - Repayment of Advances	$10,000.00	
Globe-Wernicke Co. — Library Stacks	11,973.00	
Town of Elon College — Paving Assessments	11,247.10	
Wachovia Bank and Trust Company, Trustee Bond and Interest Sinking Fund Account	17,168.17	
		$50,388.27
Cash Balance, May 31, 1958		$15,059.30

Elon College Development Fund

Cash Receipts and Disbursements

June 1, 1957 to June 1, 1958

Cash Balance, June 1, 1957	$32,494.50	
Contributions Received	44,249.08	
TOTAL (Receipts and beginning balance)		$76,743.58
Disbursements:		
Two and One-Half Million Campaign Repayment of Advance	28,500.00	
Elon College General Fund Repayment of Advance	14,459.72	
Wachovia Bank and Trust Company Addition to Endowment Funds	22,000.00	
Endowment Fund and Returned Check	205.00	
		$65,164.72
Cash Balance, May 31, 1958		$11,578.86

PROF. GENE P. JOHNSON

Prof. Gene P. Johnson, a native of Wilkesboro, N. C., but more recently a resident of St. Augustine, Fla., is a new addition to the Elon College music faculty for the 1958-59 term. He is a graduate of Florida State University at Tallahassee, Fla., where he received the A. B. Degree in 1955 and the Master's Degree in Music in 1958. He has had professional experience with a number of musical instruments and was a band director in Florida public schools for one year.

Fortunate are the choirs of our Elon College church, for they have fine directors. Mrs. A. S. Hassell, formerly a soloist with the college choir, is director of the Junior and Junior High choirs; Mrs. T. H. Mackintosh (nee Mary Graham Lawrence) directs the senior choir; while the college choir, under the direction of Charles Lynam and Patrick Johnson, furnishes music for the local church when the members are in town.

Sixteen stanzas of "Blest Be the Tie that Binds" were sung while more than 400 people came forward to place their pledges on the communion table at the Elon College Community Church September 28. At the close of the day $15,767.50 of the $15,993 goal had been pledged, with 38 calls yet to be completed.

The exact counterpart of the famous Tower of Babel is in the city of Ur, built in honor of the Moon God by King Ur-Nammu, 400 years before the birth of Abraham.

The Baptism Of Jesus

Background Scripture: Matthew 3:13-17; Luke 3:15-22.

Devotional Reading: Romans 6:1-11.

Memory Selection: **I come . . . to do thy will, O God.** Hebrews 10:7.

SPIRIT CONDITIONING IN WORSHIP SERVICES

"And as the people were in expectation, and all men mused in their hearts of John, whether he be the Christ or not. . ." We hear a great deal today about air conditioning in churches. Many churches already have it. Many others are planning to install it. Many more churches want it. The writer is not against it. The fact is, however, that most of the people who go to the average church, as yet at least, do not have air conditioning in their homes. And it is improbable that air conditioning will appreciably increase the attendance at services of worship. Cushioned pews and other comforts and conveniences are not the answer to the problem of church attendance. Air conditioning is not all important in a service of worship.

But spirit conditioning is all important. The spirit in which people come to a service of worship is more important than the physical plant. The reason why John the Baptist exerted such a powerful and profound influence on the people by his preaching was because "all the people were in expectation." That kind of expectancy is essential if God's Spirit is to be poured out and received. When you go to church, do you expect anything to happen? Do you really want to meet God, to do business with him, to discover his will for your life? Do you go with the thought that for you at least something is going to happen, something that will make a difference in how you live and what you do? On the answer to these questions will depend whether even the greatest preacher can lead people to be ready for Christ. And ministers and teachers ought to expect something to happen. One reason we don't get much is because we don't expect much.

ONE MIGHTIER THAN JOHN THE BAPTIST

"But one mightier than I cometh," said John when the people asked him if he were the Christ. John was a mighty man — Jesus himself said so. But Jesus and his work were greater than John the Baptist and his work on three counts: 1. Jesus gave men a motive and a power to achieve the obligations to which he called them. John tried to **frighten** men into salvation; Jesus **fascinated** them into following him. He showed men that God's most direct relationship with them **was not so much with reference to their sins**, but **with reference to their better selves.** 2. John treated men as **individuals**; Jesus offered them a **fellowship.** He taught them to live together in such a way that out of that fellowship or experience the spirit of the kingdom might emerge. 3. John thought great results would come **immediately**; Jesus knew they would come **slowly, painfully, gradually.** Not by a single, swift stroke, but by a patient and gradual process will the Kingdom come.

A TROUBLED CONSCIENCE

"But Herod the tetrarch, being reproved by John for Herodias his brother Philip's wife, and for evils he had done, added yet this above all, that he shut up John in Prison." Herod had married his brother's wife and had played fast and loose with the elemental decencies and decorums of life, and John had courageously reproved him. Herod forthwith had John put in prison. But the fact was that he could not keep John there. At least he could not keep the moral truth which John represented and preached in prison. That truth broke thru the prison wall to deal decisively with Herod and men like him. The trouble with Herod was that he could not bring himself to face an unwelcome fact. Men like Herod adopt many ways of silencing unwelcome truth: fight against it in fury like Pharaoh; shrink before it like Ahab before Elijah, try contempt as Amaziah did against Amos, or become cynical like Festus before Paul's preaching. But in every case this type of man tried to silence and shut out of his conscious world the truth he does not want to hear. Hitler put Niemoeller in jail, but he could not imprison the truth. It seems strange that Herod with all his power should fear this poor, country preacher. But this man's integrity and his courageous preaching deeply disturbed the king's conscience. And that strange phenomenon has been, and is being, repeated in many areas of life.

SUNDAY SCHOOL LESSON

OCTOBER 19, 1958

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

A PUBLIC ACT OF CONSECRATION

"And it came to pass, that Jesus also being baptized. . ." Jesus baptized? Why? Surely not for sin or as an act of repentance — in him there was no sin. There must have been some other reason for the fact that Jesus the Son of God submitted to baptism. In addition to giving approval to John's ministry and message, and in identifying himself with his people's needs, **the baptism of Jesus was his public consercration to his ministry.** By this act he gave himself in utter consecration to God's will for his life. Small wonder then, that the Holy Spirit bore witness to his acceptance by God — "Thou art my beloved Son; in thee I am well pleased."

For us, of course, baptism has implications which it did not have for Jesus. It is 1. A confession of faith in Christ as our Saviour; 2. A symbol of cleansing or washing of the soul; 3. A death to sin and a new life to righteousness. But whatever else it is, and however it may be administered, it should be a public consecration of one's life to the will and the work of God. It has little or no meaning apart from that fact.

JESUS AT PRAYER

"And it came to pass that Jesus was praying. . ." It might come as a surprise that Jesus the Son of God prayed. The fact is that all the biographies of Jesus show him as a man of prayer. And when one gets a composite picture of Jesus as a man of prayer it would seem as if there were three things which he sought. 1. **Companionship** with his Father. He was not usually asking for any specific thing — He simply wanted God, wanted to share his fellowship and companionship. 2. **Illumination.** He prayed not only that he might feel God, but that he might see more clearly what God wanted him to do and where God's ways would lead him. Prayer gave him perspective and

— Continued on Page 15

Audio-Visual Aids Available At Southern Convention Office

(Sound movies are indicated as such on the list; so are **film-strips** with scripts for reading, and **slides** with scripts. All others are **film-strips** with a **sound-record** which can be played on any good ordinary type record player and they also have a script which may be read. The Convention owns no sound projector but has two film-strip machines. They may be borrowed from the Office but can not be shipped by mail. Reserve all films with Miss Ruth Dunn, Box 336, Elon College, North Carolina. **You are asked to have films or film-strips repaired, if they are broken during your showing.** If you have suggestions for the distribution and better use of our films at any time, write Miss Dunn.)

STEWARDSHIP AND EVERY MEMBER CANVASS

Split-Level Family — 16mm sound movie.
A Gift for My Son — 16mm sound movie.
Secret of the Gift — 16mm sound movie.
More for Peace — 16mm sound movie.
The Hidden Heart — 16mm sound movie.
And Now I See — 16mm sound movie — old but good.
Basis of the Blueprint — 16mm sound movie — Church Building Fund.
The Time Is Now — our place in the world.
Miracle of Warren Walker — stewardship of time and talents.
Success Story — what we can do for our church.
The Church Is There — what our church is doing in the world.
You Take It From Here — training canvassers.
The Every Member Canvass — written script only.
Go Forth In His Name & The Looking Glass — training canvassers.
Committee on Stewardship & Missionary Education — work of the local church comm.
Reason for Being — what our place in the world is.

UNITED CHURCH OF CHRIST

Youngest Church — 16mm sound movie — film of Uniting Synod Meeting, June, 1957.
On the Threshold — 16mm sound movie — story of the new United Church.

MISSION THEMES FOR 1958-59

(Film-strip with written script only unless otherwise indicated.)
Village Reborn — Middle East.
Christian Frontier — Alaska.
Brotherhood In Action — Hawaii.
The Waking Giant — Mexico — (film-strip with record).
Puerto Rico (USA).
Our World of Happy Differences — for children.
Growing As World Friends — Mission Education in the Church School.

GENERAL MISSIONS

Crossroad At Cedarmount — Race Relations — written script.
It Happens Every Day — Race Relations — written script.
Rebirth In Roxbury — Race Relations.
From the Church at Nishio — Japan, for adults.
Kimiko of Japan — Japan, for children.
The University of Japan — Japan, for young people or adults.
Measure of a Moment — 16mm sound movie — history of American Board.
New Frontiers of Faith — 16mm sound movie — Board of Home Missions.
Dr. Riggs' Slides On India — color slides, script and records.
Dr. Riggs' Personal Report — No. 1, No. 2, No. 3.
Our Christian World Mission — Film-strip with script — shows in color cartoons and charts the aims of Our Christian World Mission.
Our Church World Model — shows the relation of the local church to the world and how we can be world citizens through the church.
In His Name and for Their Sakes — color slides with records and script. Depicts human needs in war torn countries and sets forth our program of relief and reconstruction.
Parish In the Pacific — film-strip with script — depicts our work in Micronesia.
This Is Delmo — community project for sharecroppers in Missouri.
African Journey — shows the customs, problems and needs of Africa.
Let's Talk Turkey — story of our mission work in Turkey.
Dick's Discovery — film-strip with script — problems of youth in big city.
A Puppy for Jose — film-strip with script — migrants, for children.
Elena of the Philippines — film-strip with script for children.
If You Lived In Malaya — film-strip with script for children (Southeast Asia).
Ho Washte and Grandmother River — Indian Americans (1).
A Time to Build Up — Indian Americans (2).
Sumo, A Boy of Africa — film-strip with script for children.
A Country In Crisis — film-strip with script — Philippines.
Let Us Break Bread Together — Houston Tillotson College for Negroes.
Matter of Fact — Share Our Surplus Program.
To Sing Again — Congregational Christian Service Committee — overseas relief.
We Too Receive — 16mm sound movie — relief and reconstruction.
The Eleventh Hour — One Great Hour of Sharing.

FAMILY LIFE EMPHASIS

Built Upon the Rock — shows how tensions of modern living strain family relations.
Harvest for Holidays — parents create opportunities to teach eternal truths.
For the Record — help someone for their own sake and not for gain.
No Easy Answer — family problems call for various solutions.
A Family Affair — hurdles parents take when youth begins to make important decisions.
Bringing Christ Into the Home — (no written script).

TEACHING

Story of the Bible — how our Bible came to be.
The Children In the Church — six film-strips on goals and teaching for children — "Nursery," "Kindergarten," "Primary," "Junior," "The Church Plans for Children," "Goals for Children in the Church."

A Great Day At New Portsmouth Church

Melvin Dollar

We are off to a good start in our new church in Portsmouth. It was really a thrilling experience last Sunday (October 5) when 108 people showed up for the first service in the Hodges Manor School. We expected 50 people, and I was "flabbergasted" when so many started coming in. There were 60 adults, 16 high school youngsters, 24 grammar school children, and 8 pre-school children. Our offering for the worship service amounted to an even $100, and the Sunday school offering is to be added. Temporary officers have been chosen to serve until a full-time minister arrives on the field.

The history behind this venture goes like this: Last year the Hampton Roads Union of our churches set up a church extension committee, composed of Ernest Waterfield, Rev. Russ Shaffer, Rev. Julius Rice and myself, for the purpose of exploring possibilities for new churches in this area. The committee sponsored a survey of the Hodges Ferry section, with 73 men from all our churches in the Norfolk-Portsmouth area participating. A number of Congregational Christian people were discovered living in Hodges Ferry. The first of September I moved to this area, in my capacity as associate superintendent, and started looking these people up.

Dr. L. E. Smith entered Alamance General Hospital last week for treatment.

We have land for a church at the corner of Old Suffolk Road and Charlotte Drive, where we hope to start building in the spring. This was purchased by Elm Avenue church about three years ago under the leadership of Rev. Clyde Koon, with the hopes of relocating. Although this dream did not work out, they kept up payments on the lot. The first of June the Elm Avenue church was sold and the remaining 12 members joined Rosemont church as associate members until the new church could be established. The piano, communion set, offering plates, mimeograph machine, and hymn books now being used are gifts from the Elm Avenue church.

Approximately three-fourths of the people present for the opening service were of our own Fellowship. The others were Baptists, Methodists and Presbyterians living in this section. Of the 60 adults, 12 were from Elm Avenue, 2 from Hunterdale, 1 from Bethlehem, Nansemond, 14 from Rosemond, and 16 from First, Portsmouth who live in the Hodges Ferry section.

This is truly a "United" church, in that five Congregational Christian churches and three other Protestant Churches are contributing members to make up its charter membership. It is my hope that a regular pastor can be secured to serve them by the first of the year.

Improve Your Teaching — slides with script.

Leadership Education Kit — 10 film-strips with records and scripts (Excellent for Workers' Conferences, Leadership Training and Teachers' Meetings) — "Leads to Leadership," "The Great Adventure," "Why Be a Teacher," "So You're the Superintendent," "No Two Alike," "As the Twig Is Bent," child development, "How Persons Learn," "The Teacher Teaches," "The Teacher Prepares," "Making the Most of Rooms and Equipment," and "The Growing Teacher."

YOUNG PEOPLE

Complete Youth Audio-Visual Film-strip Kit — seven film-strips with records and scripts on Youth Work: "We Have This Fellowship," youth fellowship at work; "The Faith of a Guy," ways of Christian growth; "Gallery of Witnesses," types and ways of witnessing; "The Measure of a Man," Christian citizenship; "I Found a New World," missionary enterprise of the Church; "How Wide Is Your Circle?," inclusive fellowship of the Church; and "Big Enough to Tackle," cooperation for a worthy purpose.

Seek Ye First — church membership.

Boy-Girl Relations Kit — "Boy Meets Girl," "Boy Dates Girl," "Boy Marries Girl" — Christian approach to dating, courtship and marriage.

Do You Dig Friendship? — rules of Christian friendship.

MISCELLANEOUS

One World — one Christian world under God — written script only.

The Lord's Acre — giving part of crop to God — no script.

God Who Touches Earth With Beauty — slides with script.

All Aboard for Adventure — Series I and II — records and guides, for children.

Laymen's Film — by Walter Graham — 16mm sound movie.

Close Up — script and records.

The Travelin' Man — film-strip cartoons, script and records, for children.

Forward — 16mm sound movie on Social Action.

Dedication of the Woman's Gift — 33⅓ rmp record with script.

Flat pictures of our Indian Americans — 11x14 photos with captions.

Flat pictures of Migrant Work — 11x14 photos with captions.

Two Large Maps of our Congregational Christian World Fellowship.

We Are All One — film-strip with script.

First Church Serves Its Community — film-strip with record — church forms Social Action Committee.

Laymen Witnessing for Christ — no written script — laymen's place in the church.

Elsie Ann Wood Slides on the Life of Christ — no script.

The Twenty-Third Psalm — slides.

Crop — story of the needs of the world — no script.

Joy to the World — film-strip with script — Christmas Worship Program.

Adventures With the Book — 33⅓ rpm records on how our Bible came to be — guides — for children.

AT OUR CHURCH HOME FOR CHILDREN

Fall Fun, Fair, Family Life—Thanks

Dear Friends

Today (October 6) is the first report in our new fiscal year — and it is a very good one. Thank you so much. We hope that our Thanksgiving offering will be sufficient to pay all of the bills which accumulated during the low-income summer months, and leave us a good balance to carry through the winter months. Dr. Truitt has often stated that it is unfortunate that we must operate on a hand-to-mouth basis and as keeper of the books I agree with him. And toward the end of the summer quite often the hand doesn't quite reach the mouth. But we are indeed fortunate to have good friends who help keep this Home operating — and caring for the children is the main thing.

It is a typical Fall day — brilliantly blue sky, bright sunshine and the sharp tang of autumn in the air. From my office windows I can see the children as they come from school — laughing and talking as they walk along. Now is the time for the boys to engage in games of football, the main attraction at the Baby Home just now is the Hula Hoop, while the girls play softball, basketball and volleyball. The special topic of sports conversation right now is concerning the World Series. We have fans for both teams and the rivalry runs high. Mrs. Stadler has loaned Dr. Truitt her portable TV set so he can watch the games, as he is confined to the upstairs of his home. I visited Dr. Truitt today and he said he was feeling the best he had since his return home. We hope he soon will be able to return to work.

Tomorrow (October 7) our children and staff will be guests at the Alamance County Fair. Two buses will pick up the children at three o'clock and carry them to the fairgrounds where they will be treated to rides, shows, popcorn and ice cream. The children will enjoy this event and we appreciate the operators of the fair making the occasion possible for them.

Last week we had much needed rains which helped put the ground in condition for fall cultivation. The tractors are humming as the fields are plowed and when the older boys come in from school they go directly to the fields to help. Any late vegetables still in the gardens are being gathered and placed in the cooler before the first frost can ruin them.

One of our needs at the present time is for good, used clothing for boys between the ages of four and ten. Mrs. Privette says that when new boys come into her building she is hard pressed to find suitable clothing, especially for them to wear to Sunday school and church. We purchase dungarees and shirts for school wear, but we are in need of dress trousers, jackets (both for Sunday and every day) and Sunday shirts for boys four to ten. We can also always use pajamas for boys in this age group.

We have a number of requests asking what contributions a circle or Sunday school class or church can make to help with our work. We answer with the list of: sheets, pillow cases, towels, wash cloths, combs, tooth paste, tooth brushes, shoe laces, shoe polish and school supplies — and of course used clothing, in good condition, please. Or, if a group wishes to send money to purchase specific items, that is quite agreeable with us. The Home has received much help with these items through Friendly

—Continued on Page 15

REPORT FOR OCTOBER 6, 1958

MONTHLY OFFERINGS

Eastern North Carolina Conference			
Amelia	$34.00		
Christian Light	55.00	$ 89.00	
Eastern Virginia Conference			
Antioch	11.82		
Cypress Chapel	31.00		
Dendron, S.S.	20.85		
Holy Neck	28.00		
Liberty Spring, S.S.	2.50		
Liberty Spring	25.00		
Christian Temple	78.30		
Norfolk, First	25.00		
Rosemont	30.00		
Oak Grove	6.00		
Suffolk	85.00	343.47	
North Carolina and Virginia Conference			
Apple's Chapel	12.00		
Concord	20.00		
Danville	32.00		
Shallow Ford	20.00	84.00	
Western North Carolina Conference			
Needham's Grove	20.00		
Shiloh	12.00		
Sophia	6.00	38.00	
Virginia Valley Conference			
Bethlehem, S.S.	25.00		
Mt. Lebanon, S.S.	20.00		
Winchester, S.S.	10.00	55.00	
Total			$ 609.47

SPECIAL OFFERINGS

Harrison Factors Corp. — dividend	$ 15.00	
Women's Society, First United Church, Chincinnati, Ohio (Friendly Service)	20.00	
New Hope Christian Church, Roanoke, Ala.	5.00	
Women's Fellowship, Damascus Ch., Sunbury. N. C.	25.00	
The Junior Baraca Philathea Class, Holy Neck Church	9.00	
Mr. & Mrs. D. M. McLelland, Elon College, N. C.	10.00	
Charles V. Sharpe, Burlington, N. C.	10.00	
O'Kelley Bible Class, Greensboro, First Church	50.00	
In Memory of Mrs. Gussie Taylor	1.00	
Special Gifts	399.30	
Total		$ 544.30
Total for the Week		$ 1,153.77
Total for the Year		$ 1,153.77

The Eighty-Eighth Annual Session Western North Carolina Conference Congregational Christian Churches

ALBEMARLE CHURCH
NOVEMBER 5, 1958

PROGRAM

MORNING SESSION

9:30—Registration
9:45—Call to Order by President Clyde Fields
  Hymn and Prayer — Rev. Lynwood Hubbard
  Recognition of Members and Visitors
  Report of Program Committee — Rev. Winfred Bray
  Appointment of Special Committees
  Reports:
    Executive Committee — Rev. F. C. Lester
    Pastor-at-Large — Rev. L. M. Presnell
    Treasurer — I. L. McDowell
    Stewardship and Apportionment — Hubert L. Beane
    Evangelism — Rev. Winfred Bray
    Ministry — Rev. F. C. Lester
11:00—Coffee Break
11:15—Report on Social Action — Rev. Avery Brown
11:30—Address — Dr. Ray Gibbons
12:15—Benediction and Grace for Lunch — Rev. Robert Bennett

AFTERNOON SESSION

1:30—Call to order by President
  Hymn and Prayer — Rev. Garland Bennett
1:40—"Our Convention at Work" — Dr. W. T. Scott
  "Our New Workers" — Rev. Melvin Dollar
    Rev. Robert Knowles
2:00—Report on Christian Education — Parks Teague
  "Our College" — President J. Earl Danieley
  "Our Christian Home for Children" — Dr. John G. Truitt
  "Our Church Paper" — Rev. F. C. Lester
2:30—Report of Missions Committee — Rev. Collie Seymour
2:40—Hymn and Prayer — Rev. Garland Bennett
2:45—Reports:
    Laymen — Harold Myers
    Women's Fellowship — Mrs. Winfred Bray
    Sunday School Convention — Parks Teague
3:15—Business Session
    Report of Place Committee
    Report of Finance Committee
    Miscellaneous Business
    Report of Nominating Committee — Rev. Thomas Shreve
  Installation of Officers — Dr. Ray Gibbons
  Memorial Service — Rev. Martin Fogleman
4:00—Adjournment

FALL FUN, FAIR, FAMILY LIFE

(Continued from Page 14)

Service and we are grateful to the Missions Council for placing our Home on the Friendly Service list.

As we approach the Thanksgiving season we are most thankful for the friends of our Home and we appreciate the opportunity of making a home for children who need our help. Thank you for making it possible for us to provide this service.

Melva Foster
Secretary to Dr. Truitt

SUNDAY SCHOOL LESSON

(Continued from Page 11)

purpose. 3. **Power.** Jesus was a radiant personality, wherever He went He radiated power. And this power came from those quiet times when he waited upon the Lord and renewed his strength. Even in the darkest hours and under the most discouraging circumstances his soul moved on, poised, unshaken toward his goal, because in prayer he had laid hold of incalculable divine resources.

MISS CREW AT MT. LEBANON

Mrs. Edna Comer

Friday evening, October 3, the Women's Fellowship of the Mt. Lebanon United Church of Christ, Shenandoah, Virginia, was honored to have Miss Angie Crew and Mrs. F. C. Lester as their guests.

Miss Crew gave an interesting talk on Kobe College and her work as an English teacher there. We were impressed by the fact that nine of the young people from the high school department of Kobe College have received scholarships from the American Field Service Committee to study in the United States. These were awarded on the basis of competitive tests given to young people from all over Japan.

It was indeed a great inspiration to hear her tell of the wonderful work being done in Japan by the Christian people there.

For the benefit of those not able to attend the Women's Fellowship Conference at Bethlehem earlier that day, Mrs. Lester talked to us on the work of our Fellowship for the coming year.

Mrs. Dewey Dofflemyer, district superintendent, was also a guest at the meeting. Other visitors came from Leaksville, Newport and Bethel churches. A fellowship period in the church basement followed the meeting.

In Memoriam

SPITZER

We, the members of the Linville Congregational Christian Church, wish to offer a tribute of respect to a departed member. Mrs. Rebecca Spitzer passed away May 18, 1958, at the age of 79. Mrs. Spitzer was a resident of the Tenth Legion community and a member of the Bethlehem church of that place until she moved with her family to Linville where she became affiliated with this church. She was a devoted church member and a willing worker, having served as a Sunday school teacher for a long period of time. She was also an earnest student of the Bible.

Therefore, we offer the following resolutions:

1. That we are ever grateful for the life of this Christian woman.
2. That we extend our sympathy to her children who were so thoughtful of her in her last illness.
3. That a copy of these resolutions be sent to the family; that a copy be sent to *The Christian Sun* for publication; and that a copy be placed upon the record of the church.

Mrs. Mary Davis
Mrs. Eva Hosaflook
Committee

OCTOBER

October gave a party;
The leaves by hundreds came:
The ashes, oaks, and maples,
And those of every name.

These first lines from George Cooper's "October Party" will be familiar to some, reflecting as they do the gaiety of the season. And soon our loved hillsides will be partying, with visitors from everywhere come to watch.

Perhaps we should just enjoy the splendor and not go to theorizing. But there will be a lump in the throat of many a beholder who has the spirit to feel behind it all the hand of the great Artist. In so many wonderful ways He tells us of his love, but here in the Autumn glory he speaks to his children of the Divine beauty, without which our lives would be impoverished, indeed. Soon we shall attend October's party. May the joyousness of the hillsides and the the valleys be reflected in us. Marvelous are Thy works, O Lord!

Rev. Frank Ratzeli in **Asheville Congregrational Newsletter**

Now these are the joys of October days: the red of ivy upon the wall, and purple asters all in bloom; grapes in heavy clusters among their frosted leaves; and in the distant swamps maples red and yellow.

A dog barks from the farm below, I can hear a song sparrow among the purple-leaved barberries, and bees humming in the still sunshine.

I rest here upon this hillside. There is a haze upon the western hills. Distant farm roofs gleam. The smoke from a chimney rises straight into the quiet air. Far away are cities, and far the troubled world.

—David Grayson in **The Countryman's Year**

Oh! I think October's pretty
In th' country and the town,
And I love the way she dresses
In her red and yellow gown,
And her hand is oh so lavish
As she scatters through the wood
Her black haws and her chestnuts
And her chinquapins so good.

And I know the frisky squirrel
Is as busy as can be,
A-packing full his pantries
In his favorite hollow tree,
And the pheasant and the partridge
Have a plenty and to spare
Oh! October is a maiden
With a flower in her hair!

—John G. Truitt

The Christian Sun

Miss Beatrice George
1207 Seaboard Ave.
12-1-58

VOLUME 110 TOBER 21, 1958 NUMBER 41

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

WE NEED PREACHERS

How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent?

Paul

Pray ye the Lord of the harvest that he send forth laborers.

Jesus

Organ of the Southern Convention of Congregational Christian Churches.

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REV. CARL K. MARKS

The Rev. Carl K. Marks and family are now living in the new parsonage at the corner of Cherokee and Southampton Roads, Richmond 25, Virginia, and serving the new United Church of Christ. The basement of the house can be used for a meeting place. The first service was held September 28 with a congregation of 21 and 14 children in the nursery.

This project is sponsored by both the Congregational Christian and Evangelical and Reformed national boards and it is organized as part of the United Church. Surveys and initial activities were made by our two denominational churches in Richmond. The Sunday school opened October 12, and the dedication of the parish house is scheduled for late November.

Here And There Among The Churches

On Sunday, October 12, a special installation service was held during the morning worship service for the new officers and teachers of the **Liberty Spring Christian Church** and Sunday school for the coming year.

On Sunday, October 19, the **Layman's Fellowship** of Liberty Spring Christian Church conducted the morning worship service with Mr. Edwin T. Coulbourn, a Suffolk lawyer, as guest speaker.

Attendance reported at the recent Conference Women's Fellowship meetings:**Eastern Virginia**, 257; **Valley of Virginia**, 80; **North Carolina**, 264.

First Christian Church was established in Norfolk, Virginia, 111 years ago. Celebrating that anniversary the church consecrated the new Children's Building at the new location, October 5. Supt. W. T. Scott shared with the minister, Rev. Olin B. Pendleton, and church this delightful occasion both in the morning service and the afternoon special service. A good crowd and happy experience is reported.

The Social Action Committee of the Eastern North Carolina Conference, of which Rev. Thomas Madren is chairman, called an open meeting on the subject at Wake Chapel church, Fuquay Springs, N. C., October 13. Concerns discussed, in preparation for making committee report at conference included: alcoholism, race relations, the aging, law enforcement, juvenile or parental delinquency. Each church in the conference was invited to have representatives present.

Reverend John Q. Pugh of Route 1, Asheboro, North Carolina, passed away at Randolph Hospital Thursday, October 16. Funeral services were conducted at Pleasant Cross Christian Church last Sunday with the pastor, Rev. M. L. Fogleman, officiating, assisted by Rev. Ed Shaw and Rev. F. C. Lester.

Our Valley women are invited to the **Virginia Regional Women's Guild Meeting** of the Evangelical and Reformed Church, to be held October 30 at Friedens Church, Mt. Crawford.

The Potomac Synod News is a mimeographed bulletin published by the Evangelical and Reformed Church, under the editorship of Dr. Frederick D. Eyster, president of the Synod. The material for the paper and mailing tags are sent by him to St. John's Church, Richmond. There the issue is mimeographed and mailed by the Youth Fellowship as a "Christ's Workday" project under the direction of Miss Lois Koppelman.

Rev. Arthur Mason Brown of Tryon, North Carolina, will lead a Mission Institute on the Middle East at the Suffolk Christian Church, Thursday, October 23, beginning at ten o'clock. Women's Fellowship groups in the Eastern Virginia Conference are invited to attend. Mr. Brown was born in Beirut, Lebanon, and has taught in Cairo, Egypt. He taught the current foreign mission study at the School of Missions last summer. Mrs. Shirley T. Holland, Chairman, says bring sandwiches, coffee will be served by Suffolk Church.

Our church people in the Greensboro area are invited to attend a Mission Seminar at First Church October 27, 28, 29. Subject: The Middle East. Teacher: Rev. Arthur Mason Brown, who taught the same subject at the School of Missions. Time: 7:45-9:00.

Dr. George Bell, former Angelican Bishop of Chichester, England, and honorary president of the World Council of Churches since 1954, died at Canterbury, England, October 3. The former Dean of Canterbury had been a leader in the ecumenical movement for forty years.

Women's Fellowship Day will be observed in our Newport News church November 2 with Mrs. T. E. Whitley, president, in charge of the adult church school worship service. A five o'clock vesper service will feature dedication of women's gift boxes. Mrs. L. L. Taylor, vice president and stewardship chairman, is planning this.

The one hundredth anniversary of Berea Christian Church, Driver, Virginia, was observed Sunday, October 12, with the pastor, Dr. H. S. Hardcastle preaching on "The Uniqueness of the Church." He reports a "great day." Three women were present who had been members for 69, 63, and 59 years. The church history was given by R. T. Bradford, whose daughter, Jennie Lee, sang a solo, "Come, Spirit of the Living God." She is a granddaughter of the late Dr. J. O. Atkinson, beloved pastor and mission secretary of the Southern Convention. Mrs. I. W. Johnson, widow of a former pastor, and Mrs. Hardcastle were presented with orchids. Following the service a chicken and ham dinner was served.

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THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Open House

Emily Harrel Lynch

Approximately 200 members and guests from fifteen churches attended an "Open House" for the new religious education building of Liberty Spring Christian Church on Sunday afternoon, September 14, 1958.

Among the out-of-town guests were Dr. and Mrs. Jesse H. Dollar of Newport News. Plans for the new education building were formulated during the pastorate of Dr. Dollar. Also present was the Rev. Melvin Dollar of Portsmouth, Associate superintendent of the Southern Convention of Congregational Christian Churches.

The guests were welcomed at the door by the Rev. H. Raymond Phelts, pastor and Mrs. William T. Harrell, Chairman of arrangements.

The new two story brick building was used for the first time on Sunday, May 25, 1958. The first floor contains five departments of the Sunday School, the Sunday School Office and the Choir Room. The Nursery Department has an accordian door which can be used to divide the department. The Primary, Junior and Intermediate Departments each have an assembly room with two adjoining classrooms. On the second floor there is a Fellowship Hall, kitchen, and Young Peoples Department.

The Planning Committee was composed of: R. Wesley Harrell, Chairman; Mrs. E. F. O'Berry, Sr., Mrs. Joel E. Harrell, Jr., Mrs. Rudolph Badger, Fermer Perry, W. P. Tucker and N. W. Byrd.

The Building Committee was composed of: Robert E. Parker, Jr., Chairman; Fermer Perry, and Joel E. Harrell, Jr.

Equipment and Furnishing Committee: Mrs. William T. Harrell, Chairman; Mrs. James C. Lynch, Mrs. N. H. Bradshaw, Sr., Mrs. Luther W. Wilkins, and W. P. Tucker.

The Financial Secretary of the Building Fund was Mrs. Graxton Pearce, and William T. Harrell served as Treasurer. The Finance Committee was headed by Robert H. Braford.

Receiving guests in the various departments during the afternoon were the department superintendents and teachers.

An informal reception was held in the fellowship hall after a tour of the new building. Music was furnished by Miss Dorothy Wilkins and Miss Sue Harrell.

Loyalty Sunday

Today is Church Loyalty Sunday. Each one of us will be given the opportunity to state our intention as to how we will support the various activities of the Church during the coming year.

THINK: we are indebted to God for everything that we possess. It is He that has first given to us.

THINK: we are entrusted with the things of the earth. They are of value only as they are used to serve God and man.

THINK: am I living up to my responsibility as a steward of the Lord? Am I properly using my time, my talent, my possessions?

REMEMBER: we do not give grudingly nor under compulsion. We give only through love and appreciation.

* * *

"A Christian looks at the needs of the world through the eyes of God."

* * *

"It is a good thing to have money and the things money can buy; but it is vital that we check up and make sure that we have not lost the things that money cannot buy."

— Warren Denison

* * *

"Pray for a good harvest, but continue to hoe."

* * *

"It is not loving that empties the heart, nor giving that empties the purse."

— Warren Denison

* * *

GIVING GOD LESS THAN MY WHOLE LIFE IS ROBBERY.

— Rev. W. A. Rich in
Ingram Church Bulletin

DID YOU KNOW — ?

That a fine youth magazine, called YOUTH, is now published jointly by our group and the E. and R. Church (formerly it was all theirs). Young people in our churches should subscribe. Published every two weeks. Cost: $2.50 per year; $2.00 when 5 or more are sent to same address; 50c per quarter on Pilgrim Press order blank. Order from: Pilgrim Press, 14 Beacon Street, Boston 8, Massachusetts.

"Blessings On You"

Says one of our best known and most loved Missionaries
as she leaves after a month's visitation
to complete other visits that will
lead eventually to her beloved Japan

Angie Crew

We are fast approaching the Thanksgiving season. Ripening apples and pumpkins already harvested, and the brilliant reds and yellows of forest leaves are all forerunners of the fine day when we pause to give thanks to our God for the abundance of his material gifts. God has been good to all of us Americans, and I believe that he has been especially good to my friends in the Southern Convention.

During the past month I have visited quite a number of our churches in North Carolina and Virginia, and have met many of the friends I knew during the war years. The warm welcome has been a delight and has strengthened my faith. I have been amazed at the progress in the building programs. Everywhere I have found beautiful new churches, adequate educational plants, and fine parsonages for the ministers. I feel that the people here are not only giving much more generously for the support of the local churches and their ministers, but I believe that they are showing much more interest in God's Kingdom abroad. They are taking better care of their own college and orphanage, and they are coming to feel that they owe a responsibility to God's children far away from the Southern Convention.

I know that God will continue to pour out his blessings upon them because they have a much better idea of the meaning of Christian stewardship. There is evident a growing desire to do as much or more for others as they do for themselves.

Blessings on you all, friends in the Southern Convention.

Open The Bible

Why not open the Bible that lies on the pulpit in church?

It sometimes happens that ministers, or other leaders of worship services, leave the Bible closed while they talk about its value. All who are in the audience must wonder why the speaker does not open the book while he extols its worth. It may be only a symbol, and is if it is not read, but the symbolism is good. The audience can believe that the leader MAY read from the book at any minute, and that he has read from its open pages.

It is reported on good authority that certain fraternal organizations ceremoniously open the Bible at the beginning of their meeting, and that the Book is always open when the lodge is in session. Can it be that fraternities think more of the book we call God's Word than do the churches? Certainly not. But their leaders have been better trained in symbolism, and are more careful to teach by way of the eye.

The minister who preaches with his Bible closed is losing his argument, and his opportunity. He is supposed to be an interpreter of the Word, but by his thoughtless use of the Book he indicates that not too much value should be placed upon it. An open Bible is an invitation to all who see it to read its pages. Open the Bible, the one on the pulpit or lectern, and let it stay open so long as a service of worship is in progress.

That may induce members of the congregation to open the book they have at home. A Bible-reading people will be a devout and growing people.

Honoring Angie Crew

Defiance College this year gave to Miss Angie Crew, one of its distinguished graduates, a degree of Doctor of Humanities. For 35 years she has served Christ as a teacher in Japan, and has become a noted teacher of English in Kobe College. Her Alma Mater recognized this contribution, and bestowed its honorary degree.

The Foreign Mission Board of the General Convention of the Christian Church requested her service for Japan, and Dr. L. E. Smith was a member of the board at the time. From 1923 to 1931 Angie served under the sponsorship of the Christian Church. Since then she has worked under the direction of the American Board of Commissioners for Foreign Missions as part of the united church, Congregational Christian.

During the World War II period when she could not serve in Japan, she served through the Southern Convention Office in the field of missionary education. For the past month she has again visited churches and conferences in our area — to the delight and help of our people. Next February or March she expects to return to Japan for her last term before retirement.

While in our midst she has received something more than $300 from the various groups to use for scholarships in Kobe. It has been suggested that people in the Southern Convention might like to add to that sum enough money so there could be established at Kobe a scholarship fund in honor of Dr. Angie Crew to be used for Christian girls who may need a bit of help to go on with their education. A thousand dollars would assure some help each year. A larger sum invested would do even more good. Interest rates in Japan are said to be high, and a small permanent fund will continue to help greatly.

This suggestion is made editorially with the hope that there may be conversations among church leaders concerning this possible way of honoring one who means so much to us by continuing her work after she retires. If you think it is worth while, please tell your convention president soon.

Harvest In Atlanta

(An editorial in the Greensboro Daily News for Oct. 15.)

A thunderous dynamite explosion in a Jewish temple on Peachtree Street has blasted Atlanta out of its complacency.

Rewards totaling $8,250 have been offered by government and business officials.

Universal condemnation and expressions of shock have come from religious and political leaders. Dr. Dow Kirkpatrick, pastor of St. Mark Methodist Church, declared:

"For a long time now we have been subjected to the voices of men who preach hatred, division of the races, and the undermining of faith in our institutions of law and order. Men who are chosen leaders of men must realize that their words carry weight in our society. The guilt of this stains the hands of those who have produced an atmosphere of anarchy."

Dr. Pierce Harris, pastor of the First Methodist Church, said: "Anyone who would bomb a Jewish house of worship would also bomb any Protestant house of worship and therefore as long as such people go unpunished every place of worship in Atlanta stands in danger."

What is true in Atlanta, as expressed by these religious leaders, applies elsewhere — all over the South and nation.

Ralph McGill put the issue most cogently when he noted that what happened in Atlanta is a harvest: "It is the crop of things sown."

What he meant is perfectly clear.

So long as men in high places preach massive resistance and defiance of the law, lawlessness is the inevitable consequence.

About * * *

THE JOSHUA TREE

The earliest known mention of a tree is found in the story of the Garden of Eden. There are numerous other references to trees in both the Old and New Testaments, but largely symbolic, such as the Tree of Life.

In addition to Biblical history, reference to trees is found in much other literature. The tree is the subject of many poems and songs, all praising the perennial plant which has meant so much to mankind.

There are many historic trees in other lands, such as the Holy Bo Tree on the island of Ceylon, planted in 250 B. C., and the ancient oak at Guernica, Spain, where in 1476 the king and queen repaired to make oath to the Biscayans to maintain their privileges.

Among the famous trees in the United States are the Charter Oak at Hartford, Connecticut, and the Eliot Oak at Natick, Massachusetts. The Charter Oak was so named because the patriots hid their charter in an oak when the king's commissioners demanded it. Under the famous oak at Natick, John Eliot translated the Bible into Indian language and taught the red men Christianity. It was under a tree also, a huge elm, at Cambridge, Massachusetts, that General George Washington took charge of the Continental army.

Most trees grow in all parts of the hemisphere but there is one species which grows only in American deserts and is guarded by law. This is the Joshua Tree. In reality, this strange tree is a species of the lily family, but it grows to the height of many other trees.

Because of the rarity of the Joshua Tree, and that it might be protected from possible loss to American forests, the Federal Government in 1936 created the Joshua Tree National Monument in California, consisting of 825,430 acres of primitive desert and named in honor of these shaggy green trees.

Resourceful Indians formerly turned the undomestic Joshua Tree into domestic use. Its seeds were pounded into meal for Indian mush. Fibers from leaves were woven into baskets, ropes, hats, and horse blankets.

The Mormons gave the tree its Biblical name because it pointed to their Promised Land. The picturesque folk-name has survived. Praying Tree is another nickname for this devout shrub because its many forked branches weirdly resemble arms flung heavenward in prayer.

The Joshua Tree's trunk, a foot or two in diameter, is a single column about the normal height of man. Then it bursts into clusters of branches, each branch dividing and each division subdividing, expanding into a globular tangle of forks from 10 to 40 feet high.

In addition to their natural protection of inaccessibility and rigid spike leaves, Joshua Trees are now protected by law, which makes it illegal to harm one in any way.

C. B. Riddle

LEARNING FURTHER FROM THE LILY

In a recent message the One Day Lily was held up in contrast to several rich assurances that are given us in Christ. In His Sermon on the Mount our Lord uses the lily to teach another great lesson in life, and one that is very vital to the joy and blessing of our routine living. He says, "Consider the lilies of the field, how they grow, they neither toil, nor spin, yet I tell you, even Solomon, in all his glory, was not arrayed like one of these. But if God clothe the grass of the fields, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O men of little faith?" (Matt. 6:28-29). Our Lord is here warning against anxiety and worry and passes on to make a very practical suggestion: That his followers concentrate their attention on the Kingdom of God in the assurance that "all things shall be yours as well" (Matt. 6:28-33). Dr. Maltbie D. Babcock of Baltimore wrote a hymn in 1901 which I wish that our congregations would sing until it should become a part of their very make-up. The first verse goes as follows and will give some of the spirit of the hymn:

"This is my Father's world,
  And to our listening ears,
All nature sings, and round me rings
  The music of the spheres.
This is my Father's world,
  I rest me in the thought
Of rocks and trees, of skies and seas—
  His hand the wonders wrought."

W. R. Cullom

Wake Forest, N. C.

Shoes and weddings have been associated for centuries. The custom of throwing old shoes at the bride is a custom in many parts of the world. In an Anglo-Saxon wedding the bride passed her shoe to the bridegroom, who gently tapped the bride on the head to signify his future authority.

This Interested Me

Emily C. Lester

Several years ago I read a "Letter to the Editor" of the **Greensboro Daily News** from Harry Golden of Charlotte which interested me very much. He suggested that we do not object to integration in "vertical" situations — that we think nothing of **standing** in line with Negroes at a bank, or to pay our light bill, for instance. But in situations where sitting down is involved our attitudes are quite different. Therefore, he suggested (facetiously, of course) that old-fashioned "stand-up" bookkeepers' desks be placed in the schoolrooms and the problems of integration in the schools would be solved.

I have been interested in seeing how his idea works out. A Negro may stand at a counter and order food in a drugstore, but may not sit down and eat it. White and Negro farmers often work side by side in a field, but would not be able to sit side by side in church. In my town a white man and a Negro man walk from yard to yard together reading water meters (one lifts off the cover and reads the figures and the other writes them down), but they could not sit side by side at adjoining desks. When our family was in Chapel Hill last summer in connection with attending a meeting on the university campus, I remarked on the fact that in the college cafeteria there were people of several races standing in line for food, with no one apparently paying any attention. Then one of my children reminded me they were **standing.**

Interesting people, we human beings . . .

Preparation To Lead In Prayer

S. L. Morgan, Sr., Wake Forest, N. C.

Often members of the evangelical churches have been known to sneer at the prayers read in the ritualistic churches, or even at a prayer one has carefully written, and maybe glanced at in delivery. Such critics may perhaps tolerate the sermon manuscript; but the prayer offered to God must well up impromptu and at the moment! Else it will lack inspiration and spontaneity! So it has been argued. On that theory laymen and many ministers have gone on offering to God prayers so poor in matter and form as to be what Buttrick calls "the failure, not to say, disgrace of Protestantism."

MY MODEL IN PUBLIC PRAYER

I learned on inquiry that the pastor, whose prayers during several years helped me to pray as no other public prayers ever have, carefully thought his prayers through, often writing them, as his last act of preparation for Sunday morning. This last act held in mind his sermon, the entire service, the waiting people. Therefore the prayer fell into harmony with the sermon, the music, the architecture, the congregation visualized before him, the prayer the center and crown of it all. And so the prayer must be put in fitting, exact, noble diction altogether worthy to be repeated by every Sunday morning worshiper. I testify gladly to what such preparation did to help me.

I followed the minister gladly and gratefully as he talked to God vicariously for me — followed him with abandon because I felt sure he would never, even by a word or phrase, offer to God anything weak or unworthy. I could never be sure that he even glanced at a manuscript, if he had one. I cared not at all to know; for he carried me every moment by the sincerity, the fervor, and the very beauty of the prayer he was putting on my lips.

PREPARATION AN AID TO SPONTANEITY

Careful preparation even helps spontaneity. What minister but remembers those glowing moments in sermon or prayer when his heart glowed at the freshness and beauty of an expression that burned in him as he prepared the day before? The expression poured out in choice, glowing words just as he had shaped them, and he caught new fire from the sheer thrill of his beautiful expression — the thrill the more delightful because he caught again the thrill of yesterday.

And who does not recall the opposite effect of groping for the right word or phrase and missing it, only to feel he has fumbled and failed. It clips his wings, his prayer becoming commonplace.

REASONS FOR CAREFUL PREPARATION

I name briefly several reasons for preparing one's prayer —

1. **To Avoid the Commonplace.** Few of us think or talk in the noble, lofty speech that befits public prayer. And there is certain dignity and solemnity in the language of prayer, which may not come on the moment as we lead others in prayer. We should cultivate it carefully.

2. **To Avoid Sameness.** Many are in danger of using "the same old prayer", with stereotyped ideas and expressions. My cultured early pastor had them — for years and years. I could anticipate them: "sins of omission and commission"; "thy name's honor and glory." Fresh, varied language helps us to pray better. One should not have to remember in the prayer today an expression used in the prayer last Sunday.

3. The minister should seem **aware of the changing life from day to day of the People Before him.** What will the pastor pray for? His people will love him for seeming aware of their changing life of joy and sorrow, of success and failure, hope and desire, ever changing from day to day, each Sunday different from the last, calling for a brand-new prayer cast in a brand-new mold from Sunday to Sunday. The true pastor will move with them in the ever-changing drama. His prayer should show that he lives and moves with them in the changing drama.

4. The true minister must lead his people in praying for the solution of Society's social-industrial-national-racial problems, and he dare not risk talking to God impromptu about such explosive matters. He dare not shirk them — the issues that divide the world into warring groups. The hope of the world lies in bringing the warring groups to pray out their differences before the Cross. But intelligent prayer in this field will require very careful preparation, else he will seem partisan and will stir revolt. It requires his best thought in advance.

5. **Only by Preparation can be Pray with Passion.** Of all the faults in public prayer lack of passion is the most unpardonable. As God's man the minister must pray about the issues of life and death, and must bring himself to feel passionately about them. He should feel his heart burn with love and pity, joy and sorrow, and righteous anger, preparing himself to feel and express the appropriate emotion with each petition as he leads his people Sunday morning. For, above all things, the true pastor dare not be listless and indifferent as he teaches his people how to pray.

Don't Go To Church

If you would live a selfish, self-centered life satisfied with your own sufficiency and subject to no power greater than your own — then don't go to church.

If you would accept all the blessings that God has granted to life on this earth, without once gathering with others to lift your heart in praise and thanksgiving to the Giver of all these blessings — then don't go to church.

If you can benefit by such contributions to social welfare as hospitals, schools, and other humanitarian advances, without giving a passing thought to the church as the mother of them; if you can live in a world made better by the lives of countless men of good will, without trying to add your bit to this heritage — then don't go to church.

If you so favor totalitarian forms of government that you cannot appreciate the fact that the Church is the greatest bulwark against all forms of dictatorship — then don't go to church.

If your life has been stronger and more meaningful because your parents had a vital religion, and yet you want to deny your children the same wholesome influence and helpful example — then don't go to church.

If you would seek no word of encouragement or hope in your hours of distress; if in the tragic and bitter experience of life you care not for the courage and comfort and consolation of a living faith: if life presents you with no problems that demand clear insight and inspirations — then don't go to church. . . Selected

World Community Day

Forty women leaders in the state attended the World Affairs course hold in connection with the Seventh Annual Leadership Training Workshop sponsored by the N. C. Council of Woman's Organizations in Chapel Hill July 28-31. The course was set up especially for United Church Women and among the participants were officers of the Department and presidents of denominational groups. The Department is a member of the Woman's Council and helps plan the annual Workshop program.

"Peace Kits," containing forty pamphlets related to the World Community Day theme, were prepared for the participants in the World Affairs class. You may obtain a kit by writing to: Mrs. Ruth Phillips, Extension Division, Box 1050, Chapel Hill. The chairman has also prepared a bibliography which may be used in connection with World Community Day study groups. If you wish a copy, write Mrs. Phillips.

This is one of the most crucial times in the history of the world. Never before did the fate of so many people — the 700,000,000 in the uncommitted countries — depend so heavily upon our understanding of their need. It is our responsibility as Church Women to study the materials prepared for World Community Day so that we may have this understanding and thereby be prepared to take appropriate action as citizens of the leading nation in the free world.

November 7th is World Community Day. The theme is "Exchange: Goods, Ideas, People." Order your kit (50c) today from P and D Dept., National Council of Churches, 120 E. 23rd St.. New York 10, N. Y. Let's study the materials and follow through with large cash offerings and contributions of good warm clothing for the world's needy.

Please appoint a chairman for a Trick or Treat Halloween celebration in your community. Planning kits at $1. each are now available from U. S. Committee for UNICEF, United Nations, New York. Start your planning early. Remember this year the Trick is to Treat "All the World's Children." Keep careful records and send your chairman a statement of the amount you collect.

Your efforts for world understanding today are the foundations for peace tomorrow.

Dr. Guion Johnson, in
N. C. Council of Churches Bulletin

Dr. Roy C. Helfenstein of Ormond Beach, Florida, had the pleasure of Christening his granddaughter, Patricia Katherine Ryder, two-month old daughter of Dr. and Mrs. James G. Ryder of Norwalk, Ohio. Mrs. Ryder is the former Jan Helfenstein.

EASTERN NORTH CAROLINA CONFERENCE

WAKE CHAPEL, FUQUAY-VARINA, N. C.

Nov. 4, 1958

Program

MORNING SESSION

9:30 Call to Order
Devotional Service — Rev. David Shepherd
Enrollment of Delegates and Ministers
Recognition of Visitors
Presentation of the Program
Appointment of Special Committees
Report of the Executive Committee
10:00 Laymen's Fellowship — E. L. Forsythe
Moonelon — Cary Powell
Women's Fellowship — Mrs. David Shepherd
Pilgrim Fellowship — Miss Jean Capps
10:20 Report of Committee on Evangelism — Rev. Gale Brady
Report of Committee on Stewardship — Rev. R. Eugene Tally
10:30 Report of Committee on Missions — Rev. Harvey Carnes
"Ten Dollar Club"
Report of Committee on Apportionments — A. Glendon Johnson
11:00 Coffee Break
11:20 Hymn — Elmo M. Allcox
Report of General Council — Rev. Lowell Smoot
11:35 Report of the Committee on Social Action — Rev. Thomas Madren
Introduction of Dr. Ray Gibbons
Miscellaneous Business
12:30 Adjournment for Lunch

AFTERNOON SESSION

1:45 Hymn and Prayer — Rev. Elmore M. Powell
Report by Convention Superintendent — Dr. W. T. Scott
2:10 Report on Christian Education — Rev. Max Vestal
Report on Elon College — Dr. Earl Danieley
Presentation on Christian Higher Education — Rev. W. J. Andes
2:40 Installation of Robert Knowles, Secretary of Christian Education of the Southern Convention
3:10 Stretch Period
3:15 Report of Congregational Christian Home for Children—Dr. J. G. Truitt
3:25 Report of **The Christian Sun** — Dr. F. C. Lester, Editor
3:30 Report of the Committee on the Education and Standing of the Ministry — Rev. Gaylord B. Noyce
Report of the Nominating Committee — Rev. Harvey L. Carnes
Report of Special Committees
Finance
Resolutions
3:50 Miscellaneous Business
Adoption of Reports
4:05 Memoirs — Rev. Max Vestal
4:10 Service of Worship
Licensure of Candidate for the Ministry, Billy Joe Willet
Holy Communion — Host pastor and the Rev. Mr. High
Benediction

Treasurer's Report

VALLEY OF VIRGINIA WOMEN'S FELLOWSHIP

From September 15, 1957 through August 31, 1958

Women's Societies Apportionments

Antioch	$ 65.00
Bethel	60.00
Bethlehem	50.00
Dry Run	25.00
Joppa	5.00
Leaksville	50.00
Linville	75.00
Mt. Olivet (G)	10.00
Mt. Olivet (R)	50.00
Mt. Lebanon	16.00
New Hope	40.00
New Port	51.00
Timber Ridge	43.00
Valley Central	35.00
Winchester	205.00

Thank Offering

Antioch	$ 22.67
Bethel	40.00
Bethlehem	37.00
Dry Run	9.28
Joppa	8.70
Leaksville	30.00
Linville	25.00
Mt. Olivet (R)	28.00
Mt. Lebanon	19.00
New Hope	16.50
Timber Ridge	22.43
Valley Central	30.00
Winchester	131.68

Life Memberships

Antioch — 2	$ 20.00
Bethel — 4	40.00
Bethlehem — 1	10.00
Leaksville — 1	10.00
New Hope — 1	10.00
Winchester — 2	20.00

Memorials

Bethel	$ 10.00
Bethlehem	10.00
Valley Central — 1	10.00
Winchester — 2	20.00

Young People

Antioch	$ 7.00

One Great Hour of Sharing

Bethlehem	$ 10.00

Cradle Roll

Antioch	$ 3.00
Bethel	2.50
Linville	3.00
New Hope	1.25
Balance brought forward September	$ 143.93

Receipts

Women's Societies	$ 780.00
Thank Offering	420.00
Life Memberships	110.00
Memorials	50.00
Young People	7.00
One Great Hour of Sharing	10.00
Cradle Roll	9.75
Received for Mrs. Good's trip to Penna.	63.00
Offering at Conference	30.84
Total Received During Conference Year	$1,524.10
Total	$1,668.03

Disbursements

Mrs. Good — Expenses for Booklets	$ 12.50
Mrs. David Shepherd — Literature Packets	16.15
Treasurer's Bond	5.00
Mrs. Benchoff — Speaker at Conference	5.00
Dr. Truitt — Memorial gift for Mrs. Rosa Curling	5.00
Dr. Scott — Minutes in Annual	21.80
Printing programs for rally	2.35
Miss Isabel Hemingway — Speaker at rally	10.00
Mrs. Good's trip to Penna.	85.00
History Room — Honoring Mrs. Leathers	$ 30.84
Boy's Infirmary, Talas Turkey — Honoring Miss Hemingway	43.25
Apportionment — Mrs. Strader	1,387.01
Total Disbursements during year	$1,623.90
Balance Aug. 30, 1958	$ 44.13

Mrs. Stella Liskey,
Treasurer

VIRGINIA VALLEY CENTRAL CONFERENCE
NEWPORT CHURCH, SHENANDOAH, VA.

October 28, 1958

MORNING SESSION

10:00	Call to Order	Clarence A. Phillips, President
	Hymn — Scripture — Prayer	Rev. Emerson J. Rohard Pastor of Linville Charge
	Enrollment of Delegates	
	Recognition of Visitors	
	Miscellaneous Business	
10:20	Reports of Standing Committees:	
	Executive Committee	Rev. R. L. Clapp, Secretary
	Evangelism	Rev. S. E. Madren, Chairman
	Ministry	Rev. R. A. Whitten, Chairman
	Missions	Mr. R. O. Rothgeb, Chairman
	Stewardship and Apportionment	Mr. E. A. Showalter, Chairman
	Conference Treasurer	Mr. O. W. Andes
	Christian Education and Religious Literature	Mrs. Dale Kipps, Chairman
10:50	"Christian Enlistment"	Rev. Melvin Dollar Associate Superintendent
	"A Growing Faith for Growing Persons"	Rev. Robert A. Knowles Secretary of Christian Education
11:20	"Christian Responsibility in Christian Action"	Dr. Ray Gibbons Director of Council of Social Action
12:00	Benediction and Adjournment	
1:30	Call to Order	
	Hymn, Prayer, etc.	Dr. Wm. T. Scott Superintendent of the Southern Convention
	Report of C. M. A.	Mrs. Clyde Miller
	Auxiliary Reports:	
	Sunday School Convention	Mrs. Kermit Kibler, President
	Powell's Fort Young People's Camp	Rev. S. E. Madren, Dean
	Social Action and Moral Reform	Mrs. R. A. Whitten, Chairman
	Fellowships:	
	Women	Mrs. T. G. Good, President
	Churchmen	Mr. C. A. Phillips
	Pilgrim	Mr. Jimmy Litten, Pres.
	Greetings:	
	Dr. J. Earl Danieley, President of Elon College	
	Dr. Fletcher C. Lester, Editor of The Christian Sun	
	Dr. John G. Truitt, Superintendent of Church Home for Children	
	Report of Special Committees: (Resolution - Finance - Nomination - Place)	
	Miscellaneous Business	
	Installation of Officers	Dr. Earl Danieley
	Licensure of Candidate for the Ministry	
	Benediction and Adjournment	

Activities At Union Grove

Roy Coble, Reporter

Union Grove church, near Asheboro, North Carolina, installed its new Sunday school officers on Sunday, September 28, with the pastor, Rev. Avery Brown conducting the service of installation for superintendent, Arlen Coble; assistant superintendent, Paul Tedder; secretary, Fred Hill; and assistant secretary, Mrs. Clinton Brown.

Perfect attendance certificates and pins were presented to 27 members for the year closing with September. Other members of the Sunday school who had missed only one Sunday were also recognized. We are proud to have had this large number with perfect attendance, and hope the number will be even larger next year.

The Grant Township Singing Convention was held in our church that evening with many singers and visitors present. The Union Grove Sunshine Choir sang one number, as did the little folk's choir.

Recently the Laymen's Fellowship and the Ladies' Auxiliary combined efforts and had a miscellaneous food sale at the acution sale of the W. R. Brown property. Proceeds from this food sale are to be used on the purchase of a new carpet for our church in memory of Mr. Brown, who passed away in April of this year.

A picture of Mt. Zion church was used on church bulletins for the first time on October 12. This brick-veneered building is located on Route 3, Mebane, North Carolina. It has recently begun having worship services each Sunday under the leadership of Rev. Glenn Garrett, a student at Duke Divinity School. Recently Miss Georgia Bradley gave the land for a parsonage, and last week ground was cleared preparatory to starting building.

GREAT BRIDGE WOMEN'S FELLOWSHIP

Mrs. W. W. Warren

The Women's Fellowship of Great Bridge Congregational Christian Church installed officers for the new year at their September meeting. They are: president, Mrs. Bertha McClaine; vice president, Mrs. Sam Frost; secretary, Mrs. Lola Eason; treasurer, Mrs. Lucille Smith; historian and Christian education, Mrs. Margaret LaMonte; spiritual life, Mrs. Thelma Frost; friendly service, Mrs. Mildred Sawyer; social action, Mrs. Mary Ann Frost; missionary education, Mrs. Romelle Simmons; stewardship, Mrs. Agnes Hodges.

The Women's Fellowship had two wonderful years under the leadership of Mrs. Thelma Frost. Many wonderful things were accomplished and with the help of God and the cooperation of each member, our new president, Mrs. Bertha Mclaine, will be more successful.

There was a dinner sponsored by the Women's Fellowship and the Men's Bible Class at our church in September in honor of our new minister, Rev. Bill Simmons, and his family. A most enjoyable evening was had by everyone. We feel that under his fine leadership and the help of God our church will grow to be stronger in faith, love and fellowship.

NORTH CAROLINA AND VIRGINIA CONFERENCE
TRYON, N. C.
NOVEMBER 6-7, 1958
PROGRAM

Afternoon Session

1:30	Conference	Convened by President Walter W. Hall
	Welcome	Rev. A. M. Brown
	Service of Worship	Rev. W. M. Loy
1:45	Roll Call of Ministers and Churches	
1:55	Presentation of Program	Rev. Wm. A. Rich
2:00	Report of Executive Committee	Rev. R. M. Petersen
2:10	Recognition of New Pastors & Visitors	Dr. W. T. Scott
2:15	Report of the Treasurer	Mr. T. S. Earp
2:20	Report of the Committee on the Ministry	Dr. David W. Shepherd
2:35	Report of the Committee on Stewardship and Apportionment	Rev. W. T. Madren
2:50	Report of the N. C. Builder's Club	Rev. Kenneth Register
3:10	Message from Superintendent	Dr. W. T. Scott
3:25	Message from Associate Superintendent	Rev. Melvin Dollar
3:40	Presentation of N. C. Council of Churches	Rev. Morton Kurtz
4:10	Report of Committee on Evangelism	Rev. John Parmar
4:15	Report of Committee on Missions	Rev. Henry Harmon
4:30	International Laymen's Seminar	
4:55	Report of The Christian Sun	Rev. F. C. Lester
5:10	Recess	
6:00	Fellowship Supper	
	Laymen's Fellowship	Dr. H. H. Cunningham
	Women's Fellowship	Mrs. Henry Robinson
	Pilgrim Fellowship	Miss Mildred Murray

Evening Session

8:00	Worship Service	Host Church
	Address: "Our Christian World Leaven"	Dr. Ray Gibbons
	Service of Licensure and Ordination if necessary	
	Benediction	

FRIDAY SESSION

9:00	Call to Order	
	Service of Worship	Rev. F. E. Ratzell
9:10	Report of Committee on Christian Education	Rev. Kenneth Register
	Message from Secretary of Christian Education	Rev. Robert Knowles
9:40	Report of Committee on Social Action	Rev. William T. Scott Jr.
9:55	Report of Elon College	Dr. J. Earl Danieley
10:15	Report of the Christian Orphanage	Dr. John Truitt
10:35	Report of Committee on Memoirs	Mrs. H. Russell Clem
10:50	Report of Committee on Finance	
11:00	Report of Committee on Resolutions	Rev. F. E. Ratzell
11:10	Report of Committee on Nominations	Rev. Guy H. Veazey
11:20	Miscellaneous Business	
11:45	Address "Challenging Opportunities for Christians"	Dr. Ray Gibbons
12:15	Service of Worship	Dr. C. M. Heymann

History Of Eastern Virginia Women's Fellowship

Mrs. L. W. Stagg, Historian
Eastern Virginia Women's Fellowship

There is time today for only a brief sketch of the beginning of a great work. Complete history is for a later date.

One of the old prophets said: "Where there is no vision the people perish."

In 1911 Drs. W. W. Stanley, J. O. Atkinson and N. G. Newman had a vision of what the women of the Southern Christian Convention might do if organized for missionary work. They very wisely appointed Mrs. C. H. Rowland, a woman with almost unlimited vision, for this important step. She began work, at once, and called a meeting in Dr. Staley's study, when organized work was begun.

When the first meeting of the Eastern Virginia Woman's Missionary Conference met at Mount Carmel twenty-two months later, three Board meetings had been held, one an all day session with two members of the American Board, and a missionary from Japan and Puerto Rico present.

This first session was called to order on Thursday morning, October 30, 1913 by Mrs. C. H. Rowland (note "at" and not with Mount Carmel Church as the Eastern Virginia Conference was in session at the same time, and the women met in a Hall nearby). Mount Carmel was one of the Conference's oldest churches, having been organized in 1871. Mrs. Rowland served as president twelve years, and stamped her spiritual imprint upon the work in a way that is felt until this day. Mrs. I. W. Johnson conducted the first devotions, and recorded many of the minutes of those earlier years, (and rest assured not one item was ever overlooked.)

A visitor present that day would never have thought this to be a first session owing to the scope of work already begun.

When the roll was called, women from sixteen churches reported organized work, and Mrs. W. V. Leathers (then Miss Mamie Holland) had aroused interest among the young people. It is worthy of note that from the beginning, mission study was strongly emphasized. Four societies were supporting a Bible woman in Japan, and the young people were helping a native pastor in Puerto Rico. The women were requested to begin thinking of an Annual Thank Offering, and Life Membership.

One year later when the meeting met in Suffolk on October 14, 1914, there was a splendid attendance with a large number of ministers present (adding dignity with their long Prince Albert Coats). The president reported progress along all lines, and the Supt. of Young People was happy to report 212 new members the past year.

This early slate of officers was as follows:

President, Mrs. C. H. Rowland; Vice President, Miss Margaret Brickhouse; Secretary, Mrs. J. M. Raby; Corresponding Secretary and Treasurer, Mrs. W. H. Dick; Superintendent of Young People, Miss Mamie Holland; and Superintendent of Cradle Roll, Mrs. W. H. Denison.

Three have passed on to greater work.

Step by step the work advanced amid changing conditions as new fields of endeavor came into view. Finances increased as interest grew, and a great work was launched.

When Mrs. Rowland had served two of her twelve years, she was asked how bright she felt the future of this Conference might be. She said: "Just as bright as the promises of God."

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Oct.

The Philippines

26—**The United Church of Christ in the Philippines,** formed of Congregational Christian, Presbyterian, Disciples, Evangelical United Brethren, and two independent Filipino churches, is the largest Protestant group in the Philippines, with a total of 125,000 in the predominantly Roman Catholic islands. Dr. Proculo Rodriquez, who taught at School of Missions two years ago, is Bishop of Mindanao, the area in which our denomination has traditionally worked.

27—**The Philippine Federation of Christian Churches** is similar to our National Council and provides ways of cooperation with other groups. Under the sponsorship of this Federation, more than 10,000 people walked to the President's palace to present their strong protest against control of the public school system by the Roman Catholic Church.

28—**Schools:** Farmers' Institute; Mindanao Institute; Pilgrim Institute; College of Theology, Silliman University; Bethel Institute; Dansalan Junior College; Union Theological Seminary, Manila; Southern Christian College; **Hospitals and Social Centers:** Community Center, Cagayan; Brokenshire Memorial Hospital, Davao.

29—**Mr. and Mrs. Philip Brink** work at Davao, visiting the churches, counseling with pastors and church leaders. Mrs. Brink was born in the Philippines, where she obtained an LL.B. from College of Law of University and then practiced law. In 1950 she came to California to study youth work, married Philip Brink in 1951. He has B.D. from Pacific School of Religion and she has M.A. from same school.

30—**Mr. and Mrs. Robert Crawford** prepare literature for the Philippine Federation of Churches. They are supported not only by us but by Disciples, Presbyterians, Reformed Church, and Committee for World Literacy. He was son of missionaries of our Board to Mexico. Both graduated from the Univ. of California and went to the Philippines in 1954.

31—**Mr. and Mrs. Dick Fagan** are agricultural missionaries assigned to teaching and extension work at Southern Christian College, Midsayap. In 1952 they went to India under the Point IV Program of U. S. Department of Agriculture and in 1956 to Philippines under our Board.

November

1—**Rev. and Mrs. Ernest Frei,** originally Presbyterians. He is treasurer of the Philippines Interboard Office in Manila, which coordinates all of the work of the mission boards working in the United Church of Christ. Mrs. Frei teaches Bible in Union High School and is active in women's and young people's work.

Farm Leader From India Studying In America

P. O. Vadala Mission
Ahmednagar District
Bombay State, India
August 27, 1958

Dear Friends:

This is our first home letter since our return to India in September 1954. There are really three urgent reasons for writing it, even if delayed. For one, we don't want to wait until the next furlough to share some of the news sent herewith. Also we want to share with you our appreciation of the sponsorship of World Neighbors, Inc. a non-denominational organization which is the spark behind many world-wide progressive rural projects, and finally, to tell you of the visit to the States of our Vadala Project Co-Director, Sumitra Palve for graduate study this fall in the University of Missouri.

Sumitra Palve comes from a long line of agriculturalists but he was brought up as the son of a famous member of the American Marathi Mission, Miss Lillian Picken. A student in our growing Ahmednagar College, and a graduate of Allanabad Agricultural Institute, Sumitra came to Vadala in early 1954 just in time to help start the new Extension program in sixty villages surrounding this Center. He has put himself into the work heart and soul. You will find some of the results recorded in the annual 1957 report which accompanies this letter.* These results will not seem impressive, perhaps, by U. S. standards. You will need to apply an Eastern yardstick. You have to know a little about the old customs and habits that have shaped the villages of India for many centuries. While there is a new spirit of growth and change abroad in India, nevertheless the villager still needs to be shown convincingly before he will adopt "new fangled" ideas.

Mr. Palve has a very lovely family. Tindal, his only son, is a sturdy, independent lad who watches for the return of his father's motorcycle after he has been out to see village wells, institutes, or other sections of the work; but usually "Arsha" (Hope) is not far behind with her broad smile and winning ways. Both Mr. and Mrs. Palve have been very active in the local community as well as in the avenues of the village work. Twice they have put on whole evening dramatic programs which would do credit to a summer stock company. He has served on the village council, called the "Gram Panchyeat". He has also served as treasurer and elder in our local church, and as leader for youth work in the Godavari Valley Church Council. In fact youth work has been the special new area of work which Mr. Palve has opened. He has organized and kept up a steady program for the young people throughout the year — Work Camps in the hot season, special trips and excursions, conferences, and the regular meetings over a wide area. But that is only one part of a busy program he carries on. The building of wells in the district is one of the most vital needs and yet hardest jobs. Money has to be raised the hard way, for we never help more than 50 per cent on a new well or on the improvement of an old one. Then meeting the need for supplies, laborers, and lots of encouragement prove the old adage that it is harder to walk than to run. When such well building work is taken on at some 35 miles from the Center and you have several visits to make in a week's time, you begin to get some idea of the difficulties — that is, if you can visualize the roughest roads imaginable!

Be it wells, blasting powder, seed bank, spraying and insecticides, rat control, plows, cultivators, institutes or any other part of the program, we are largely in the field because of the wholehearted cooperation of **World Neighbors** and the supporting Chicago North Shore Chapter, plus some assistance from some of you friends. It was a special gift check from the Glenview Community Church that started the Youth work; it is a similar check from Southampton, Mass. that will buy much needed new tractor tires. Thus the links of friendship are welded by encouragement of self-help thru the counsel of the Service Center and the County Agents in the villages. Of course Government is taking up extension in a big way in India, although a Community or Extension Block has not yet opened in our area. These Government projects are usually specially interested in some of the larger community needs — schools, approach roads, village organizations, etc. You will see by our report that we are trying to meet a number of smaller but vitally felt lacks where a private organization can assist without heaps of red tape. Besides this is a church related program that seeks to build the WHOLE man for the WHOLESOME village by the grace of God revealed in Christ. Therefore we need your prayers and your understanding as well as your continued help.

Sincerely and gratefully,
Gifford & Marjorie Towle

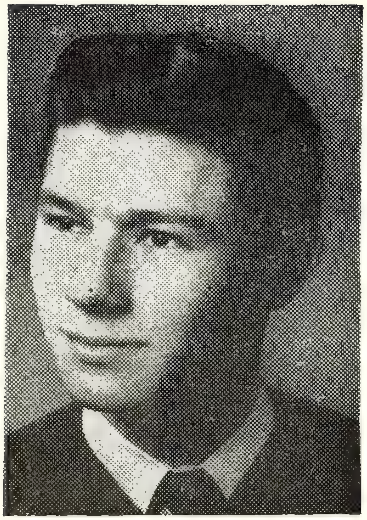
*available on request from the Research Dept., Missions Council, 14 Beacon Street, Boston 8, Mass.

Aid The Needy On Halloween

Instead of "tricking" neighbors at home, thousands of American youngsters this Halloween will be helping "treat" neighbors overseas. Church councils, local churches and church-school groups are now making plans for October 31 to secure community participation in a "happy constructive observance of Halloween."

When the witches and goblins, wearing identification tags, knock on doors this year and squeal "Trick or Treat," they will be asking for money for the Share Our Surplus program of Church World Service. Or perhaps it will be for pennies for the United Nations United Children's Fund (UNICEF), or, as Friendly Beggars of the American Friends Service Committee, they will be collecting needles, pins, thimbles and scissors for sewing kits for mothers overseas.

In 1950, a group of churches in Lost Nations, Iowa, got the children to ask for money for others instead of candy and pennies for themselves. The money was sent to the churches' Christian Rural Overseas Program (CROP), which now is a part of Church World Service. That same year, a group in New England urged the children to collect money for UNICEF. Since that time both programs have caught on across the country and, in addition to providing sorely needed funds for food, vitamins and milk for the world's needy, they have also been effective in reducing youthful vandalism on Halloween.



PROF. CHARLES LYNAM

Prof. Charles Lynam, one of Elon's most talented music graduates of recent years, is a new addition to the Elon College music faculty this year. A native of Wake Forest, he received the A. B. Degree from Elon in 1952 after gaining wide acclaim as a soloist with the Elon College Choir. He went on to graduate work at New York University, where he received the Master's Degree, and also had a year of advanced study at the University of Heidelberg in Germany. His professional experience includes a tour with the Grass Roots Opera Company from January until May, 1957.

Financial Report Of Elon College

June 1, 1957, to June 1, 1958

EXPENDITURES

Administrative and Clerical Salaries	$ 59.807.15
Instructional Salaries	292,909.91
Library	23,472.27
Instructional Materials, Supplies & Equipment	13.660.48
Purchase of New Equipment	16.505.18
Operation and Maintenance	42.638.18
Health Services	12,378.04
Insurance and Social Security Tax	12 351.24
Retirement Pay	4,355.25
Student Activities	4,852.12
Miscellaneous	466.14
General Expenses — Travel Publicity Canvassing, Misc. Expenses	30.442.00
Office Supplies and Repairs	5.875.37
Postage, Telephone and Telegraph	3,924.90
Payment on Dormitory Bonds	53,917.09
Alumni Office	4,692.07
Reserves for estimated losses on doubtful accounts	5 768.37
Campus Improvement — Roads, Streets, Landscaping	6,187.97
Auxiliary Enterprises*	259,275.53
TOTAL	$833,479.26

INCOME

Student Tuition and Fees	$444,309.44
Endowment Income	40,655.64
Donations	26,182.61
Southern Convention Apportionments	29,932.21
Other Income	6,078.64
Dividends and Interest	5,488.37
Rental Income	5,671.73
Auxiliary Enterprises*	278,302.29
TOTAL	$836,620.93

SUMMARY

Total Income	$836,620.93
Total Expenditures	$833,479.26
Excess Income Over Expenditures	$ 3,141.67

*Auxiliary Enterprises include dormitories, cafeteria, intramural athletics and bookstore.

Fall Conference Sessions

William T. Scott, Superintendent

October 28 — Virginia Valley Central Conference — Newport Church.

October 30 — Eastern Virginia Conference — Great Bridge Church, near Norfolk.

November 4 — Eastern North Carolina Conference — Wake Chapel Church, Fuquay Springs, N. C.

November 5 — Western North Carolina Conference — First Congregational Christian Church, Albemarle, N. C.

November 6, 1:30 P. M., to November 7, Noon — North Carolina and Virginia Conference at Tryon, N. C.

All of these Conferences will be one day sessions except the North Carolina and Virginia Conference, which begins on November 6th at 1:30 P. M. and concludes with the final session at Noon on the 7th. Delegates expecting to attend the North Carolina and Virginia Conference in Tryon are requested to send their reservations for overnight accomodations to Rev. Arthur M. Brown, Tryon, N. C., immediately. Persons who do not make advance reservations for overnight accommodations cannot be guaranteed to receive accommodations. Your cooperation will be greatly appreciated.

An Installation Service for Rev. Melvin Dollar, Associate Superintendent, will be held in connection with the Eastern Virginia Conference on October 30th, and an Installation Service for Rev. Robert A. Knowles, Minister of Christian Education, will be held in connection with the Eastern North Carolina Conference at Wake Chapel on November 4th.

The guest speaker from our national boards for the Conference sessions this fall will be Dr. Ray Gibbons, Secretary of the Council for Social Action of the Congregational Christian Churches, New York.

It is hoped that every church will have its delegates present for the Conference sessions. These are important meetings of our church, where the business affairs of the Conferences are conducted, and it is hoped that all churches will be represented by their pastor and delegates to take a full share of the total responsibility of our church.

Temptation In The Wilderness

Background Scripture: Matthew 4:1-11.

Devotional Reading: Hebrews 2:17-18; 4:4-16.

Memory Selection: **Because he himself hath suffered being tempted, he is able to help those who are tempted.** Hebrews 2:18.

Jesus was tempted. His temptations were real, insidious, powerful, persistent, deadly. We have an account of three of them in today's lesson. But there were others throughout his ministry. The devil never left him for "more than a season." It is the fact that Jesus was tempted that gives meaning to his ministry to men. Because he was tempted in all points like as we are, without sin, he is able to help us when we are tempted. He has a feeling for our infirmities, therefore we can come boldly to the throne of grace to find mercy, and help in time of trouble and temptation.

AFTER COMMITMENT, THEN TEMPTATION

Strangely enough, the Temptation Story follows hard after the Baptism Story. But not so strangely after all. The same Spirit which came upon Jesus at his baptism, "led him" into the wilderness to be tempted of the devil. The same God and Father of our Lord Jesus Christ who gave his approbation of Jesus in the words "This is my beloved Son in whom I am well pleased," allowed his Son to be led, in fact "drove" him into the wilderness to be tempted or tested by the evil one. It seems strange, but come to think of it, it was the only way that could lead to growth and greatness. Just as a parent cannot shield a child completely, or keep him protected from contacts with the world, but must send him out into the world to learn his own way, make his own choices, grapple with actual life and overcome it, even though he may be bruised, just so did the love of God thrust his Son into the world to confront him with decisions difficult to make, and to deal with alternatives which were involved in his great commitment.

Here in essence was the situation. At his baptism Jesus had fully committed himself to the Father's plan for his life. He became fully conscious of the fact that he was the Messiah, God's instrument in carrying out his divine plan and purpose. What principles should guide him in his public career? What path should he follow? By what means should he try to accomplish his purpose? He went aside alone to think thru these questions, to find some basic guide for all that he was to do in his public ministry. This story is to be seen against this background, and is to be interpreted in the light of Jesus' acceptance of himself as God's Messiah.

TEMPTATION NUMBER ONE

"If thou be the Son of God, command this stone that it be made bread." Jesus was hungry — he had fasted for "forty days", an indefinite time. The devil suggested that he turn some of the flat stones into bread. But the temptation was more meaningful than that. Jesus lived among people who knew hunger all the time. He knew that some predictions concerning the Messiah dealt with an abundance of food, with a relative abundance of physical life. Suppose he should dedicate his power of leadership to bringing that to pass. Certainly that would not be an evil thing, indeed it might be a good thing. The fact is that Jesus was concerned, and is concerned, with giving bread to men, a better economic life, better standards of living, bread in its larger physical and material aspects. But he knew that beyond and beneath and above this hunger for bread for their bodies, there was an instinctive and unmet hunger for bread for the souls of men. He rejected the suggestion that he accept his Messianic mission as the proponent of a new economic order, a material kingdom. **He would not take a short road to popularity.** He must help men in his all-too-brief ministry to hunger most of all for God and to find satisfaction for that hunger.

TEMPTATION NUMBER TWO

Using Luke's order of the temptations, instead of Matthew's, we come to the second temptation. In imagination, the devil took Jesus into an exceeding high mountain and showed him all the kingdoms of the world. They were his for the asking, his, that is, if he would fall down and worship the devil. Why not? Was there anything that Jesus wanted more than to make the Kingdoms of this world the Kingdoms of his Father! ! But let us take a look at this temptation. As the first temptation was for him as the Messiah to appeal to the economic life of the people, so the second temptation was to use his Messianic power to appeal to the patriotic passions of his people. Ravaged, defeated, subjected thru the centuries by foreign powers, and even then dominated by hated Rome, the Jews again and again had looked for the coming of the Messiah, who would overthrow the enemies of Israel, and establish again the kingdom in Israel with the capital at Jerusalem. What if Jesus, with his unparallelled personal power, should arouse the fighting blood of his people and lead them to deliverance from dominance by Rome! And establish them as a world power! Does that seem like a far-fetched temptation? What about what Hitler did, following his vision of making himself the ruler of all of Europe and the arbiter of the destinies of the world? It was the ever-present temptation to justify the means by the end, to compromise our ideals of what is the right to get something that we think is good, of taking short cuts, of resorting to unethical means to gain some good end, of being unwilling to pay the price of our convictions. The heroic quality of Jesus' renunciation must be seen against what the devil said and against these facts.

SUNDAY SCHOOL LESSON

OCTOBER 26, 1958

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

TEMPTATION NUMBER THREE

"If thou be the Son of God, cast thyself down, for it is written. . . ." In imagination again, Jesus and the devil stand on the topmost pinnacle of the Temple. The devil admits in principle that he is licked. It is quite certain he intimates, or insinuates, that Jesus was the Son of God, and the promised Messiah. As such he was entitled to God's special providence. It was unthinkable that God would allow his Son to suffer any harm. "You cannot be hurt. You can depend on God to save you. This will be a sign that you are really the chosen Son of God." Furthermore, think about how the people will flock to you after this spectacular display! But Jesus would have none of it. He would go forward, regardless of the

—Continued on Page 15

AT OUR CHURCH HOME FOR CHILDREN

Dr. Truitt Writes Again

John G. Truitt, Superintendent

Dear Friends:

In this my first letter to you in several weeks I wish in the outset to express my thanks to Miss Melva Foster, my secretary, for the very fine way in which she is carrying on with her own heavy job and adding so many of the things which I would customarily do. Also I am deeply indebted to Mr. V. R. Holt, president of our board of trustees, for attending to business matters with which the Home for Children was necessarily confronted during my illness. Not only am I grateful to him, but the entire fellowship can be proud to have someone so well able and so willing to take over in such times of need.

Quite as remarkable is the fact that while we are one housemother short, the children are well cared for, and the teaming up and cooperation of all members of the staff was a source of comfort and help to me in my recovery. Even the children were themselves cognizant of my illness and seemed quite ready to help along by "being good, and pretty, and sweet, and lovely, and nice," as they are quite used to hearing me say. I have faith in the loyalty of the entire staff, and the way in which they and the children have expressed themselves in visits, favors, flowers, cards and prayers is inspiring.

At the time of this writing — October 13th — I am at home convalescing, and quite conscious of nice long strips of adhesive tape. I am permitted the range of the house provided I take the stairway infrequently and carefully. From my room I am writing, as not yet have I returned to the office. Every care and kindness, and proficiency of service was shown me by doctors and nurses. The affection of my family; the cards, flowers and messages of many friends — near and far — overwhelm me; and I cannot leave this sentence without adding the good Lord blessed me and cared for me. Thank you, one and all, and may God bless you everyone. My prayers are broadened, my faith is increased; you are bigger and I am smaller in more ways than one — as for instance, I only weigh 185. Thanks for your generous support of the work being done for these children.

REPORT FOR OCTOBER 13, 1958

MONTHLY OFFERINGS

Amount brought forward			$ 609.47
Eastern North Carolina Conference			
Bethel	$ 15 30		
Clayton	14.00		
Ebenezer	50.00	$ 79.30	
Eastern Virginia Conference			
Bethlehem (Nans), S.S.	46.10		
Norfolk, First	9.00	55.10	
North Carolina and Virginia Conference			
Burlington, First	165.63		
Burlington, Bev. Hills	28.00		
Greensboro, First	66.75		
Hopedale	13.00		
Mt. Bethel	46.00	319.38	
Western North Carolina Conference			
Biscoe	7.00	7.00	
Virginia Valley Conference			
Bethel, S.S.	2.00		
Mt. Olivet (R), S.S.	16.47	18.47	
Total			$ 479.25
Grand Total			$ 1,088.72

SPECIAL OFFERINGS

Amount brought forward		$ 544.30
Mrs. A. L. Lockwood, Anderson, S. C.	$ 10.00	
First Cong. Church, Asheville, N. C. — Special Offering	50.00	
John H. Dockery, Reidsville, N. C.	60.00	
Women's Fellowship, Bay View Church, Norfolk, Va.	8.00	
The Junior Missionary Society, Hunterdale Christian Church, Franklin, Va. — for a bed	37.50	
W. P. Robinson, Chicago, Ill.	2.00	
In Memory of Mrs. Gussie E. Taylor	10.00	
In Memory of Craton G. Stephens	10.00	
In Memory of Harry R. Stephenson, Sr.	5.00	
Thanksgiving Offerings:		
P. W. & Mary Iseley, McLeansville, N. C.	25.00	
Special Gifts	202.10	
Total		$ 419.60
Grand Total		$ 963.90
Total for the Week		$ 898.85
Total for the Year		$ 2,052.62

Christian Orphanage
Elon College, N. C.

MEMORIAL GIFTS

Dear Dr. Truitt:

Please accept the enclosed $.............................. as a memorial gift to the Christian Orphanage in memory of:

....
(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....
(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

A Brief History Of Berea Christian Church

R. T. Bradford

About the year 1855 three families from the Upper Parish of Nansemond County settled in the Lower Parish near Driver. They were the families of Messrs. John R. Lee, Alexander Savage, and Dempsey Langston. These men and their families were members of Holy Neck Christian Church. Soon after their arrival in this section, arrangements were made to hold regular monthly services in a school house. Reverend W. B. Wellons preached occasionally. Reverend R. H. Holland also preached several times. In 1858 Reverend E. W. Beale was appointed as regular preacher and services continued to be held in a school house. About this time plans for a house of worship were made and funds were solicited. John R. Lee, Alexander Savage, W. B. Wellons, Jeremiah Jones and James Phelps, who had been elected as members of the Board of Trustees, were authorized to let the contract for the new building, and Mr. Dempsey Langston was given the job. The church was finally built and was dedicated to God on Sunday March 24, 1861. The Berea Christian Church was admitted to the Eastern Virginia Conference at the Annual Conference at Cypress Chapel on October 31, 1860. Soon after this Alexander Savage, A. B. Cross, and Dempsey Langston enlisted in the Confederate Army, leaving John R. Lee as the only male member. He was elected as a deacon of the church and was ordained as such by Reverend W. B. Wellons. Monthly services were held during the War. although Reverend Mr. Wellons the pastor at that time, had to leave Suffolk and seek safety within the Confederate lines when Suffolk was evacuated. Mr. Lee secured supply pastors, served as superintendent of the Sunday school, and conducted an active Bible Class. In November 1865 Reverend W. B. Wellons returned and resumed his pastorate. Upon his return from service Mr. Alexander Savage, then a Colonel became secretary of the church and served for over thirty years. His records for this period are said to be a model of accuracy and neatness.

The present church is not the original, but was erected on the same site of the original church in 1891 during the ministry of Reverend M. L. Hurley. It is of lovely Gothic architecture and has been greatly admired by all who have seen it. Seven additional Sunday school rooms were added in 1935 during the pastorate of Dr. I. W. Johnson, who served the church for forty three years. A Hammond organ and chimes were installed in 1946, and Berea is said to be the first rural church in the Southern Convention to have such an installation. During the pastorate of the present pastor, a large and attractive, knotty-pine panelled Fellowship Hall, rest rooms, additional classrooms, and a modern, completely equipped kitchen have been added to the church building. Recently an automatic electric mechanism for playing the outdoor chimes has been installed, the gift of a member of the church who prefers to remain anonymous. The church has a central heating plant for the main building, with gas heaters (automatic) for some of the other rooms.

The church has been noted for its harmonious spirit through the years. Its ministers have been men of fine integrity of character and pastoral qualifications. The church has always supported the denominational enterprises, and has shown a fraternal and cooperative spirit toward other denominations.

The following ministers have served the church as pastor: W. B. Wellons, E. W. Beale, W. T. Walker, Z. A. Parte, G. A. Beebe, M. L. Hurley, N. G. Newman, W. C. Wicker, J. O. Atkinson, I. W. Johnson, and H. S. Hardcastle. The combined pastorates of Reverend Hurley, Newman, and Johnson covered 66 years! The present membership of the church is 234 with a Sunday school enrollment of 250.

The church has taken official action authorizing a committee to study the possibility of calling a fulltime pastor in 1959 at the beginning of the Conference Year. It has also recently bought the house on the adjoining property to be used as a parsonage. Berea looks to the future with faith and hope and devotion.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

suffering and sacrifice involved in his saving ministry. He would not claim exemption from the operation of the natural laws. He did not expect his goodness to save him from opposition and pain and sacrifice and suffering and even from death itself.

AFTER THE TEMPTATIONS — WHAT?

"And when the devil had ended all the temptations, he departed from him for a season." Not permanently — the devil never leaves us alone. Again and again during his ministry, Jesus was tempted by the devil. But the essential victory had been won. Jesus' decisions had been so deep and so sure they could never again be taken by surprise or be shaken. Here is a great truth for us with a twofold implication: 1. Great commitments, moral and spiritual will be assailed again and again — the soul must not carelessly drop its guard. 2. Decisions can be made so deep and sure that the strength of them can never afterward be overcome.

"And Jesus returned in the power of the Spirit. . . ." The ancients believed that the strength of a defeated or vanquished enemy came into the strength of the victory. There is a great truth in this quaint belief. Every victory won over temptation makes it easier to win the next battle. Character is won, not given. One prepares for crises in advance in quiet moments, and goes from strength to strength as he wins each "so-called" little victory.

In Memoriam

RHODES

On July 15, 1958, God called Howard Lee Rhodes from our midst. He was a member of Liberty Spring Christian Church.

He was a man of simple tastes and in a quiet unassuming manner went about doing good. We are grateful for what his life has meant to his family, church, and community.

Therefore, be it resolved that we remember him as a devoted husband and as a helpful neighbor; that we strive to emulate his virtues of kindness, friendliness, cooperation and industry; that we extend to his family our deepest sympathy and sincere prayers.

Be it further resolved that these resolutions be placed upon our church records, a copy sent to the family, and a copy sent to *The Christian Sun* for publication.

Mrs. James C. Lynch
Mrs. Fermer Perry
Mrs. E. F. O'Berry, Sr.
Committee

TEN RULES FOR WORSHIP

1. Worship begins as I close the door to my house. On my way I pray for my church, for my minister, and those who worship far and near.

2. Before I enter the house of God I pause for a moment and leave outside all things and thoughts unbecoming to the Heavenly Father.

3. The moment I enter the door of my church I cease all idle conversation. I come in silence, for great things rise out of quietness.

4. As soon as I am seated I bow my head in prayer. I pray for my church and its causes. I ask God to be near me now.

5. I join in the singing of the hymns. I think about the words and the music and let their meaning and spirit go down to the roots of my soul.

6. As I lay my offering on the plate I say a prayer of thanks for my money and ask God's blessing on its use here and in the uttermost parts of the earth.

7. Throughout the service I think of God objectively. As power, peace, strength, love, He is all I need for life as it ought to be.

8. I listen as my minister preaches from God's Word and seek to apply his message to my life. I pray for my minister as he preaches.

9. When the service has ended, in Christian friendliness I speak to those I know and those who are strangers to me.

10. As I exit through the outer portals I dedicate my life to walk this week the high road with Christ.

Charles W. Shead
In Calendar of Orange Congregational Church

The Christian Sun

VOLUME 110 ASHEBORO, NORTH CAROLINA, [illegible], 1958 NUMBER 42

Miss Beatrice George
1207 Seaboard Ave.
12-1-58

Mrs. Nora Lambert, matron of Johnston Hall, and two of her boys. Bobby Daughtrey, left, and Ben Black. Both seniors, they graduated last June.

They Are Persons

It's not a group of children
   On this happy hill,
It's Jean and Kate and Mary
   Ben and Bob and Bill.

All these needy children
   Each his life alone
In search for special friendship
   Shaped to mold his own.

For Tom it may be trusting
   Every single day,
For Bob it's understanding
   All along the way.

For Ben someone who's steady
   Close within his reach,
Who shows by his performance
   How and what to teach.

The lives of all these children
   Really may be good
A Jean or Bill or Mary
   Rightly understood.

John G. Truitt

SPECIAL ISSUE

Congregational Christian Home For Children

Here And There Among The Churches

Mrs. Marjorie Hereford, Dean of women at Elon College, was in a serious automobile accident at Elon Thursday morning of last week. At last report she was showing signs of improvement. She is in Alamance Memorial Hospital at Burlington.

Next Sunday is observed as Women's Fellowship Day in many of our churches. This is the second annual observance.

Rev. Charles Jones was the speaker for the United Student Fellowship of Chapel Hill when it met October 19. The group enjoyed a weiner roast at the home of Mr. and Mrs. J. R. Ellis.

About 20 per cent of the amount for operating expenses at Church of Wide Fellowship, Southern Pines, goes for benevolences. In addition to the $19,448.18 budget for these items, $6,538.40 will go to the building fund.

Twenty-three per cent of home expenses is given to others by our Albemarle church. The fourteen-month budget has a total of $7,609 for local church use, and $1,799 for "others." If your church has a higher ratio, send the figures to **The Sun** for publication.

Rev. Walter Hall of Danville, Virginia, preached at the **South Norfolk church** the last Sunday in September. At the evening service Promotion Day was observed with Billy Robbins, Linda Plummer, Wade Woods, and Rhonda Reece assisting **the pastor, Rev. O. D. Poythress.** Refreshments and fellowship followed. Last week **Rev. Melvin Dollar,** associate superintendent, conducted a Stewardship Institute in this church.

Last Sunday the **Asheboro Church** was 19 years old. Members and friends were given envelopes in which to place 19 pennies, nickels, dimes, quarters, half-dollars, dollars — or hundred dollar bills! Next Sunday evening a panel of women, including Mrs. Lawrence Leonard of the Evangelical and Reformed Church, Mrs. Clyde Fields, Mrs. Street Morgan and Mrs. F. C. Lester will provide the program for the evening service, in recognition of Women's Fellowship Sunday.

Rev. E. M. Carter, veteran minister of our Eastern North Carolina Conference, writes from Wadley, Alabama, October 17: "I have attended the conference sessions of the Alabama Christian Conference. Both sessions met at churches I have served as pastor. There was a fine spirit of fellowship and Christian spirit in the conference." Mr. Carter is visiting relatives and old friends, as well as Southern Union College while in Alabama.

Our North Carolina women are invited by Mrs. Aubrey Hedrick, president Piedmont Synodical, to attend the Fall Workshops of the Evangelical and Reformed Women's Guild. One will be held at St. John's church, Burlington, November 6 and the other at Calvary church, Thomasville, November 7. Local officers, circle leaders and department chairmen will each find a workshop for their group. Mrs. F. C. Lester, convention Women's Fellowship president, suggests these Workshops as a fine place for our leaders to get training, since our departments are the same as those of the Evangelical and Reformed church. Opening worship will begin at 9:30 a.m. and adjournment at 3:00 p.m.

Western N. C. Pilgrim Fellowship meets next Sunday (November 2) at Pleasant Grove church, with registration beginning at 2:30. This is a change from the regular date, the secretary, Julia Hammer, reminds all young people's groups.

The fifth anniversary of St. John's Evangelical and Reformed Church, Burlington, was observed the last Sunday in September, with 235 present. This church, of which **Rev. J. Wayne Fouts** has been the only pastor, has 268 enrolled in Sunday school and a church membership of more than 200.

The Spirit of the Reformation: Its Meaning to Laymen Today was the subject of Albert Gminder at our United Church, Chapel Hill, last Sunday when laymen led the service. Col. Holland L. Robb presided, other laymen participating being John Larsh, Clyde Allen, Hilton Goulson, James Pinney and Lynwood Peoples. Ushers were from the Women's Fellowship and the youth choir furnished music.

A busy schedule for Albemarle Church, according to the pastor, Rev. Collie Seymour: Laymen's Sunday observed October 19, with Staton P. Williams as guest speaker and men's chorus of church furnishing special music; members attended United Nations program at high school that evening, rather than having their own church service. Last Sunday morning the annual business meeting of the church was held, including election of officers. This week Rev. Winfred Bray of Randleman is preaching each evening, with the service beginning at 7:00. Wednesday of next week the church will be host to the Western North Carolina Conference.

Volume 110 Number 42

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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The Story Of Our Home For Children Fifty-One Years Of Service

John G. Truitt, Superintendent

You have every right to be proud of the 21 members of the Board of Trustees, and the faithful staff of workers who help with the care of these 80 children.

The children, our first concern, have good care and a good home; they have good training and are given a good outlook on life.

The best of childcare insights, continuous study of the latest and most up-to-date conclusions as to the worth and place of the particular childcare which we can offer, is being made. Children who sorely need the help we are prepared to offer and for the length of time it is needed, are being well cared for here. Not every child is best cared for in such a Home as ours. However, many profit most in such a Home and environment. The Church has a real place in childcare and training. It is a joy to have a part in this Church Home for Children, and to offer you the privilege of investing a portion of your benevolent giving in caring for these children.

This Home was built and established by the Southern Convention in 1905 and '06, chartered by North Carolina in 1905, received its first homeless child January 1907. It is located on 289 acres of wooded and farm lands in Alamance County at Elon College, N. C. It has three main buildings housing between 75 and 80 children. It maintains a farm for raising gardens, grain, cattle, chickens and hogs. It employs three house mothers, a clothing matron and a dietician. It has a farm manager, an assistant farmer and one laborer, a secretary and the superintendent.

The youngest children received are between the ages of four and five. Children are accepted mainly from Congregational Christian churches or communities, and recommended as to their need of help by Congregational Christian ministers. However, many destitute and needy ones are received without reference to any religious status.

Before a child is received a case study is made, reports by a physician and a minister must be filed. A committee appointed from the board of trustees passes on the application.

REV. JOHN G. TRUITT, D. D., SUPERINTENDENT

Children are not kept for an indeterminate number of years. They may be returned to a re-established home or in some cases dismissed to adoptive parents. The Home maintains an adoptive relationship with the North Carolina Children's Home Society, P. O. Box 2229, Greensboro, N. C. Persons desiring to adopt a child from this Home should write to that address.

This Home is sponsored by the Southern Convention of Congregational Christian Churches. It is operated by a board of trustees, the members thereof being elected by the Southern Convention. It reports monthly and annually to the Board of Trustees, biennally to the Southern Convention of Congregational Christian Churches. It also reports to the Duke Endowment Fund and the North Carolina State Board of Public Welfare. Its books are audited regularly by certified accountants.

Children in the Home attend the public school in the community, and the Congregational Christian Community Church for Sunday School, church worship services, and also for the regularly established children's organization and youth meetings. In addition to these services the children, with the aid of staff members, conduct mid-week worship service in the Holt Memorial Chapel. Here they are taught the spirit and purpose of worship and are encouraged to share their spending monies, making regular contributions to the church and some other chosen project.

The pastor of the local church often meets with the children and youth who are a part of his congregation, instructing them in the meaning of church membership and sharing with them as a friendly counsellor.

Many other occasional services are held in the Holt Memorial Chapel which is a gift to the Home for Children by the members of the family of the late Mr. and Mrs. William Kirkpatrick Holt, "for the Christian nurture of boys and girls."

Churches, groups and individuals are encouraged to visit the Home, get acquainted with the staff members and the children, and to have a share in increasing the value of its services.

A Concern, A Gift And A Joy

Wm. T. Scott, Superintendent
The Southern Convention

For more than 75 years the members of our churches of the Southern Convention have been concerned with their Christian responsibility to little children orphaned by death or broken homes. For more than 50 years they have expressed their concern by the support of our "Christian Orphanage", now the Congregational Christian Home for Children. These gifts to make a home and to give Christian health and encouragement to homeless, neglected boys and girls have brought joy to the givers and happiness to hundreds of youth.

Thanksgiving is a time of the year when we give special thanks to God for his wonderful gifts to us. As we count our blessings this year, let us not forget the needs of others. We have a wonderful channel in saying "Thanks" to our Heavenly Father by our gifts to our Home for Children. Have a concern, make a gift, and receive a joy in your life.

Our Congregational Christian Home not only needs financial remembrances. Let us also remember in our prayers our boys and girls at the Home, and let us remember especially our Dr. Truitt and his associates who are giving themselves devotedly and capably in leadership and good influence to eager, grateful boys and girls.

EDITORIALS

The Christian Orphanage

This week we undertake to tell in words and pictures the story of our Congregational Christian Home for Children. For almost a half century it was known as The Christian Orphanage. The name has been changed, but the major purpose is the same — to give a home to children who need it.

There are children who need a home. Sometimes parents die and their children are left homeless. In our modern society where divorce breaks one marriage in four or five, and where parents sometimes think that their personal satisfactions are more important than children, homes for the homeless are still important.

Criticism of institutions for children is widespread in America. We believe that a home is the right of every child. We are not yet ready, and God forbid that we ever shall be ready, to accept the communist idea of placing children in an institution so the mothers can work for the state. That makes parents only the breeders of children, not their trainers, their lovers. But when children are left with no home to care for them, the Church and State have some responsibility to come to the rescue. The change of name of our institution indicates that our responsible leaders are conscious of the need for children to have a real home, even if a large number must be housed on one campus.

It is evident from the story told in this issue that some success is being achieved in making ours a real home for children. The Home is more than an institution. Needs of the children are recognized as primary. And those needs reach far beyond clothes, food, and shelter. The mind and spirit are to be freed, trained, and prepared for abundant living. The whole personality is to be developed in the same way that good and intelligent parents would care for their own offspring.

It warms the cockles of the heart to know that people like Superintendent John G. Truitt, his staff of workers and Board of Trustees, are busy day and night making a real home for people who might otherwise have to shift for themselves before maturity made them ready for such responsibility. The boys and girls of our Home are shielded from unnecessary hardships and temptations, furnished the needed things for physical comfort, given education in grade and high school, and trained in Christian living. At eighteen, when it is time for them to leave the Church Home, they can think clearly, they have a sense of direction and self-confidence, and they know what Christian living involves. With that heritage coming from the Church it is not surprising that most of them travel the road to success.

A Thanksgiving Gift

Congregational Christian Church people in the Southern Convention are asked to make certain contributions through the year for the support of these people who are growing up in a Church Home, and to make an extra gift at Thanksgiving time. That does not appear to be too great a burden for anyone.

The gift at Thanksgiving should be a gift of thanksgiving. The Church has given us the knowledge that transforms life when we come into the presence of the Man of Galilee who took little children in his arms and blessed them. The Church by its teachings has made possible the homes in which we live, and the society that gives us a chance to earn and to enjoy culture. The Church makes us know that in a little child is the image of God himself, and tells us something of how to develop that immortal soul. The Church helps us to feel a certain kinship to all peoples, and to covet the chance to help the unfortunate. Other church people join with us in providing a good home for a goodly number of children who might otherwise be greatly neglected. We might not be able to take other children into our own households, but through this cooperative effort we can share in all that a home means to some seventy-five growing boys and girls.

Therefore the Thanksgiving Offering should grow out of grateful hearts. That will make it a sort of love offering, and with it will go the prayers and best wishes of all who give. This is exactly what is needed to make ours a Church Home for Children.

You Are Invited

Congregational Christian church people in other parts of America have sought other means of caring for unfortunate children. They have not established homes operated by the churches. If we are correctly informed, there is no other such home in our denomination as the one at Elon College, North Carolina. That means that more than a million people can look to Elon and say: "This is our Church Home for Children."

Records indicate that individuals and church groups all across the country are claiming kinship with this effort to grow Christian young people under the sponsorship of the Church, and that they are making contributions for this purpose. That gives real encouragement to those most directly responsible for the Home.

Without any authority except the conscious needs of children, and certainly with no suggestion from Dr. Truitt or any of his co-workers, this paper gives a cordial invitation to all who will to share in the work represented this week by words and pictures. Those who give most freely appear to be the most enthusiastic about the accomplishments. "The poor you have with you always. You can do them good when you will."

Miscellany

This week and next the churches report to Conference on the activities of the past year. Accuracy is important. Attend Conference and help to make plans for the coming year. . . . News left out this week may be expected next. . . . American children without school is a tragedy that should not be continued. . . . Subscriptions to this paper help people to grow in knowledge and usefulness. . . . Voting according to informed opinion is a Christian obligation to the State. . . . Regular gifts to the church bring joy to the "joyful" giver. The world needs our best. . . . Churches grow in membership when members love their neighbors enough to try to win them to Christ.

WHAT THE ORPHANAGE MEANS TO ME

Ella Jean Haith

The orphanage as a whole means a great deal to me. It means a place to live and a place to be thankful for. If all of us were to stop just for a few minutes of our lives and look back over the years which we have spent here in this happy home of ours, we would be proud and thankful for its help. It has not only helped me in my growing up, it has helped me to love and understand what this wonderful home has done for me.

I could never have asked for a better place to live if I had had the privilege and opportunity to choose.

These past 14 years of my life this home has given me love, food, clothes, and a great feeling of security.

In our worship services every Wednesday night, I feel as though God has answered my prayers, and given me the knowledge and ability to try to go out in this world of His, and make myself the right kind of a person, and to serve Him as He has blessed me.

I have enjoyed every minute, every moment, and every second, that I have spent here in this home. We are all just one big happy family, living in a world of happiness.

Before I close I must tell you that there is one person here whom I wish to thank for his fatherly love. If I had no father I would more than gladly accept our wonderful Superintendent, Dr. Truitt, as one. He has guided and done for me more than I'll ever be able to express in words, and not only for me, but for all of us.

When I leave this happy family we have here together, I will journey, but never forget the orphanage and the people who help to make it what it is. If I had a million dollars the feeling from me toward the orphanage would never change.

INSTITUTE ON ALCOHOLISM

An Institute on Alcoholism will be held at Atlantic Christian College, Wilson, North Carolina, from 10:00 until 3:30 p.m., November 3. Registration fee is $1.00. Ministers and concerned church workers will be welcome at this meeting which is sponsored by the North Carolina Council of Churches and the college.

Speakers include leading ministers and doctors on: "The Nature of "Alcoholism," "Counselling the Alcoholic," "The Minister and Alcoholics Anonymous," "Counselling the Family," "Resources for the Minister" and "The Dedication of the Minister." "A Case Study through Role Playing" followed by discussion will be a feature of the program.

Registration should be sent to Alcoholism Committee, North Carolina Council of Churches, Box 6637, College Station, Durham. Rev. Morton Kurtz, executive secretary of the Council of Churches, is hoping some of our leaders will attend.

Ten men of Zion Church, near Burlington, N. C., canvassed the membership September 28 and received pledges to be paid by January 1, 1959, to help in the construction of a much-needed sanctuary for this relatively new church organization. A service of dedication was held Sunday evening following the canvass. Increasing attendance for Sunday school and worship services make this building necessary, according to Mrs. Marvin Cates, who sent the good news about her church.

HOME-COMING 1958

Mrs. Truitt, right, chats with Mrs. J. L. Foster, Sr. (seated left), first matron at the Home. Miss Mary Lee Foster, Mrs. Foster's daughter, and Tyler Bolling, an alumnus, join in the conversation.

We Have This Joy

W. J. Andes

The Congregational Christian Home for Children is located at Elon College. The boys and girls in the Home are a part of our community — the school, the church, social life, sports program. The Elon College community is happy to have them, as well as their matrons and other workers in the Home, as a part of our ongoing life.

We of the Elon College Community Church have the joy of having them in our midst at all times. Of course, the groups are larger because of their presence. But other joys are ours also. Their presence stretches us to do a better job. Instead of providing one car to go to a Pilgrim Fellowship Rally, we must provide two. Instead of one teacher or one counsellor of young people, we must provide two. Instead of one coca-cola at a party, we must provide two. There is joy in a stretched horizon and mission.

It's a joy to see these boys and girls grow up and take their place in the world about them. How quickly they assume work responsibility for they have been trained to work. One of the Junior High boys at the Children's Home assisted in the cooking of Sunday lunch not long ago. He said, "They ate it!" From small boys and girls, they develop into tall, fine specimens of humanity, healthy, happy and with a wholesome outlook on life.

It's a joy to see them at worship — on Sunday at the Church service of worship, in their Sunday School departments, in their youth and children's groups, each Wednesday night in their chapel service. Songs of praise burst forth from their lips and hearts. Listen to them pray — each one of them in Sentence Prayers on Wednesday night. They give their offering on Wednesday nights when they go forward and place their gifts at the altar. What a joy to see them in the presence of God.

It's a joy to see them in the sports world. They play basketball at the local high school. At one time, every player on the floor was a young man from the Children's Home. This doesn't happen often, but generally one or two play first string on the basketball team, boys and girls. They learn to play on the campus of the Home. They learn to be good sports, to share their toys, to give in to others and to assist others in their play.

If there is joy in the presence of God over one sinner that repents, there is joy in our hearts in this community over one child, previously without much of a chance in this world, who finds life anew and afresh because of a new Home made possible by the Church of Jesus Christ — the same Christ who said, "Suffer little children to come unto me and forbid them not for of such is the kingdom of Heaven."

New secretary for the Town and Country Division of the Board of Home Missions is **Rev. Serge F. Hummon**, who has been the assistant minister of the Wisconsin Conference for the past 7 years. He replaces Rev. Dr. Wesley A. Hotchkiss, who is now a general secretary of the Board of Home Missions.

Mrs. Carl Dawson of our Elon College Community Church has been chosen as Governor-elect of District 3 of the Altrusa Club International, which includes Virginia, North and South Carolina, Georgia and Florida.

HOME-COMING 1958

One of our girls, Cecelia Wilson (seated left), entertains visitors and alumni. Left to right, John Avila, Mrs. W. B. Terrell, Mr. and Mrs. Johnny Brown (she is Betty Lou Wilson, Cecelia's sister). On porch of Main Building are other Home-Coming visitors.

Mrs. Nell Smith, dietitian (center), and her kitchen girls, left to right, Joan McFatter, Helen Johnson, Dorothy Spicer and Cecelia Wilson. Every four months a new staff of girls is assigned to the kitchen so that all gain experience and knowledge of cooking.

The Boys at Johnston Hall do their own washing, ironing and cleaning. At the ironing boards are Billy Proctor and Bobby Burgess, while Sidney Johnson and Mike Wise operate the washing machine.

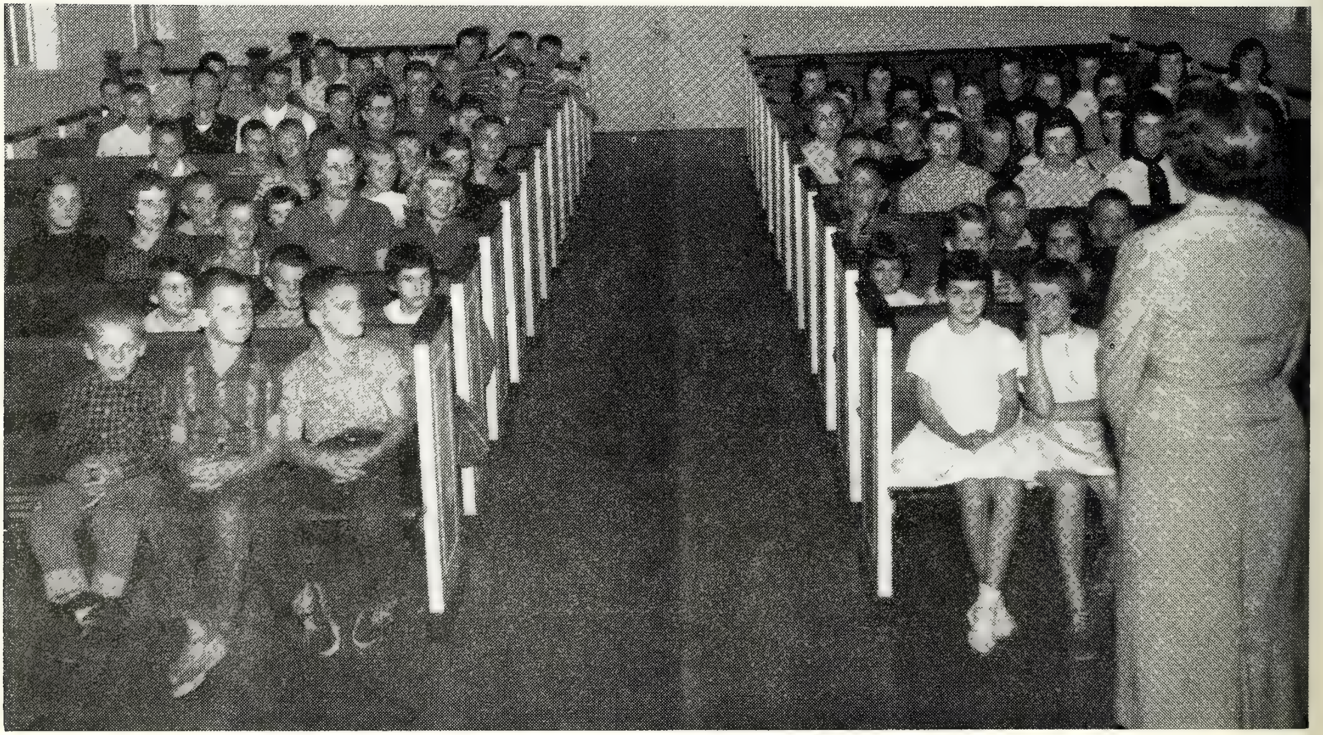
Christian Education On Our Campus

Every Wednesday evening children and staff gather in our Holt Memorial Chapel for prayer service. The children lead the worship services, reading scripture, leading in songs and prayer; and a quartet sings a special number each evening. Besides the religious value for the children, it is excellent training in preparing them to stand before a group and speak clearly and gracefully. Ronnie Bergman, an Elon College ministerial student, is a frequent speaker at the prayer services. Sometimes Mrs. Privette brings the message and on other occasions guest speakers are present.

Pictured below, Mrs. Privette speaks to the group assembled in the Chapel.

Right, the quartet sings a special song. Members are Billy Burgess, Angelee Haith, Ella Jean Haith and Cecelia Wilson, with Mrs. Privette at the piano.

Lower right, Baby Home children enjoy evening devotions and a story before going to bed. This is a nightly occasion in their building and the children look forward to it. Mrs. Privette reads a story, while seated in the back are, left to right, Sue Johnson, Mrs. Mary Stadler (sewing matron), Angelee Haith and Marlene Privette. Sue and Angelee are the two older girls who live at the Baby Home and help care for the children.



Names Of Children And Their Birthdays

Barbara Jean Arnold	8-15-44
Clara Lee Arnold	4- 3-46
Raymond Arnold	7-14-43
Patsy Beaman	3-20-49
Shelia Beaman	2-27-51
Dianna Bordner	6- 8-49
Ronnie Bordner	5-24-47
Steve Bordner	6-17-50
Billy Burgess	5-22-41
Bobby Burgess	5-22-41
Woodie Byrd	8-17-45
Bobby Byrd	10-21-47
Dianne Cates	9-16-50
Frances Coggins	3-10-44
Joyce Coggins	2-20-46
Peggy Coggins	6-22-47
Brenda Crumpler	8-31-46
James Crumpler	4-25-44
John Crumpler	10-22-41
Larry Crumpler	4-22-45
Sandra Ferrell	4- 5-45
Kenneth Ferrell	2-23-43
Angelee Haith	4-24-42
Ella Jean Haith	11- 1-40
Helen Johnson	12-30-45
Sue Johnson	7- 9-42
Sidney Johnson	12-27-43
Linda Kidd	7-14-45
Shirley Kidd	9- 2-49
Billy Lamberson	6- 8-47
Billy Joe Lambert	11-16-46
Brenda McFatter	11-11-48
Joan McFatter	5- 6-46
Linda McFatter	1-17-53
Jimmy McFatter	1-10-50
Laverne Mecimore	4-20-43
Garland Mecimore	1-13-47
Phyllis Morningstar	8-28-46
Dewey Morningstar	10- 4-44
George Morningstar	11-23-42
Herbert Parker	11-27-47
Marlene Privette	11- 3-46
Billy Proctor	10- 7-44
Elizabeth Ray	2- 1-48
Louise Ray	2-23-47
Eugene Ray	7- 3-49
Ann Rich	11- 2-43
Wilma Rich	4-19-47
Floyd Rich	6-28-48
John Rich	9-23-41
Jerry Rich	10-19-49
Betty Jane Rowland	11- 4-44
M. B. Rowland	8-17-43
Clara Spicer	1- 2-48
Dorothy Spicer	9-10-43
Jessie Spicer	6- 7-45
Ava Turner	9-17-49
Carolyn Turner	4-27-46
Marie Turner	7-24-48
Mary Alice Wallace	1-23-47
Tom Wallace	2- 5-49
James Wallace	4-12-50
Lawrence Wallace	3-14-52
Margaret West	8- 6-53
Tommy West	9- 1-47
Dennis West	6-13-49
Lee West	8- 3-51
Cecelia Wilson	2-26-41
Michael Wise	5- 5-45

PROGRESS REPORTED AT RAMSEUR

Judy Maness

Highlighting the October 5 services of the Ramseur Congregational Christian church was the observance of Homecoming, with dinner served to the congregation in the Town Hall.

Rev. Garland Bennett, pastor, led the morning service in which he gave a history of the church. Mrs. Irma Smith delighted the congregation with a musical selection. The mimeographed bulletin for the day carried this information:

Since our last Homecoming service our church has shown a lot of progress. We have called a minister for half-time, and he is living on the field where he works. We have raised the salary of the minister from $800.00 a year to $2,000.00. We have built a parsonage which is nearly paid for, the cost being $11,550.00. We have bought and paid for an organ that cost more than $1,000.00. More than thirty people have joined our church, most of them on profession of faith in Christ, and we have lost only two during this period, both by death.

Our many visitors as well as the members throughly enjoyed this delightful day of Homecoming.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

November

The Philippines

2—**Rev. and Mrs. Harold Fryday** are studying language at Cabadbaran in the Philippines, preparatory to working in Agusan Province in Northeast Mindanao, where Mr. Fryday will work in institutes for teachers and youth leaders and she will teach at Mindanao Institute. Both have served as missionaries in Quebec.

3—**Rev. Alexander Grant**, a Canadian, studied there and in England. He has directed work camps in the United States and has done missionary work in northern Canada. Since 1953 he has been Professor of Theology at Silliman University, Dumaguete.

4—**Rev. and Mrs. David Hamm** both graduated from Knox College and Union Seminary. They have been in the Philippines since 1946. He does education and evangelistic work among the Moros, is treasurer of Dansalan Junior College, and part-time pastor for the United Church of Christ at Marawi City. She is dean of women at the college, and serves as director of school and community music.

5—**Rev. and Mrs. Paul Lauby** are at Silliman University, where he is professor of New Testament and Christian Ethics and she does kindergarten supervision and teaching. Both are from California and have been in the Philippines since 1953. She conducts a bedtime radio program for children on Silliman University's station DYSR three evenings a week.

6—**Rev. Henry Little, Jr.**, formerly a Presbyterian missionary, is the Interboard Representative in Manila, acting as a liason officer between the United Church of Christ and the four American mission boards which cooperate with it.

7—**Rev. and Mrs. James McKinley** went to Dumaguete City in 1939, where he serves as Dean of the Silliman University College of Theology and she teaches church music. They have visited in this area, Elon College conferring the doctor of divinity degree upon him in 1957. They were in hiding for two years during Japanese invasion of Philippines, after which they were taken to Australia by an American submarine.

8—**Emma Noreen, R. N.**, went to China as a nurse of the American Board in 1926, where she served for 25 years in Fenyang, North China. In 1951 she went to Philippines as director of nurses' training program of Silliman University Hospital; 1954 she went to Brokenshire Hospital, where she has established Nurses' Training School and succeeded in reconstruction and re-equipping of the hospital.

The Galilean Ministry Begins

Background Scripture: Mark 1:14-39.

Devotional Reading: Luke 4:16-21.

Memory Selection: **The time is fulfilled, and the Kingdom of God is at hand; repent ye, and believe the gospel.** Mark 1:15.

The old king didn't like what John the Baptist said, so he had John put in prison. He was not the last man who tried to get rid of a preacher because he did not like what the preacher was preaching. The fact remains, however, that one can imprison the man, but he cannot imprison the truth the man preaches. So when Jesus learned that John had been put in prison, he came into Galilee to begin his ministry. John had prepared the way for him, even though John had an inadequate conception of the ministry of Jesus. The voice crying in the wilderness was now heard in the world in which men lived and worked. Jesus came and dwelt in Capernaum, one of the teeming villages on the Lake of Galilee. Here he could reach the masses with his message.

JESUS CAME PREACHING

"Jesus came into Galilee, preaching the gospel of the Kingdom of God." He could have come writing books, or perfecting an organization, or collecting funds, or doing many other things. Instead **he came preaching** — he came proclaiming the truth. Except for one occasion when he scratched some words on the ground, there is no record that he ever wrote a word for immediate use or for posterity. He simply preached. He entrusted his precious message to the precarious memory of his friends, and more strangely to friends who were limited in ability, certainly without any formal education, and in some cases to friends who had blemished reputations! ! **It is an amazing tribute to the Master's faith in the truth, and in his friends.** Preaching was to be his medium of explaining the Kingdom of God to men.

Preaching at times, both to the man in the pulpit and to the man in the pew, seems so futile and foolish. But it is still the chief medium thru which God proclaims the good news of the Kingdom of God. "It hath pleased God by the foolishness of preaching to save them that believe," said Paul. And Isaiah asked "How shall they hear without a preacher?" Radio, television, books can never supplant, although they can supplement, preaching. "The communication of truth thru personality" — that is the famous definition of preaching given by Phillips Brooks — has divine sanction upon it. If there are ministers who read these NOTES who have become discouraged, let them remember that Jesus came preaching, and let them thank God that they have been counted worthy to preach, and let them take courage and preach better than ever.

The central theme of the preaching of Jesus was the Kingdom of God. "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." John had preached judgment; Jesus came preaching mercy. John's message emphasized punishment; Jesus' message held promise. For John the coming of the Kingdom meant something to be dreaded; in the preaching of Jesus it was something to be welcomed. But it demanded an "about face" — the word repent means just that. Men must turn from their old ways of thinking and living if they were to enter into this Kingdom. It was a revolutionary idea.

FISHERS — FISHERS OF MEN

"Now as Jesus walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea; for they were fishers. And Jesus said unto them, 'Come ye after me, and I will make you to become fishers of men.'" There are many intriguing truths in these two verses. Here for instance is **a tribute to the manhood of the Master** — that practically-minded, rough and ready, real he-men should forsake their means of livelihood to follow this young Rabbi, indicates that they saw in Jesus a Man and a Master. Here, too, is a striking example of **Jesus' power to see the greater potentialities in ordinary lives.** Who of us, if we were trying to establish a new order, a Kingdom of God, would have called unlettered and untutored men such as Jesus called, fishermen, tax collectors, farmers, and the like. And yet he passed by the learned scribes and the self-righteous Pharisees, and turned to the common people for his disciples. Here again appears the strange fact that **Jesus said nothing about creeds or formal beliefs as prerequisites for following him.** Suppose he had asked these fishermen, or the other disciples whom he called, what they believed about some of the things over which we get into such a dither in our churches! They would not have had the slightest idea what he was talking about, and they would have cared less. But he asked for commitment. He said, "Follow me." He invited them to come after him. That is the heart of Christian discipleship — it is not so much a matter of what we believe, as of Whom we trust and to Whom we have committed ourselves and our all. Look again at these words and get the significance of the words "**I will make you to become.**" He knew the kind of men they were, their dispositions, their weaknesses, their faults, their limitations. He took them just as they were. He did not wait until they were good men or better men. But he did not expect them to stay as they were, or where they were. **They were to become.** They were to grow in grace and in a knowledge of him. They were to keep their minds and hearts open to the influence of his spirit. They were to follow him in new adventures and in new discoveries. And finally, **they were to become fishers of men.** They were fishers; they were to be fishers of men. Here is a parable of the way in which Christ transforms and exalts everything he touches. Fishers, fishers of men. He took the cross, an emblem of shame and disgrace, and made it the central symbol of the Christian faith and life. Childhood, home life, work, business, play, religion — all these and other things have new dignity and meaning and beauty when Christ touches them.

SUNDAY SCHOOL LESSON

November 2, 1958

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

As has been stated above there was something compelling about this Man's call. Peter and Andrew, James and John, on this occasion, left their means of livelihood and their families and followed the Master. And others did likewise later. To be sure this is not always the price of discipleship. But alas for the man or woman, the young person, boy or girl, who hears the call of Christ and does not rise up and follow him.

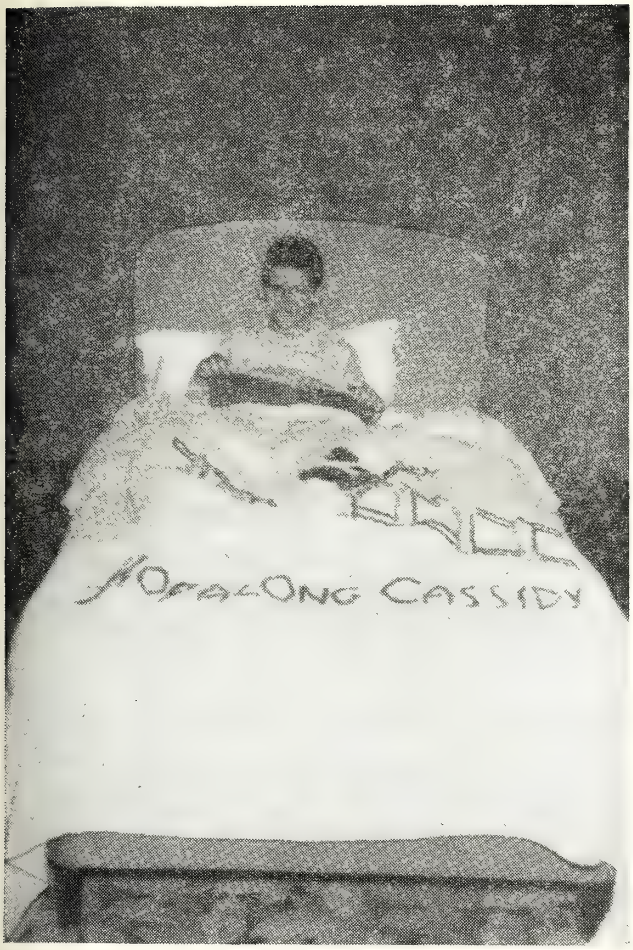
The Christmas Season

Christmas is a grand occasion at the Home for Children. The children receive treats ranging from a Christmas card with a dollar bill enclosed to elaborate parties with cake and ice cream and nuts, fruit and candies and an expensive gift for each child. Annual Christmas parties for the entire Home are given by the students of Elon College and the Woodmen of the World. Other groups give parties for children in the separate buildings. The Burlington Junior Chamber of Commerce members carry the children Christmas shopping one Saturday early in December — and give them the money to do the shopping. Several churches send individual gifts for each child. Other churches and groups send boxes of assorted gifts. One friend in Greensboro sends several large boxes of candy.

A Christmas Tree for Christmas

"A Doll for Every Dollie . . ."

Sponsors who are unable to have their children for Christmas Day send the gifts here for them. All of the children have some special place to visit during the holidays. Many go to parents and relatives, others visit their sponsors and still others visit friends who have made a special request for "a child for Christmas." We begin receiving such requests in October, in fact we already have a few on hand and usually by the first of December most of the children are placed. The buildings are beautifully decorated with Christmas greenery and ornaments and a lovely tree. On the night before the school holiday begins, the children gather around the tree in their building and open the presents they have received. It is an exciting time for the children and it is wonderful of many friends to make it so. May all of their Christmases be happy.



Coupons Bring Premiums

Carton tops from the milk we purchase have given us enough Hopalong Cassidy bedspreads for all the beds in Johnston Hall. Pictured here is Billy Joe Lambert under his "Hoppy" spread.

With coupons from Betty Crocker products we have furnished all the stainless steel table ware and plastic dishes necessary for our dining room and kitchen. We have also received premiums of cooking utensils with these and other coupons. In addition to the premiums, during this year we have received $287.43 from coupons. Many missionary groups and churches throughout the Southern Convention regularly send us coupons and we are now receiving coupons from all over the nation, through Friendly Service.

A Trustee Tells Of Our Home

Mrs. James H. McEwen

Serving as a member of the Board of Trustees of the Congregational Christian Home for Children is a most rewarding experience. This is an opportunity to see the wonderful work that is being done from all angles. We see children brought in from destitute homes, starving for food, affection, care and training. We see them develop into fine young men and women who go out from our Home equipped to take their places in their different communities as Christian citizens.

We see our fine staff, headed by Dr. Truitt, struggling with the everyday problems that must come up in the rearing and caring for some seventy-five or eighty children. This is not an easy task, but as we see it go on day after day and year after year we know that they realize that they are not only building and working for today, but for years to come. It is not easy to rear a small family so rearing a family of seventy-five or more must truly be stupendous.

There are many needs not being met as we'd like to meet them. Our Superintendent is at times needed in several different places, we do not have all the help he should have, assistants are not always trained as we would like to have them, and always there is a cry for money to pay bills. There are times when those of us who are close to the Home marvel at what is being done in spite of handicaps. Even tho our assistants are not always trained as we wish they could be, and there isn't enough money to finance the improvements we know we must make in personnel and equipment, our staff carries on and our children seem happy most of the time.

The Children's Home is a part of the Southern Convention which supports it along with the help of friends and relatives. The Southern Convention is made up of many small churches who are asked to contribute to many worthy causes, all of them needing help. In thinking of these many calls, tho, it seems to me that we must put our Children's Home up close to the top. There is no other way to support this Home except by gifts. It is **our Home,** therefore **our responsibility** and one we cannot shirk. Children can't wait to eat next week or next year. They must have care every day of every year.

Most of the churches of the Convention hear this call and Dr. Truitt and everyone concerned is happy to see their response, but he would like to know that all of the church people of the Southern Convention are aware of the needs and doing all they can to help make this a Home for Children that is a **good Home** in every respect.

Study Our Story, And Share Our Work For Children

John G. Truitt, Superintendent

Dear Friends:

I have every reason to believe that this special edition of **The Christian Sun** setting forth the work of the Congregational Christian Home for Children will be a worthy one. It has been directed and assembled by my secretary, Miss Melva Foster, who has served so valiantly during my illness. The pictures in the main were taken by Mr. Brinson Rouse, Burlington, N. C. Mr. Rouse is a son-in-law of Dr. Ned F. Brannock. At Miss Foster's request, Dr. F. C. Lester, editor of **The Sun**, came to her office and went over the material with her before taking it with him to his editorial room in Asheboro. To everyone who has had a share in making this edition of **The Sun** a success I am deeply grateful.

"A success" did I say? That will be finally determined by the favor with which it is read and responded to by those who love little children and growing youth. It is a challenge to us all to give little children and youth a chance in life, and it is a heart-warming challenge to give to the non-privileged the love and security with which every little baby is born with the right to expect. If their tiny hands reach up into the thin air of tragedy, and neither coo nor cry brings help, soon they will be on the road to distraction, frustration and confusion — or worse. But it is, I repeat, a heart-warming challenge to the church and to all those who would like to give such children a fighting chance, to put them in a place of kindly understanding care, where they may find security and safety and love; and where they in normal daily contact with children who have found security and happiness may themselves have most of the tragedy and frustration removed from their lives and be on the way to becoming happy, normal youths.

Study these pages. See something of the security of which I am writing written on the faces of these children and youths. You yourselves are better for having helped to bring this about. It costs a lot of money to keep this care daily flowing. To provide good rooms, good buildings, good food, good clothing, good training and care at home, at school, at church — and everywhere a growing child is touched by life all about him. That which goes into the heart and mind of a child, believe me, is everything. Faith in God, faith in one's self, and faith in one's friends and fellows is a bounty beyond all brooking. Please help us to humbly build it in the boys and girls of this beautiful campus.

I started to write "on this **your** beautiful campus". However, I chose to give a bit more emphasis to the fact that this is **your** Home for Children — every acre of land, every bit of equipment, every increasing year of ability, experience, and love, all these and God's favor are **yours**. You and loved ones long since gone on have made these things possible. This is your work — our work — all of us together are given the joy of investing in the care of these children, and of little worthy ones who will yet knock at our doors.

You do contribute liberally. And that is necessary. We all know that rising costs and more and better child care make it necessary that such a home be supported by what may be characterized as **interested, joyous giving.** Some individuals can give hundreds, and a few of them do, because they are interested. There is interestedness in most of our churches' giving. One of the most striking things on this campus is the children's desire to be loved. Stranger, visitor, friends all comment on this. These dear children are ready to love and be loved. "Where your heart is there your treasure will be also." Thank you!

DID YOU KNOW — ?

That a young theological student who left the hardware business for the ministry sailed August 15 for a missionary career in the South Sea Islands — Robert Simon, 34, who has gone to the Pastors' and Teachers' Training School, Ponape, which was founded by the American Board in 1955.

REPORT FOR OCTOBER 20, 1958

MONTHLY OFFERINGS

Amount brought forward			$ 1,088.72
Eastern North Carolina Conference			
Wake Chapel	$ 50.00	$ 50.00	
Eastern Virginia Conference			
Oakland	57.00	57.00	
North Carolina and Virginia Conference			
Bethlehem	97.00		
Concord	10.00		
Durham, S.S.	70.25		
Kallam Grove	20.00		
Reidsville	128.01		
Salem Chapel	11.00	336.26	
Western North Carolina Conference			
Pleasant Hill	141.00		
Sophia	24.00		
Zion	30.00	195.00	
Total			$ 638.26
Grand Total			$ 1,726.98

SPECIAL OFFERINGS

Amount brought forward		$ 963.90
Friendship Bible Class, Christian Temple, Norfolk, Va.	$10.00	
Circle 7, Woman's Fellowship, Suffolk Christian Church	5.00	
Woman's Fellowship, Union (So.) Christian Church — for bed	37.50	
Circle 1, Hunterdale Woman's Fellowship — for bed	37.50	
Mary Sue Brittle S.S. Class, Bethlehem (Nans) Church	5.00	
In Memory of Mr. & Mrs. L. E. Morris	20.00	
In Memory of A. S. Dunn	5.00	
Total		$ 120.00
Grand Total		$ 1,083.90
Total for the Week		$ 758.26
Total for the Year		$ 2,810.88

EASTERN VIRGINIA CONFERENCE
GREAT BRIDGE CHURCH
OCTOBER 30, 1958
PROGRAM

Theme: "Fulfillment Through Christ"

Morning Session

10:00	Call to Order by the President	Dr. George D. Alley
	Hymn — "Holy, Holy, Holy"	No. 1
	Prayer for Divine Guidance	Rev. O. D. Poythress
	Enrollment of Ministers	
	Enrollment of Delegates	
	Welcome	Rev. L. B. Simmons
	Recognition of Visitors and New Ministers	Dr. W. T. Scott
	Appointment of Special Committees	
10:30	REPORTS:	
	1. Program	Rev. Joe A. French
	2. Executive Committee	Rev. Joe A. French
	3. Ministerial Education	Dr. H. S. Hardcastle
	4. Treasurer	Mr. G. Chapman White
11:00	5. Apportionment Committee	Mr. J. Letcher Eley
	6. Home Missions	Mr. W. B. Williams
	7. Evangelism	Rev. G. Julius Rice
	8. Stewardship	Rev. Joe A. French
11:30	Hymn — "All Hail the Power"	No. 142
	9. Foreign Missions	Miss Rebecca Mann
	10. Christian Education	Rev. Melvin Dollar
	11. Social Action	Mr. William F. Lawrence
	12. Memoirs	Mr. R. T. Bradford
12:00	"The Church's One Foundation"	No. 391
	Address	Dr. Ray Gibbons, Director The Council for Social Action of the Congregational Christian Churches.
12:45	Adjournment for Lunch	
	Prayer	Rev. T. Fred Wright

Afternoon Session

2:00	Call to Order by the President	Dr. George D. Alley
	Hymn — "Blest Be the Tie"	No. 37
	REPORTS:	
	13. Sunday School Convention	Mrs. Mary H. Booth
	14. Christian Missionary Association	Rev. Melvin Dollar
	15. Women's Fellowship	Mrs. Ray Gordon
	16. Laymen's Fellowship	Mr. H. H. Harcum
	17. Youth Fellowship	Miss Nancy Rountree
	18. Committee on Place	Mr. George D. Underwood, Jr.
	19. Nominating Committee	Rev. W. A. Grissom
	20. Resolutions Committee	Rev. H. Raymond Phelts
	ORDER OF THE DAY	
3:00	Service of Installation of the Rev. Melvin Dollar as Associate Superintendent of the Southern Convention: Mr. Martin T. Garren, President of the Convention, presiding.	
3:30	Report of the Superintendent	Dr. W. T. Scott
	Report of the Associate Superintendent	Rev. Melvin Dollar
	Report of the Secretary of Christian Education and Youth Work	Rev. Robert A. Knowles
4:00	Report on Elon College	Dr. J. E. Danieley, President
	Report on Congregational Christian Home for Children	Dr. John G. Truitt, Superintendent
	Report on The Christian Sun	Dr. F. C. Lester, Editor
4:30	Other Conference Action	
	Miscellaneous Business	
	Closing Prayer	Rev. Ellis N. Clark

FELLOWSHIP DINNER 6:00 P.M.

Evening Session

7:30	The Conference Service of Worship:	
	Ordination and Licensure	Dr. H. S. Hardcastle, officiating
	Service of Holy Communion — Rev. L. B. Simmons and Dr. L. E. Smith, officiating, with the Choir and Deacons of the Great Bridge Church.	
	Benediction	

WHAT THE ORPHANAGE MEANS TO ME

Frances Coggins

I cannot begin to say how much the orphanage has meant to me these past five years. It has given me clothes, food, and, most of all, love.

I'll never forget the first day I came to the orphanage, as long as I live. When my father started to leave me to go back home I started to cry, but my matron took me in her arms and comforted me. Every time I became homesick she was there to comfort me and soon I became less homesick.

The orphanage has taught me the Word of God and how much he loves me. It has taught me to have faith in him and believe in his Word.

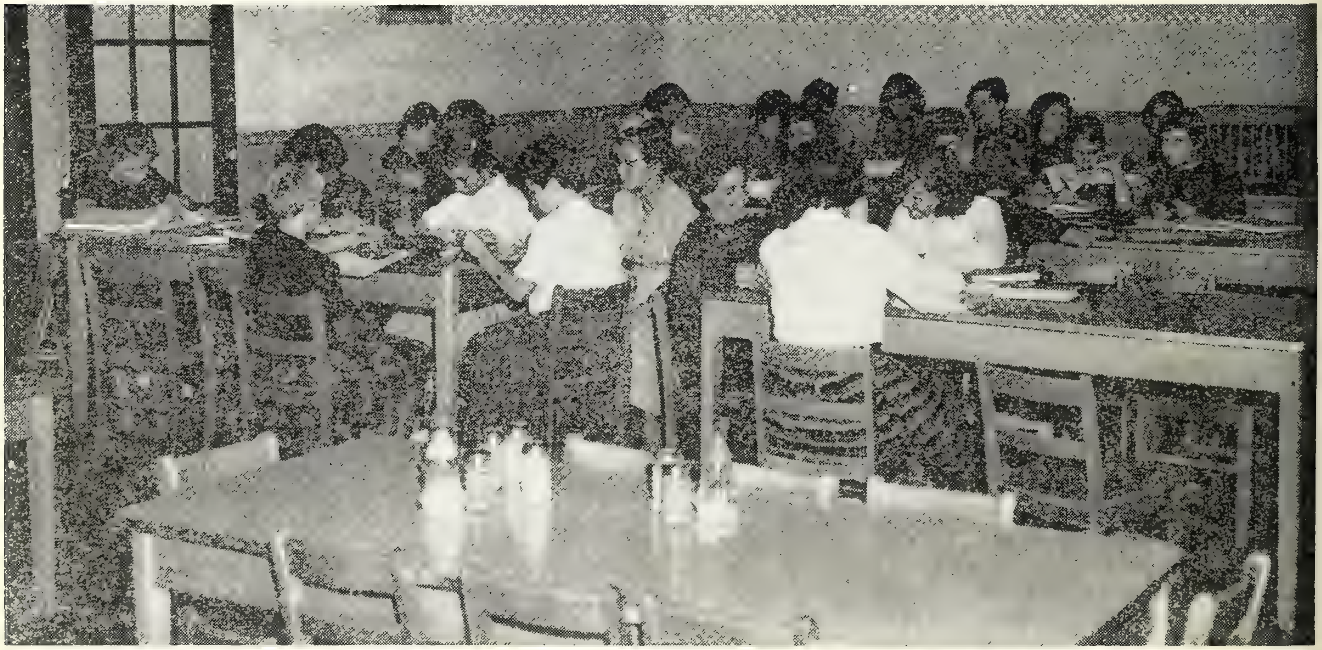
The orphanage has enabled me to meet many people who have become my friends. It has taught me to appreciate all they have done for me. It has taught me to respect the matrons, and especially Dr. Truitt who loves us and has done so much for us.

When I leave here I hope to make the orphanage proud of me by choosing the vocation that will enable me to help the orphanage just as it has helped me.

World Community Day will be observed by **Apple's Chapel** with a service November 7 at 7:30. Yarn and yard goods are to be brought to be sent to Refugee Camps for women to use in making clothes.

Activities At Our Home For Children

The boys enjoy television in Johnston Hall. They also use this room for study on week-nights and for recreation on week-ends.



"Study Hall" in the Main Building for the girls. Gathered around the dining room tables they prepare lessons for the next day and receive help from their matron, Mrs. Smith.

The Christian Sun

Miss Beatrice George
1207 Seaboard Ave. 12-1-58

VOLUME 110 NOVEMBER 4, 1958 NUMBER 43

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

WE HAVE WORK TO DO WHERE THERE IS NEED FOR THE GOOD NEWS OF GOD

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office: Elon College, North Carolina.

LAYMEN'S SUNDAY AT WAKE CHAPEL

Mr. Clay Wilson led the service. The entire congregation listened intently while Mr. Sam Amos delivered the sermonette to the children. Mr. Joe Mills read the scripture, and Mr. C. W. Russum led the morning prayer.

The main speakers for the morning were Mr. Johnny McKinney, reminding the adults of their responsibilities as Christians, and Mr. Hoke Powell, speaking on the responsibility of the adults to the children and young people of the church.

From the invocation by Mr. Melvin Cotton through the benediction by Mr. Claude Jones, this service of worship was truly a most inspiring one. It emphasized the fact that the flame that has been kept alive at Wake Chapel for over a century is not in danger of being extinguished.

Here And There Among The Churches

Women's Fellowship Sunday will be observed November 16 at **Apple's Chapel**, at which time the thank offering boxes will be dedicated.

Dr. H. H. Cunningham, dean of Elon College, was guest speaker at our Haw River church October 19, World Order Sunday. Dr. Cunningham is professor of history and president of the conference Laymen's Fellowship.

Station WEEB is broadcasting morning worship services of our **Church of Wide Fellowship**, Southern Pines, during November. **Dr. David Shepherd** of Sanford will be the speaker for the special Thanksgiving service at 10:30 a.m. November 27.

Dr. and Mrs. Allan Gleason (she was the former Frances Everett of Holland, Virginia) returned to Hartford, Connecticut, last summer after a year on a linguistic assignment at Deccan College in Bombay State, India. She writes, "We were very fortunate to be stationed in American Board territory — Marathi Mission. We had many wonderful contacts with the missionaries and Indian Christians in the mission."

Dedication Service for Union Ridge church, Route 2, Burlington, North Carolina was held October 26, the last Sunday of Rev. Kenneth Register's pastorate. Participating were: Superintendent W. T. Scott, Dr. John Truitt, Mr. Martin Garren, A. D. Cobb, Jr., and Dr. H. H. Cunningham of Elon College. This lovely sanctuary, where the Southern Convention was held in 1956 soon after its completion, cost $51,321.56, and is now completely paid for. Congratulations to people and pastor!

Services to be rendered to the church were checked by each person on a "Personnel Budget" sheet, in addition to financial pledges at Haw River church during the Christian Enlistment service October 26.

Long's Chapel Laymen's Fellowship conducted the morning worship October 19, with the president, Elton Rudd, in charge. The message was given by William Fonville, prayer by Roy Barnett, devotional by young Larry Squires, and scripture reading by B. F. Blanchard, Sr.

Family Fellowship Night was observed October 26 at 7:00 at the Haw River church with a service featuring the singing of familiar hymns, followed by a report on the World Order and United Nations Seminar by the five women from this church who attended.

The Rewards of Serving Youth was the topic for the message of Mr. Joseph Sandlin on Laymen's Sunday at Church of Wide Fellowship Southern Pines. Other participating in the service were Dr. A. C. Dawson and Mr. Jack Reid. This church is planning a special service on Thanksgiving Day.

Pleasant Ridge church (Route 1, Ramseur, N. C.) has again voted to send **The Christian Sun** to the homes of all the members. This church plans an every member canvass November 12. A special worship service is planned for Thanksgiving evening at 7:30 when funds for the fellowship hall will be dedicated. A turkey dinner will be served November 29. Rev. Lynwood Hubbard is the pastor.

Mrs. **W. B. Williams** of Newport News, president of the National Women's Fellowship, continues her busy schedule with attendance at the meeting of United Church Women in Denver, Colorado, and two weeks in Florida speaking at Women's Fellowship meetings.

During the Conference Year 1958, **Wake Chapel Christian Church**, Fuquay Springs, N. C., has received 35 new members, 26 by profession of faith and 9 by letter of transfer. During the year, one member has been lost by death and 14 by letters of transfer. Rev. Earl Ferrell is the pastor.

A reader reminds the editor that a recent statement in this paper urging subscriptions to the new **United Church Herald** did not give pertinent facts: the subscription price is $2.50 per year; $1.50 for churches having 100 per cent subscribers among church families; and also special rate of $1.50 for students and men and women in armed forces. Send subscription to: 287 Fourth Avenue, New York 10, New York.

Mr. and Mrs. Charles McFarland united with the Bethlehem (Valley) church on Sunday, October 5. Mr. Clarence Phillips, president of the Valley Conference, officiated by asking for a vote of the membership and extending a welcome to the couple. After the acceptance, Mr. McFarland, who has been serving the Bethlehem church as supply pastor for almost two years, delivered his morning message and brought in seven other members. Mr. McFarland is a Junior at Bridgewater College and was licensed at the Valley Conference on October 28.

Volume 110 Number 43

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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The North Carolina United Student Fellowship, composed of college students with Congregational Christian or Evangelical and Reformed background met at Moonelon November 1-2.

Seventy-fifth anniversary of our Waverly church is announced for Sunday, November 9, by the pastor, Rev. J. E. McCauley. Rev. Richard Jackson of Snowhill, Ohio, a former pastor, will deliver the morning message.

World Community Day service, sponsored by the United Church Women of Chapel Hill, will be held in our church there November 7. Twelve churches make up the newly organized council, of which Mrs. J. R. Ellis of our denomination is president.

Thirteen new members were received by **The United Church, Chapel Hill,** North Carolina, October 5. A group from this church, of which Rev. Harvey Carnes is pastor, travelled to Greensboro October 29 for dinner and to attend the missions seminar led by Rev. Arthur Mason Brown.

A Harvest Sale is being sponsored by the Women's Fellowship of **Pleasant Grove** church, near Bennett, North Carolina, Saturday evening, November 8, beginning at five o'clock. Friends from nearby churches are invited to attend — chicken stew and other food will be on sale. Proceeds are to go to the building fund.

The fortieth anniversary of First Evangelical and Reformed Church, Landis, North Carolina, was observed September 27-28. **Life Begins at Forty** was the topic used by Rev. R. E. Leinbach, Jr., at the fellowship dinner Saturday evening. Former Sunday school teachers returned and taught the classes Sunday morning. Dr. Aaron R. Tosh preached on **Forty Years of Progress.** Dr. John Keller spoke briefly and offered prayer. At the afternoon vesper service Rev. Lawrence Leonard spoke concerning **Expect Something to Happen.** These four were former pastors. Two preministerial students of the local congregation, who are students at Catawba, also shared in the vesper service. A 40-page booklet gave history of the church. The anniversary offering goal was 40 hundred dollars; actual offering totalled $4,334.01. Rev. Hiram Davis is the minister.

CHURCH NIGHT AT MT. LEBANON

Mrs. Vista Manuel

Mt. Lebanon United Church of Christ, Shenandoah, Virginia, had a most impressive ordination service on October 5 for four new deacons. They are Messrs. Floyd Comer, Leonard Comer, Jennings Supples and Alva May.

Our church year came to a close with quarterly conference on Friday, October 10. Mt. Lebanon has progressed this year under the faithful and prayerful guidance of our pastor, Rev. Rosser L. Clapp. We pray we can do even better next year.

HOMECOMING AT NEW ELAM

Mrs. J. H. Gardner

Annual Homecoming Day was observed at New Elam Christian Church October 19 with a morning service beginning at 10:30. Following a song service, welcome was given by J. W. Drake. At eleven o'clock the pastor, Rev. E. M. Powell, had charge, using as his subject, "The Danger of the Soul in a Time Like This." After the benediction lunch was served to those present.

The afternoon service consisted of singing by the congregation and the following groups: Mt. Gilead Quartet, Hank's Chapel Quartet, New Salem Girls' Trio and by Misses Elaine Mitchell and Mrs. J. W. Drake, soloists.

During the afternoon seven members were received into the church. A large congregation, consisting of members, former members and friends, was present for the service.

The Unfinished Reformation was the subject of the sermon by **Rev. Carl R. Key** at the evening service of worship on Reformation Sunday sponsored by the Monogalia County Council of Churches, held at the First Presbyterian Church, Morganton, West Virginia. Mr. Key, a native of the Brown's Chapel section of North Carolina, near Robbins, is now the Executive Secretary of the West Virginia Council of Churches. **Dr. Edwin Dahlberg,** president of the National Council of Churches, is to be the featured speaker at the annual meeting of the West Virginia Council November 13-14.

Two Christian Enlistment Sundays are scheduled for Shelton Memorial, Portsmouth. Last Sunday emphasis was placed upon the opportunities and responsibilities which come through the church, with the pastor, Rev. Thomas Britton, preaching on "Day of Reckoning." Pledge cards were distributed following the service. Next Sunday they will be returned in a special service of Pledge Dedication, with the sermon subject being "Christ for the World."

Security or Freedom? was the topic for Rev. John R. Lackey at United, Winston-Salem on Reformation Sunday. Statement at top of bulletin: "Where the Gospel of Jesus Christ and the individual's right to private judgment are treasured." Our church group shared in the city-wide Reformation Day evening service when Dr. Henry H. Crane spoke.

Women leaders from 19 midwestern states met at Fort Wayne, Indiana, October 14. State presidents of Women's Fellowships and departmental chairmen were invited to the training session. Miss Lucille Frost, associate secretary of the National Women's Fellowship, Mrs. W. B. Williams, national president, Mrs. Newell Steward, teacher at Pierce College, Athens, Greece, and Rev. Porter Bower, director of audio-visual aids, addressed the group.

VARIED ACTIVITIES AT UNION GROVE

Roy Coble, Jr.

Sunday evening, October 12, the Union Grove Pilgrim Fellowship held its regular monthly meeting in the educational building.

The laymen of the church conducted the third Sunday night preaching service. Billy Johnson of the local fellowship was the speaker. He gave a short, interesting talk on: "The Three Types of Followers of Christ."

Saturday night, October 25, the church held a Harvest Festival. Supper was served and an auction sale followed. Between $150-$160 was made on the festival, which was held in the educational building.

During the week of October 27-31 a singing school was held at Union Grove by Rev. Charley Comer. Much interest was shown in this school.

Teachers Are In The Middle

One of the tragedies being enacted in parts of our good land is the pressure which is being placed on school teachers. In recent years we have heard much about them being underpaid, and the ranks being depleted on this account. But not much has been said yet about a far greater problem which confronts the public school teachers.

This problem is related to integration, of course. Where the schools have been closed by order of the state, the teachers are left without a job just at the beginning of the new school year. If they belonged to labor unions their cause would be presented in public print, and their plight would be considered by everyone. Not much has been heard from the teachers themselves, but it is easy to surmise that their condition financially is not desirable. Unless some relief comes in the very near future, it is entirely possible that when the community looks for its teachers at a later date there will not be many available. Those who had dedicated themselves to do the job well, will have been forced to find employment elsewhere.

It would be difficult enough to make necessary adjustments in an integrated school under the best possible conditions. But when the good teachers are gone, when the community has been filled with suspicion and hatred, the job of reconstructing schools is going to be a herculean task, indeed. Of course the pupils, the community, and civilization itself will be the losers in the long run, but for the moment the dedicated and highly skilled teachers are caught between the courts on the one hand and the state and its officials on the other. There they quietly stand awaiting — so long as they may be able — an amicable solution to a social problem that has burst upon us almost suddenly after a hundred years of build-up.

Another pressure on teachers, and this includes a much larger number than those who are without work, is the official policy of school authorities that the teachers must not express their opinion concerning racial integration. This may seem like a sensible policy for the moment, but when suppression spreads to other fields, and it becomes necessary for the teachers to express only the "official" ideas and they are not free to search with their pupils for truth wherever it may be found, we will be ready for the Communists to take over. We will have prepared the schools — the minds of those who are supposed to give us the truth whether it is official or not — to follow the dictates of whatever strong man may usurp authority. Here again, the teachers are caught in the middle. They can ill afford to express opinion and lose their jobs. Neither can they be effective teachers while they stand in mortal fear lest they say something that is not approved by those who have the authority to "hire and fire."

These matters are not foreign to religion, especially the Christian religion. They deal with the development of character; they have to do with the right of individuals to be individuals rather than automatons to be moved about at the will of another; they reach right to where our children live with instruction concerning free speech, human brotherhood, righteous relationships; they touch the right of teachers to teach because God has given them the ability and the desire; and if the closed schools prevail for long we will either have among us a poverty-stricken group of educators, or we will not have teachers at all. The hope for the future in America depends upon the integrity of teachers, and their ability to do the work for which they are prepared.

Hilarious Giving

About this season of the year our church people take some time to think of Christian stewardship. Critics insist that the reason is to raise more money for the church. They may be right, but they ought not to be.

The best guess as to how the earth came into being still is that God made it. Psalm 24 says, "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." That is not only good poetry to sing in church, it is solid fact.

The Genesis writer says that after God made his earth and man he put man into a garden with instructions to take care of the garden and to use the things of earth. Man was to be in charge; but he was not the owner. There is no known record that God ever gave to people in fee simple the land he had made. He kept the title for himself, and let men cultivate for him. At an early Biblical date people began to give one-tenth of their income as an offering to God. That practice was written into the Law. It was urged by the prophets, and it was approved by Jesus. When Paul wrote to the Corinthian Christians he seems to have assumed that a tithe might still be the practice, even of the Christians.

In 2 Corinthains 9:7 St. Paul comes to the heart of the matter in these words: "Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver." The word "cheerful" might well be translated "hilarious." The person who has considered the matter, made up his mind, and gives freely without compulsion will be happy in his heart, for he is then coming into the love of God — the God who loved the world enough to give his only begotten Son, and the Saviour who gave his life for the one who gives money to the church. The overflowing love of God will envelop the giver, and the giver can become hilarious about his chance to share with the Infinite. Such a steward will not ask himself how much money he must give to God, but will ask how much of God's money he should keep for himself. If giving to the church and for Christian work is a burden, a hardship, a thing to be skipped if possible, you have missed one of the finest joys of living. Give until you enjoy it. There is nothing like it. Sometimes fling caution to the wind and give hilariously. God loves such a giver. And we need God's love.

"The gold and the silver are mine, and the cattle on a thousand hills," saith the Lord. They are here for our benefit. We can use them. "Lift up your eyes to the hills" and see the lavish beauty of the Master Artist. It is all yours. Let a little child put its arms around your neck, and love you. That, too, is God's gift. How can you be a Scrooge, scrimping and sneering, in the midst of God's uncountable gifts? Give hilariously, as a good steward of the Creator.

About * * *

THE HONORED DEAD

When the people of the United States pause on Veterans or Armistice Day, November 11, to honor those who gave their lives for their country they will not forget that more than 100,000 of these heroes still lie in graves in foreign soil. For them the American people have provided beautiful cemeteries and erected appropriate memorials.

In Arlington National Cemetery and in the 10 other national cemeteries in several States as well as in public and private burial places, flags will float in the breeze and flowers will be placed on the graves of those who thought tyranny would never again lift its ugly head among civilized nations.

In other lands where their comrades fought with them, the Stars and Stripes will also wave over the resting places of American soldiers who never came back.

Sad as it is that so many American soldiers are buried in foreign lands, the whole nation can and does take pride in knowing that this country's only "conquest" in other countries was to ask permission for a place to bury its soldier dead.

It is inherent in all peoples, savage and civilized, to do honor to their dead soldiers. This has always been done with pride by the people of the United States, and the grave of every soldier is a revered spot. This, too, will be a thought for reflection on Veterans Day, but with that thought will be a prayer that it may not be necessary to bury more American soldiers in foreign soil.

C. B. Riddle

Is Your Church "Asking For Trouble?"

A Christian church which "sets out to involve itself in the stresses and strains of urban life" is "asking for trouble," a conference of city church ministers was told in Pawling, New York, October 22.

But it is the kind of trouble the church should be involved in, the Rev. Dr. Robert W. Spike, New York, general secretary for program of the Congregational Christian Board of Home Missions, told a conference on Communicating the Mission of the Church in an Urbanized Society, adding that "most church life is a privileged cocoon existence."

Except for the minister, he said, "the people who make up the church do not live very much of their lives in this cocoon, but they enjoy escaping into it occasionally."

Most churches, said Dr. Spike, touch only " a small fragment of the urban world," whereas city dwellers live in a number of worlds — the work world, the world of family and community, the leisure world, and the fantasy world.

"Generally the Church and the minister are related to the world of family and residential community," Dr. Spike said, and added, "but this is such a small fragment of the urban world."

The conference was attended by Congregational Christian and Evangelical and Reformed ministers from 150 churches in twelve states. It was sponsored by the Office of Communication for the United Church of Christ together with the home missions boards of the Evangelical and Reformed and the Congregational Christian Churches.

Dr. Spike advised his audience of clergymen to ask themselves three fundamental questions: "Do we really want to communicate the Gospel in the urban world? Do we know what the Gospel is? Do we trust the Holy Spirit?"

There is no use talking about communicating the Gospel, Dr. Spike said, "unless the minister, and the church with him, spends as much time and attention on the people who are outside of the church as in self-cultivation and enjoyment."

The Church, he said, "must be willing to be led by that spirit of adventure and trust which was Christ's," without being too concerned about success. "Great crowds responding, or a favorable press, are almost meaningless categories, as far as the Gospel is concerned," he stated.

AMERICAN BOARD PLANS GROWTH

The largest annual budget in the history of Congregational Christian overseas missions was voted at New London, Connecticut, October 17, by the Prudential Committee, governing body of the American Board of Commissioners for Foreign Missions.

Due to rising costs and increasing demands on overseas services the new budget of $2,275,665 tops the 1958 budget by $150,000. Of this amount $1,500,000 will be spent on hospitals, dispensaries, schools, social centers and churches overseas.

The committee authorized the personnel department to recruit 59 new missionaries to serve three to five year terms in the missions field. The American Board has 363 missionaries now serving in fourteen countries.

The Prudential Committee session followed the 149th annual meeting of the American Board of Commissioners for Foreign Missions, oldest missionary society in the United States, held in conjunction with the 91st annual meeting of the Connecticut Conference of Congregational Christian Churches.

Re-elected to office were chairman, Loomis Patrick, Newton, Massachusetts; vice chairman, Rev. Dr. Charles H. Stem; clerk, Rev. Dr. Daniel Bliss and assistant clerk, Rev. Loy L. Long, all of Boston.

The Word Of Acceptance

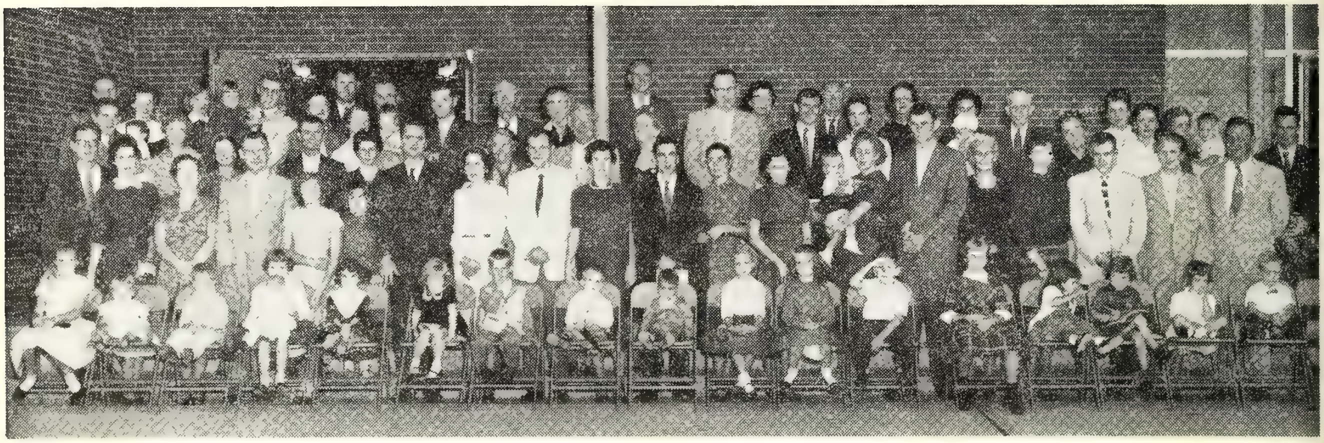
Man must find grace. A little child shrinks within himself unless in his world he may live and play within the assuring presence of his parents. An adult must feel himself accepted among his associates that by their power and grace he may live freely and creatively.

Life runs deeper than the social accidents and designs which unite or alienate a man from his fellows. His prevailing environment is solitary — save God is there. In this inner world man cries out for divine acceptance, for forgiveness, even as he blocks it by his vaunted pride and hidden guilt.

In this familiar predicament guilt is more than a feeling, and forgiveness more than a wish. The Gospel proclaims what God has done in Christ and what he continually offers to men through Christ in the Church: forgiveness, fellowship with him and the power to become true sons of God. This is the heart of the Christian evangel: God is accessible to man; man is acceptable to God.

The true Church eagerly but humbly carries the Good News to men everywhere. In the words of an Asiatic Christian, the Church bears witness "as one beggar telling another beggar where to get food."

First United Church Of Christ In America Organized



Charter Members, St. Peter's Church, Greensboro, N. C.

On Sunday, October 5, the first new United Church of Christ in America was organized in Greensboro, N. C. The new church, St. Peter's United Church of Christ, was organized with sixty-one charter members. This is truly an ecumenical congregation as the members come from many church backgrounds: fifteen are from Evangelical and Reformed churches, eleven from Congregational Christian churches, eleven from Methodist churches, nine from Baptist churches, two from a Moravian church, and thirteen were members of no church.

The big day began with Church School at 9:45 with 87 people present. During the morning worship hour, Dr. Harvey A. Fesperman, president of the Southern Synod of the Evangelical and Reformed Church, assisted the pastor in the organization. After the reception of the charter members, the Rev. Carl T. Daye, who has served as missionary pastor since the first of June, was elected the first full time pastor of the congregation. The following men were then elected to serve as the first church officers: Elders — Roy Shaw, Julian Head, Charles Kirkman, and Bill Starr; Deacons — Bernard Heath, Marlin Wagner, Harvey Starr, and Douglas Foster. Holy Communion was served to the new members and their guests. There were more than 100 in attendance for the worship service. Following a bountiful picnic dinner, a second worship service was held at 2:00 p.m. Dr. W. E. Wisseman, pastor of the First Congregational Christian Church, Greensboro, preached the sermon. Rev. Hoy A. Fesperman, pastor of the First Evangelical and Reformed Church, Greensboro, assisted in the service. The Stout Hearted Men's Chorus sang a selection of sacred anthems. The pastor ordained and installed the newly elected church officers.

Since the organization, the permanent officers of the Church School have been elected. They are: Julian Head, general superintendent; Mrs. Bernard Heath, assistant superintendent; Robert Enochs, secretary; William Harvey, assistant secretary; and Mrs. Carl Daye, children's division leader. The Church School is made up of eight classes.

The women of the church have organized with the following officers: Mrs. Carl Daye, president; Mrs. G. C. Gorrell, vice president; Miss Mabel Mitchell, secretary; and Mrs. Robert Enochs, treasurer. In keeping with the spirit of the United Church, the women plan to combine the work of the Women's Fellowship of the Congregational Christian Churches and the Women's Guild of the Evangelical and Reformed Church. They plan to meet together as one group until the first of the new year at which time circles will be formed as they are needed.

The men of the church are looking forward to organization of a Churchmen's Fellowship in the very near future.

At the present, services are being held in the new Bessemer Elementary School on the Huffine Mill Road. The congregation is looking forward to the time when it will have its own building on the church site which is located on Phillips Avenue. The seven room parsonage is located just across the street from the church site at 4108 Phillips Avenue.

St. Peter's is the first new mission church to be sponsored jointly by the Board of Home Missions of the Congregational Christian Church and the Board of National Missions of the Evangelical and Reformed Church. The church site and the parsonage were bought by the Evangelical and Reformed Board and the two groups share equally in the pastor's salary.

Here are the names of the charter members: Rev. and Mrs. Carl Daye, Miss Deborah Daye, Mr. and Mrs. Millard Dunn, Mr. and Mrs. Robert Enochs, Mr. and Mrs. H. G. Enochs, Sr., Mr. Herman Enochs, Jr., Mr. and Mrs. Douglas Foster, Mr. and Mrs. G. C. Gorrell, Mr. Charles Harnage, Mr. and Mrs. O. B. Harnage, Miss Judy Harnage, Mr. and Mrs. William Harvey, Mr. and Mrs. Julian Head, Mr. and Mrs. Bernard Heath, Mr. and Mrs. Roger Hollifield, Mr. and Mrs. Charles Ingram, Mr. and Mrs. Marvin Johnson, Mr. and Mrs. Charles Kirkman, Mrs. J. N. Kirkman, Mr. Norman Earl Kirkman, Mr. and Mrs. George Kruger, Miss Barbara Kruger, Mr. and Mrs. Howard Latta, Mr. and Mrs. Clifton Lemons, Mr. and Mrs. J. R. Long, Mr. and Mrs. Fred Martin, Miss Mabel Mitchell, Mrs. H. B. Pickard, Mr. and Mrs. John Reece, Mr. and Mrs. Roy Shaw, Mr. Raymond Shaw, Mrs. Percy Starr, Mr. and Mrs. Charles W. Starr, Mr. and Mrs. Harvey Starr, Mr. and Mrs. Marlin Wagner, Mr. and Mrs. Curtis Welborne.

Moonelon Campaign Is Now In Progress

Richard A. King, Secretary

The Laymen's Fellowship at the Convention session in Norfolk, Virginia, last spring voted to undertake a Crash Campaign to wipe out the current indebtedness on the Moonelon Conference Center. Serving as chairman of this committee is Cary D. Powell, Jr., Fuquay Springs. He is assisted by Tiny N. Daughtry of Clayton and Richard A. King of Raleigh.

The goal of this campaign is one dollar per member in every church in the Convention by December 31, 1959. District leaders have agreed to serve in each conference, and one or more key laymen have taken responsibility in local churches.

Throughout the summer months, district meetings have been held with local and district leaders in order to provide information regarding the important contribution Moonelon is making in the life of the Convention. Key laymen in the Eastern Virginia Conference met on August 1, at the Planters Club, Drivers, Virginia. North Carolina and Virginia laymen from the Burlington district met at Moonelon on July 10 and from the Greensboro district on the 24th of July. The Piedmont district laymen met on July 29 at the Crestview Restaurant, South Boston, Virginia.

Lay leaders in the Western North Carolina Conference gathered at Pleasant Ridge church on August 14. Three meetings were held with Eastern North Carolina leaders: in Henderson on July 31, at Hayes Chapel on August 5, and at Sanford church on the evening of August 7.

Conference goals are as follows:

Eastern Virginia	$ 12,042.00
North Carolina & Virginia	9,487.00
Eastern North Carolina	6,892.00
Western North Carolina	6,034.00
Total	$34,455.00

The Campaign now enters the second phase in which laymen in each church will seek support for this most worthwhile project. Some churches have already indicated that their goal will be met in the near future. Others are making plans to include this item in the annual budgets being prepared now in many churches. It is hoped that every church throughout the Convention will join in this Crash Campaign effort.

Any group which would like to hear further discussion of the Moonelon Campaign is urged to get in touch with one of the members of the committee.

WE LIVE AND MOVE

It is a big job to move. As this is being written, your Superintendent and his wife are in the process of settling their goods in the lovely new parsonage, just completed. They love the house, but can understand Ben Franklin's observation that "three moves are as bad as a fire."

Yes, moving is labor, but we live and move, or we cease to live. To stay put too long — to fall in love with our rut is to make it our grave. Every Church should be moving this Fall — doing new things — experimenting with new programs — enlarging its services — boadening its horizon. Churches too live and move or they cease to live.

We live and move as a Conference. We have come far in the last fourteen years, since we assumed independence. The last big move was in adding Mr. Parry to our staff, and his services to the Churches are so greatly in demand that our move has proved well justified. But, we cannot stop here! The Conference too lives and moves or it ceases to live.

Our tools are few — our offices cramped — our Conference Center facilities inadequate. Our Diamond Anniversary Campaign looms ahead. This is our next move. Work? Sacrifice? Yes, moving is labor, but we live and move or we cease to live.

But moving means Faith, even more than labor. Faith can move mountains! Faith in our God is the indispensable ingredient of success. Let us remember that it is in Him we live and move and have our being.

Robbins Ralph,
Superintendent
Florida Conference

LAYMEN'S DAY AT BEULAH

Kathleen Perry, Reporter

The third Sunday in October was Laymen's Sunday in Beulah Christian Church. The laymen were in charge of the worship service. After they gave a little report on the kind of work they do, the Rev. R. E. Talley, pastor of our church, brought the message on "The Will of God in Our Lives," which was enjoyed by all. If men are active laymen, then people can see the will of God in them, was the idea he expressed.

The laymen of our church are doing a fine job in our community. We wish we could get more of our men to become members of the laymen's group in our church, so they could do a greater work for the Lord.

The Laymen of the Bethlehem (Valley) Church took charge of the morning worship on Laymen's Sunday, October 19. Those participating were: Clark Foltz, Roy Rhodes, J. S. Sellers, Shirley White, Warren Lohr, Ralph White, Tom Sager, Richard Phillips, and Clarence Phillips. Mr. Clarence Phillips brought the morning message entitled: "Men At Work."

HOW DO AMERICANS SPEND THEIR DOLLAR?

About 1946 the Department of Commerce gave figures showing how the average American spends his dollar:

28.4c	Food
13.7c	Clothing
17.7c	Housing and furnishings
7.8c	Alcoholic beverages
3.0c	Tobacco
7.8c	Transportation
3.0c	Recreation
3.1c	Medical care
2.3	Personal services
12.1c	Other expenditures
— 1.1c	Religion and philanthropy —

You see the church receives a very small percentage. Is it not time to ask yourself, "Am I a Christian steward or only an average American?"

In 1956 here is how Americans spent money on some non-essentials: 9 billion dollars for liquor; 5 billion for tobacco; 1½ billion on jewelry; 1½ billion on candy; one-half billion on dogs; 2 billion for the churches. Look where we class our church in spending money! The 1958 national income is running at 456 billion dollars and our churches will get the small percentage of about 2 billion of this.

Sunday Activities Of Elon College Faculty And Students

The Sabbath appears certainly to be no "day of rest" for many members of the Elon College faculty and student body if one may judge from a survey of the activities of one group of faculty and students on Sunday, October 19.

On that Sunday there were more than fifteen of the Elon faculty members engaged as speakers in church services or as teachers and leaders in Sunday school activities either here or elsewhere, and there were a dozen or more of the Elon students who were active that same Sunday either as pastors or as organists and choir directors at various churches.

The survey revealed that Dr. Danieley himself was occupying the pulpit at Liberty (Vance) Church near Henderson, that Dr. H. H. Cunningham, dean of the college, was on a similar mission at the Haw River church; and that Prof John Graves was engaged as interim pastor of the First Congregational Christian Church in Burlington.

Dr. W. W. Sloan preached at both Salem Chapel and Belews Creek churches; Dr. James M. Hess was in the pulpit at historic Providence Church in Graham; Prof. John Kittenger was serving as minister at Eutaw Community Church at Fayetteville; and Prof. Clyde McCants and Alumni Secretary W. B. Terrell were assisting in a laymen's service at the Elon College Community Church.

Dr. Robert Benson was serving as superintendent of the Sunday school at the First Presbyterian Church in Burlington; Prof. McCants also serves as superintendent of the junior department of the Sunday school at the Elon College Community Church; Prof. John Sanford taught the adult class, Mrs. Marjorie Hereford taught the student class, Prof. M. E. Wooton taught a young adult class, and Mrs. M. E. Wooton taught a primary class in the Elon College Sunday School.

That same Sunday Prof. Fletcher Moore served as organist and Prof. Patrick Johnson as choir director for the Elon College church; Prof. Fred Sahlmann was organist at the Lutheran church in Burlington; Prof. and Mrs. Charles Lynam were present and became members of the Elon church; and Leslie Johnston, who is manager of the College Book Store, was directing the choir at Shallow Ford Congregational Christian Church.

While the faculty members were thus engaged, a number of students were serving pastorates of widely scattered churches, among them being Rev. Grant Burns at Carolina, Rev. Thomas Liverman at Zion, Rev. Robert Hultman at Biscoe, Ether, Providence Chapel and Shady Grove, Rev. William Joyner at Liberty, Rev. Garland Bennett at Ramseur, Antioch and Shiloh in Randolph County, Rev. Lynwood Hubbard at Pleasant Ridge and Spoon's Chapel, Rev. Robert Bennett at Sophia, Flint Hill and Bailey's Grove, and William Parker at Elk Spur.

Other students were serving that same Sunday in the field of church music, with Wynn Riley as organist at Webb Avenue Methodist Church in Burlington; Tommie Boland Sparks as choir director at Bethany Presbyterian Church, Donald Harris as organist at Hocutt Memorial Baptist Church and Stanley Carey as organist at Grace Methodist Church.

Hundreds of other Elon students and many faculty members were in attendance at churches here or in their home communities, and many of them not listed were serving as members of the choir or as active participants in Sunday school, attesting to the strong current of religious interest prevailing on the Elon College campus.

THE GRACE OF GIVING

1. Always teaches us to give. 2 Corinthians 8:1
2. Teaches us to give liberally and joyfully. 2 Cor. 8:2-3
3. Sends a prayer with the gifts. 2 Corinthians 8:4
4. Makes giving a part of our surrender to God. 2 Corinthians 8:5
5. Makes one zealous to continue the grace of giving. 2 Cor. 8:6
6. Completes and binds together all graces through giving. 2 Cor. 8:7
7. Tests one's love by the grace of giving. 2 Corinthians 8:8
8. Makes giving a part of our Christ-like living. 2 Corinthians 8:9
9. Works in us not only the will to do but also the doing. 2 Cor. 8:10-11
10. Makes the gift acceptable according to what a man hath. 2 Cor. 8:12

—Hunterdale Bulletin

REPORT OF THE MISSIONARY EDUCATION CHAIRMAN SOUTHERN CONVENTION WOMEN'S FELLOWSHIP

October 1, 1957 to September 1, 1958

	N. C.	E. Va.	Valley	Total
1. Number of Societies in Conference	106	41	16	163
2. Number of Adult Groups Using Mission Study Books	66	32	7	105
3. Number of Groups Using Young People's Mission Study Books (in Sunday School, PF meetings and Vacation Bible School)	24	23	2	49
4. Number of Groups Using Children's Mission Study Books (in Sunday School; Missionary Groups and Vacation Bible School)	19	20	3	42
5. Amount Controbuted by Children to Missions Thru Conference Treasurer	$330.60	$318.37	$21.00	$669.97
6. Number of Groups Sponsoring a Cradle Roll	31	21	4	56
7. Number of Groups Having Annual Cradle Roll Party	20	17	3	40
8. Amount Contributed by Cradle Roll to Missions thru Conference Treasurer	$333.39	$270.91	$ 7.75	$612.05

Mrs. Jack Akin, Chairman

Historical Society Receives Gift

Mrs. Oma U. Johnson

In a recent issue of **The Christian Sun** we announced that we hoped to have a little corner in each future issue in which to mention some of the recent acquisitions in our Church History Room and a few of our most needed items. This time we beg leave to tell you of a very wonderful acquisition and in the next issue tell you of some needs.

One of our endeavors has been to complete our files of as many of our church publications as possible. For the past weeks we have been working on **The Christian Sun**, and thought we were about ready to make a list of the missing copies. The most wonderful "streak of luck" came to us that will alter this list considerably. For several years I have had reasons to believe that some of the libraries in Raleigh had broken files of the paper between 1900 and 1915 and that we might be able to get them. Last week-end I went to Raleigh to gather up the available issues and had the thrill of a lifetime. The State Library had almost a complete run from 1888 through 1921. These were given to us. And they had been bound. A saving to us of around $100.00. And listen to this: The State Archives had in their possession volume 3, 1846, which someone had bound by hand. They let us have this on an indefinite loan.

Since we have almost a complete file since 1920, but a broken file before 1888, our greatest need is for volumes before 1888. We are checking our holdings before 1888. In the meantime, if there is any possibility that any of you have some of these stored away in an old trunk or in your attic, will you please check the list we shall make available real soon. We will be so very anxious to get the missing issues before 1888.

When we have finished with **The Christian Sun** we will begin on **The Herald of Gospel Liberty.** Hold on to any of these you may have until we submit a list of the ones we will need to complete our files of this very important publication.

The States that had the most confusion over time until Standard Time was adopted in 1883 were Wisconsin with 28 local times; Michigan with 27; Illinois 27, and Indiana 23.

ELON FRESHMEN NAME CLASS OFFICERS — The Elon College freshman class has just named officers who will guide the group in its class and campus affairs during Elon's 1958-59 term. They were chosen in two days of balloting by class members, one day given to a primary election and the second to the final choice. The Elon freshman leaders, pictured left to right above, include the following: Seated — Penny Fuqua, of Elon College, secretary-treasurer; and Walter Curtis, of Durham, president. Standing — Tommy Sears, of McLeansville, vice-president; William Daggett, of Mount Kisko, N. Y., class representative to the Student Legislature; and Jack Newman, of Burlington, class representative on Student Honor Council.

Eastern Virginia Pilgrim Fellowship Report

This is a tabulation of how the Pilgrim Fellowships in Eastern Virginia met the fifteen goals the Executive Board adopted last fall. Thirty groups representing twenty-three churches sent in reports (seven of these churches have both Jr Hi's and Sr Hi's and hence sent two reports).

Of the 30 reporting:

29 had a well planned worship service at each meeting
17 had some organized study of PF on the local, state and national levels
23 used the Mission Study Books
22 used the Lenten Devotions for Young People
18 made 3 payments on apportionment
21 paid the apportionment in full
23 had representatives at our E. Va. meetings, summer camps and Southern Convention PF meetings
25 studied the three commissions
10 sent 2 news articles to **The Christian Sun**
22 Contributed to Friendly Service
10 had memberships in the CMA
24 emphasized the decision for church vocations
27 observed youth week with a public service
14 invited a member of the Executive Board to visit their PF during the year

Five Fellowships met all these goals: Bethlehem (Nansemond) Jr Hi and Sr Hi; Rosemont Jr Hi and Sr Hi; and Sunbury Damascus. South Norfolk Jr Hi just missed 1 of the goals and Cypress Chapel Jr Hi, Liberty Spring and Suffolk Jr Hi and Sr Hi — missed 2 of them.

Our total budget was $1500 of which $1000 was given to Missions. $600 in bonds for a Camp Fund was given to Moonelon Conference Center.

SUMMER CAMPS AT MOONELON — Eastern Virginia attendance

Senior Highs	26
Junior Highs	91
Junior	85
PF Officers	22
Total	224
(an increase of 26 over last year)	
Total (for all)	477

Tom Murphy, President
Mrs. Jack Akin, Adviser

OFFICERS OF THE EASTERN VIRGINIA PF 1958-59

President: Nancy Rountree, Sunbury-Damascus, Sunbury, N. C.

Vice President: Billy Morrison, Rosemont, 3799 Franklin, S. Norfolk 6, Va.

Recording Secretary: Joy Ann Akin, The Christian Temple, 5452 Poplar Hall Drive, Norfolk 2, Va.

Assistant Recording Secretary: Sandra Dollar, Hodges Ferry, 213 Charlotte Drive, Portsmouth, Va.

Corresponding Secretary: Mary Etta Lewter, Cypress Chapel, Route 1, Suffolk, Va.

Treasurer: Sue Harrell, Liberty Spring, 801 Carolina Road, Suffolk, Virginia.

Pianist: Dickie Apperson, Newport News, 223 Sycamore Ave., Newport News, Va.

Faith Chairman: Mary Cross Brittle, Bethlehem (Nansemond) 107 Northbrooke Ave., Suffolk, Va.

Action Chairman: Paulette Felton, Eure, Eure, N. C.

Fellowship Chairman: Peggy Saunders, Oakland, Chuckatuck, Va.

MEMBERS AT LARGE

Barbara Eley, Bayview, 1061 Creamer Road, Norfolk 3, Va.

Hubert Young, Suffolk, Suffolk, Va.

Irma Jean Brickhouse, Bayside, 4208 Heutte Dr., Norfolk, Va.

ADVISERS

Mrs. E. C. Wilkins, Box 364, Suffolk, Va.

Rev. Julius Rice, Box 206, Bayside, Va.

Mrs. Jack Akin, 5452 Poplar Hall Drive, Norfolk 2, Va.

Resolutions From Beverly Hills

Whereas, Rev. Walstein W. Snyder has served as pastor of the Beverly Hills Christian Church of Burlington for approximately six and one half years and has served this and other pastorates in the North Carolina-Virginia Conference with efficiency, patience and devotion, and

Whereas, he has sought by precept and example to set forth the Gospel of our Lord and Savior, Jesus Christ, in the training of minds and gaining people to dedicate their lives to Christian service, and

Whereas, he has given generously of his time, talent and energies to many activities outside his pastorate, to the entire community, to the Southern Convention, to the North Carolina-Virginia Conference, to the Christian Orphanage, to Elon College, and in deeds of kindness and acts of service, and

Whereas, during his six and one half years as pastor, the Beverly Hills Christian Church membership has grown from 10 active members to 292 active members. Our Sunday School enrollment has grown to 238 with an average attendance of 150 each Sunday. We have active young people's organizations, Girl Scouts, Boy Scouts, Laymen's Organization and an excellent Women's Fellowship. A Parish House and parsonage were our only assets prior to his arrival. During his ministry we have built a new House of Worship and secured additional real estate to exceed a total value of $100,000.00, and

Whereas, the members of the Beverly Hills Christian Church of Burlington, North Carolina, deeply regret the loss of the services of a pastor who has served this church and community so faithfully and who is possessed of a keen insight and sympathetic understanding of his fellowman,

Therefore, be it resolved by the members of the Beverly Hills Christian Church of Burlington, North Carolina,

(1) That we accept the resignation of our pastor, Walstein W. Snyder, and express our sincere regrets in seeing him leave our community and that we express to him our sincere thanks for the great contributions which he has made to the life and work of our church and our community.

(2) That we extend to him and his family our prayerful hope that in his new position he will be blessed with continued success and that his ministry will continue to be a blessing to his own life and a joy to those with whom he serves and works.

(3) That a copy of this Resolution be recorded in the minutes of the Beverly Hills Christian Church, that a copy be given to Rev. Walstein W. Snyder, and a copy sent to the Christian Sun.

Beverly Hills Christian Church
Burton E. Crowder, Chairman
Board of Deacons
Mrs. John Long, Chairman
Board of Deaconesses

August 29, 1958

Jesus Describes Discipleship

Background Scripture: Matthew 5-7.

Devotional Reading: Matthew 5:38-48.

Memory Selection: **Ye are the salt of the earth . . . ye are the light of the world.** Matthew 5:13-14.

The Sermon on the Mount is a kind of blue-print for the Kingdom of God. Whether it was delivered all at one time, or whether it represents a collection of the sayings of Jesus concerning this central theme — and there are those who take this view — it presents the characteristics and mission and attitude of the citizens of that Kingdom. It begins with a description of the qualities of character of members of the Kingdom; discusses the mission or function of these members — they are salt and light; emphasizes the motives in religion acceptable to God — they are to do their good works not to be seen of men; warns against bondage to material things; points out the necessity of discipline in entering and remaining in the Kingdom; and adds sundry suggestions and commandments. Today's lesson is concerned with the character of the citizens of the Kingdom, or as the topic has it "Jesus Describes Discipleship." This section is commonly called "The Beatitudes" because the verses begin with the word "Blessed" which means "happy," or favored by God. But the word happy means more than mere pleasure or shallow happiness. It deals with the inner life. Blessedness is a higher spiritual state than happiness. Happiness depends, or often depends, on circumstances; blessedness depends on our relationship with God. A man can be blessed when he is not happy. The man who mourns, or who is persecuted for righteousness' sake, is not necessarily happy, or likely to be grinning like a Chesire cat. But he can be blessed, and he may have springs of joy in his heart.

THE SECRET OF THE BLESSED LIFE

It is to be noted that Jesus did not indicate that the source of happiness was to be found in material things. We often think that the folks who have fat bank accounts, the people who have good-paying jobs, the people who are successful, or who have college diplomas, and who have their names written in "Who's Who" are the happy people. But this is not true. Jesus said if a man would be happy, deeply, permanently happy, he must seek his happiness within. The gentle, the merciful, the pure-hearted, the aspiring, the peace-loving, the folks who have these and other inner qualities of mind and heart, are the happy, the blessed ones. To many moderns seeking happiness in externals and material things, Jesus would say, "About face! ! You are looking in the wrong place, you are going in the wrong direction to find happiness."

SOME MARKS OF THE BLESSED LIFE

The "poor in spirit" — not the folks who cringe and crawl, but the folks who are conscious of their limitations and spiritual necessities, the folks who look for renewal and enduement from above, the folks who are mindful of their lack — these are the kind of people who shall be satisfied with the satisfactions which never perish.

"Those that mourn," blessed are they? Yes, blessed are they! Sorrow has its rewards. The soul that has the capacity for grief, for sympathy and tenderness in the presence of sorrow, the man who is moved by the poverty and sufferings and sins of others, the soul that has the capacity to feel grief, know sorrow, and cherish sympathy shall be comforted. This also means blessed are the penitent — those who feel sorrow for their sins and seek forgiveness and reconciliation.

"The meek" — the better word is gentle — are likewise blessed. Strangely enough, Jesus says that such people shall inherit the earth! And Nature and History are fulfilling His prediction. The cruel, bloodthirsty animals are vanishing from the earth, and the gentler animals like the sheep and horses and cows are inheriting the earth's space and the earth's food. And the coarse, brutish, fierce, savage men are gradually giving way before men of intelligence and character. As Dean Brown says, "when the returns are all in, it will be seen that the humane races have come to possess the earth. Blessed are the gentlemen and the gentlewomen."

"Those who hunger and thirst after righteousness" — these are blessed. In their lives there is a sense of incompleteness, the spirit of aspiration, the desire to be better and to do more, an eagerness to grow in grace and in knowledge. And there is a corresponding happiness and abiding joy.

"The merciful" — those who do not live by the law of an eye for an eye or a tooth for a tooth, but who are lenient in their judgments, gracious in their spirit, merciful in their attitude toward those who have wronged them — these will not only be blessed; they will in turn receive mercy. The kind-hearted, — thank God for all such people.

"The pure in heart" — these too are blessed and happy. The word means more than purity, although it means that. It also means singleness of heart, or single-mindedness. No double-minded man, no moral compromiser ever can know or see God.

"The peacemakers" — they are indeed blessed of God. All too often the world gives its laurels to the warmakers and military conquerors. God gives his laurels to the peacemakers. He loves and blesses those who give their lives and use their influence in a ministry of reconciliation, in making peace and breaking down the middle wall of partition between individuals and classes and races and nations. Our Lord Jesus Christ is seeking to help men to live together in the spirit of peace as an inclusive humanity, and blessed are those who are workers together with him in this great enterprise.

"Those who are presecuted for righteousness sake" — these too are blessed. But not those who suffer and are persecuted for their sins or wrong doing. Persecution is not in itself a good thing or a virtue. Many suffer from persecution and punishment because they are wrong. But if a man suffer as a Christian, if he suffer because of loyalty to the cause of righteousness, then happy is he. It is a virtue to suffer persecution only if the cause is righteous.

The outward circumstances of life

– Continued on Page 14

SUNDAY SCHOOL LESSON

NOVEMBER 9, 1958

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

Founders Day To Be Observed At Mt. Zion

Lillian Sharpe

Mt. Zion church, near Mebane, North Carolina, is planning a "Founder's Day Service" for November 23, 1958, honoring former pastors, the 126th anniversary of the founding of the church, and the first time the church has had a full-time pastor.

There will be a roll call of the former pastors at 10:05 and we would like for as many of them to be present as possible. We hope the deceased pastors will be represented by some relative. One former pastor who has indicated he will be with us is Rev. J. Frank Apple.

Following are the names of ministers we have secured from the Conference minutes 1828-59, our church secretary's book, and Conference Annuals: Thomas Reeves, organizer of Mt. Zion in 1832; Daniel W. Kerr, Shubel Evans, C. R. Walker, A. Apple, Alfred Isley, Joseph A. Murray, James A. Turner, L. C. Madison, Robert G. Tinnin, J. McCullock, A. G. Anderson, E. W. Beale, M. L. Hurley, J. W. Pinnix, W. W. Staley, S. B. Klapp, P. H. Fleming, J. L. Foster, J. W. Fonville, J. W. Holt, W. C. Wicker, J. U. Newman, W. J. Laine, W. D. Harward, Thomas W. Strowd, C. H. Rowland, T. B. Dawson, W. T. Walters, A. F. Isley, J. Frank Apple, T. Fred Wright, H. E. Crutchfield, Melvin Dollar, R. C. Mason, Sr., W. W. Snyder, C. Baxter Twiddy, Thomas D. Sutton, and our present pastor, Glenn Garrett.

The service will begin at 9:45. The offering will go to our parsonage building fund. Dinner will be served in the church hut. The public is invited to attend.

MRS. FREEMAN HONORED AT ETHER

Mrs. W. H. Freeman, active for 40 years in the Ether Christian Church, was honored with a surprise service on her birthday, September 21. The pastor, Rev. Robert Hultman, recognized Mrs. Freeman and Mrs. Ben Kerns pinned a purple orchid on her and a white carnation on her husband.

Mr. Hultman's sermon was concerned with Mary and Martha and their gifts to Jesus, and the gifts of other good women.

Mrs. Freeman has placed flowers in the Ether church almost every Sunday for many years. She visits the sick, takes food to them and to others who are in need. For several years she taught the Junior class in the church school.

During the service a solo was rendered by Mrs. Joe Helsaback, and prayer offered by Mr. Homer Cochran in thankfulness for Mrs. Freeman and other Christian women like her.

A picnic lunch was enjoyed at the church following the service. This featured a three-tiered birthday cake made by Miss Marie Brewer. A gift of Georgian dinnerware was presented to Mrs. Freeman from the church.

The service was planned by Mrs. Elbert Mabe, president of the Women's Fellowship, and Mrs. Ben Kerns.

ATTENDANCE REWARDED AT LAKEVIEW

G. H. Veazey, Minister

The laymen at Lakeview meet the last Saturday night in each month. October 19 they presented to the church a mighty fine program.

The Woman's Fellowship meets in the homes of the members every fourth Tuesday night, and is doing good work.

Sunday school officers serve only two years. This given a chance for many to learn to lead, and we have developed some fine leaders. Attendance at Sunday school is off a little from last year, but church attendance has increased. The third Sunday in October pins for Sunday school attendance were presented. Those attending regularly for six years are H. J. Snipes, Anita Snipes, Michael Rascoe and Janice Wood. Five year pins were presented to Shelby Lee, J. A. Rascoe and L. M. Cobb. Four year pins went to Jewel Saunders, Tim Ingle and C. W. Lee. Three year pins were won by Dean Porterfield, Mildred Pergason, Steve Rascoe, Arline Snipes, and Worth Lee. Two year pins went to Nancy Saunders, Sandra Farrell, Linda Murray, Jane Ingle, and Janet McPherson. One year pins were earned by J. Van McPherson, Miles Saunders, Vickey Ray, Susan Ray, Barbara Murray, and Joan McPherson.

LONG'S CHAPEL INCREASES BUILDING FUND

Mrs. Hassell Chandler

Under the faithful and enthusiastic leadership of Rev. W. M. Loy, members of Long's Chapel Congregational Christian Church are proud of the progress, both spiritual and financial, which they have made in the past year.

Rev. and Mrs. Loy have promoted a close and harmonious fellowship in the church by sponsoring and encouraging the members to work together in many ways.

On October 12 at the morning worship hour, Mr. Loy asked the congregation to remain for a special service after the benediction when Mrs. Donald Faulkner was proud and happy as secretary-treasurer of the Ladies' Fellowship to present to Mr. Garland Thompson, treasurer of the church building fund, a check for $3,000. The handsome sum was the result of a six month's building fund campaign sponsored by the Ladies' Fellowship. During the service Mrs. Loy rewarded the president for 1957-58, Mrs. Betty Hopkins, and the four group leaders, Mrs. Pauline Lewis, Mrs. Byrd Shepherd, Mrs. Lilly Chandler and Mrs. Edith Anderson, with lovely corsages of white "mums."

This check plus the profit of the Fall Festival, added to the money the young people have worked for, has mounted the building fund to $18,600. We are striving for $20,000 by the first of the year. Prospects for the new church seem bright. We hope to begin work on the new building in 1959.

New officers for the Ladies' Fellowship were installed at their September meeting. They are: president, Mrs. Edith Anderson; vice president, Mrs. Betty Hopkins; secretary-treasurer, Mrs. Donald Faulkner; Christian Education, Mrs. Irene Chandler, Mrs. Pauline Lewis; friendly service, Mrs. William Fonville; missionary education, Miss Mae Baynes; social action, Mrs. Ethel Rudd; stewardship, Mrs. Ester Blanchard; spiritual life, Mrs. Edith Anderson; historian, Mrs. Thelma Fonville. Theme for the year is "What Doth the Lord Require?" and song is "O Lord and Master of Us All."

Since steel is so much stronger than wood, weight for weight, a steel ship of the same size as a wooden ship is much lighter.

God Needs A Variety

Have you ever caught yourself saying, "O, that boy isn't the type to be a minister." "That" boy may have been mischievous or argumentative or even shy and in our short sightedness we see only what he is in his immature state and do nothing to challenge him to draw out the potentialities that are yet hidden.

When we judge some boy to be ideal for the ministry and another not, we usually bank such judgment on the superficial attributes. Do ministers all look alike or have the same ways or natures — indeed would we want them to be stereotypes? God needs variety and has use for any special talent dedicated to his service. He had need for a forceful Paul and a quiet Barnabas who could stand in the background and encourage others who accepted responsibility. He needed a strong minded Simon Peter and a methodical Luke, a faithful Timothy, an eloquent Appollas and a John Mark, easily frightened as a boy but a stalwart leader as a man. God was not so much interested in what they were but into what he might remold them.

This, we may be sure, is still his concern. To challenge a Peter he needed Andrew. To win a Paul he needed a courageous and imaginative Ananias to challenge and a Barnabas to quietly guide. He needs pastors and consecrated lay leaders today to challenge and encourage the finest young men in our churches. We must see the potential underneath the teenage nature and see the possibilities if the energy, persuasiveness and the boundless optimism could be harnessed for the kingdom's work.

When did you last challenge one of the young men you know to consider the ministry for a place to invest his life and give him some encouragement? If you have failed your Lord here — today may be the day!

Should he desire to know more about it tell your pastor and in addition invite him to write to Synod's Committee on the Church and the Ministry. His first step is to contact the chairman and ask to come under the care of Synod.

Another thing you can do is help him find a way to meet school expenses by getting him a scholarship from the congregation or a group, a summer job each summer or a chance to borrow money interest free.

— Arthur W. Newell, D. D.
Chairman Committee on Church and the Ministry for Potomac Synod in **Potomac Synod News**

Northwest Regional Conference of Congregational Christian and Evangelical and Reformed Churches was held at Billings, Montana October 28-30. Speakers include Dr. Alford Carleton of the American Board; Dr. Sheldon Mackey, co-secretary of the United Church of Christ; Dr. Raymond Walker, pastor of First Congregational, Portland, Oregon; Dr. Robert Spike, secretary for evangelism; and Dr. Philip Widenhouse, president of Rocky Mountain College. Delegates come from Montana, Washington, Oregon, Idaho, Wyoming, Utah and North and South Dakota. Rev. Lillian Gregory gave the major address at the pre-session for women and addressed the entire Regional Meeting.

UNESCO REPORT

Lenin's books of communism are fast becoming the world's best-sellers. Some authorities say that in Asia, Africa, and other parts of the world, Lenin's books are outselling the Bible. A recent UNESCO report shows that among "the world's most translated authors" in 1956, the Bible was preceded on the list by Lenin, Jules Verne, Tolstoy, Maxim Gorki, and Mickey Spillane. The UNESCO report, however, did not include figures of translations made by Bible societies in various countries.

In response to a world-wide increase in the ability to read, the Communists everywhere are flooding the marketplaces, bookstores, and newsstands with inexpensive editions of books on communism. The peoples of the world are struggling to know more about the meaning of life. They seek to better themselves, spiritually and economically. As followers of Christ, we can help them, if we will.

Youth — July 6, 1958

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

November

The Philippines

9—**Rev. and Mrs. Guy Thelin** have many friends in the Southern Convention. They were missionaries to China for a quarter of a century (1924-50) and then went to teach agriculture in Southern Christian College, pioneer Protestant school in Midsayap, Mindanao.

10—**Frances Thompson** went to the Philippines in 1937, after receiving her B.D. from Union Seminary. She taught youth for ministry and deaconess work at Silliman College of Theology, took charge of the library, and acted as matron for the girls' dormitories. She was interned by the Japanese 1942-45. Since 1952 she has been teaching Bible and philosophy in Dansalan Junior College in the heart of the Muslim country.

11—**Rev. and Mrs. Lloyd Van Vactor** went out in 1954 to do church and student work in the newly established Central Mindanao Conference, which includes work among pagan tribes in nearby mountains. He was trained at Yankton and Yale, she at University of Hawaii and Yankton.

Micronesia

12—American forces landing in the Marshall Islands in 1944 discovered that American Board work there, begun in 1852, had produced communities of strong Christian faith. After World War II we returned to do mission work at the request of the people, the International Missionary Council and the U. S. Navy. A big effort is being made to raise educational standards.

13—**The Church in Micronesia** — There is only one Protestant church, with more than 80% of people in Marshall Islands members and more than 60% in Carolines. 123 self-supporting churches are scattered throughout the islands.

14—**Morning Star VII** arrived in Micronesia in time to be a hundredth anniversary present to the Marshall Island Christians. It is not just a ship, but it is like a floating church.

15—**Schools — Caroline Islands:** Kusaie, Christian Training School; Ponape, Christian Training School and Pastors'-Teachers' Training School. **Marshall Islands:** Arno, Imoij, Jabwor, Likiep, Ron Ron, Uliga (all of these to the 9th grade, range from 11 to 120 pupils).

AT OUR CHURCH HOME FOR CHILDREN

Supt. Truitt Writes The Ministers

Thanksgiving Offering Of $40,000 Asked

Dear Friends:

This week I wish you to see the letter which has been mailed your minister in order that you may be the better able to help him with the much needed Thanksgiving Offering for the Home for Children;

Dear fellow Minister:

I am deeply concerned about our Thanksgiving Offering. As you know, I have been out of my office since the last day of August, therefore I have not been able to press forward for this Offering as I expected to.

My physicians tell me that I am going to be quite well and strong again, but that after such serious surgery I will not gain my strength fast. I am in my office for a few hours today for the first time.

Your help will be much needed, and I am sure that for the sake of these needy children and for the work being done here we can count on it.

We must raise $40,000.00 as our Thanksgiving Offering during the months of November and December. I hope each church will make this an offering over and above the regular Conference Apportionment item for the Home for Children.

I am writing to ask for your help, and to ask you how many Thanksgiving envelopes you will need for your church (or churches). Please drop us a card and let us know how many envelopes you will need. And I humbly ask an interest in your prayers of the children, staff, and work of your Home for Children.

May God richly bless your work.

John G. Truitt
Superintendent

SUNDAY SCHOOL LESSON

(Continued from Page 11)

may be simple or stately, but in either case the traits of character outlined in these Beatitudes become the abiding source of happiness and blessedness to the possessors of these qualities. If we go forth to meet the facts of life in the high mood here suggested, our lives will be filled with the joy that the world can neither give nor take away.

REPORT FOR OCTOBER 27, 1958

MONTHLY OFFERINGS

Amount brought forward			$ 1,726.98
Eastern North Carolina Conference			
Beulah	$109.00		
Chapel Hill	69.00		
New Elam	11.00		
Pleasant Union	25.00	$214.00	
Eastern Virginia Conference			
Christian Temple	10.00		
Richmond, First	9.50	19.50	
North Carolina and Virginia Conference			
Union (Va.), S.S.	5.00		
Union (Va.)	25.00	30.00	
Western North Carolina Conference			
Antioch (C)	29.30		
Pleasant Grove	43.00	72.30	
Virginia Valley Conference			
Dry Run, S.S.	6.00	6.00	
Total			$ 341.80
Grand Total			$ 2,068.78

SPECIAL OFFERINGS

Amount brought forward		$ 1,083.90
Philathea Class, Suffolk Christian Church	$ 5.00	
Mr. & Mrs. Robert Miller (New Effort Church, Bonifay, Florida), Auburn, Georgia	50.00	
Ladies' Bible Class, Henderson Church	25.00	
Thanksgiving Offerings:		
Mr. & Mrs. R. H. Coble, Burlington, N. C.	4.00	
Miss Melva Foster, Elon College, N. C.	5.00	
Special Gifts	1.85	
Total		$ 90.85
Grand Total		$ 1,174.75
Total for the Week		$ 432.65
Total for the Year		$ 3,243.53

Christian Orphanage
Elon College, N. C.

MEMORIAL GIFTS

Dear Dr. Truitt:

Please accept the enclosed $.......................... as a memorial gift to the Christian Orphanage in memory of:

....
(NAME OF DECEASED) (CITY) (DATE OF DEATH)

....
(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

In Memoriam

"Blessed are the dead who die in the Lord"

FAGLEY

The Rev. Dr. Frederick Louis Fagley, eminent churchman and associate secretary emeritus of the General Council of the Congregational Christian Churches, died August 25 at his summer home in Sunapee, N. H. He was 79 years of age.

Dr. Fagley retired after thirty years as associate secretary in 1948. However, he remained active, turning his interest and talent to the positions of secretary of the Congregational Christian Historical Society and editor of "Daily Devotions."

In 1919 Dr. Fagley became executive secretary of the Commission on Evangelism. Three years later he was named associate secretary of the National (General) Council of Congregational Churches.

Dr. Fagley was born in Bethel, Ohio. After graduating from Evansville College in Indiana, he receive a Master of Arts degree from Oberlin College and the Bachelor of Divinity degree from the Oberlin Graduate School of Theology. He has served both as a professor of philosophy and as a pastor.

In collaboration with the late Gaius Glenn Atkins, Dr. Fagley wrote the widely known "The History of American Congregationalism."

Surviving are his widow, Mrs. Hortense Martin Fagley; two sons, Richard Martin and Robert Earl Fagley; a daughter, Mrs. William A. Coury, and eight grandchildren.

When Dr. Fagley retired from the General Council executive staff in 1948 he was presented with an illuminated manuscript by the executive committee of the General Council. It read in part as follows:

"Gratitude is in our hearts as we consider the ministries of Frederick Louis Fagley to the churches of our faith and order, to American Protestantism and to the people in his generation. We who have labored with him in intimate relationship prize him for that breadth of sympathy which has made him uniquely the pastor to our pastors, the counselor to our counselors . . .

. . . "We desire to make a lasting record of the esteem in which we hold him as a workman in the kingdom of God."

STOCK

The Rev. Dr. Harry Thomas Stock, general secretary of our Division of Christian Education, died on August 30 at his home in West Medford, Mass. He was 66 years of age.

Dr. Stock was born in Springfield, Ill. He graduated from Knox College in Galesburg, Ill., in 1914 and from Chicago Theological Seminary in 1916. Later both institutions conferred honorary doctoral degrees on him. Dr. Stock earned a master's degree in education from the University of Chicago in 1917.

For five years he served as professor of church history at Chicago Theological Seminary and then became secretary of the department of young people and student life of the Congregational Education Society. He held this post until becoming general secretary of the Division of Christian Education in 1938. His offices were at 14 Beacon St., Boston, Mass.

During the years Dr. Stock served as secretary for youth work, outstanding progress was made in the program. Through the materials he wrote and distributed, through his visits to local churches and his consultations with other leaders he laid a firm foundation for the present youth and student program across the nation.

It was during these years that the summer conference movement developed. First experiments were in New York, Nebraska, and South Dakota. Soon the state conferences were gathering hundreds of young people on college campuses and at camps for study, worship, and fellowship. And it was the young people's department of the Education Society which was the medium through which common purposes were developed and a sense of national unity was established.

Through all the years since 1938, when Dr. Stock became general secretary of the Division of Christian Education, his major effort was to give every Congregational Christian Church School the best possible curriculum materials. And his devotion to that goal has been making his influence felt in the lives of thousands of our church young people who never knew his name.

Dr. Stock is survived by a daughter, Catherine C. Stock.

JOHNSON

Mrs. Anna Lee Manning Johnson, widow of Alexander M. Johnson, and daughter of the late William I and Mrs. Nancy Ann Elder Manning, died at a Norfolk hospital October 2, 1958, following a lingering illness.

Mrs. Johnson was a native of Alabama, and had been a resident of Norfolk 56 years, residing at 4401 Colonial Ave. She was of a large and distinguished family that was outstanding in denominational interest. Many churches in the Alabama Christian Conference owe their existence to the Elder and Manning families.

She was a charter member of the Third Church and Christian Temple, coming from the old Memorial Christian Temple in which she was very active.

Until prevented by illness she was regular in church attendance and loyal to its enterprises. In the Women's Fellowship she was particularly interested in Life Memberships, and probably gave a larger number than any one in the entire history of the organization.

Surviving is a daughter, Mrs. D. I. Tuttle, a son, Loyd A. Johnson, two grandchildren and four great-grandchildren.

Funeral services were held at the Holleman-Brown Funeral Home October 4 and interment was in the Norfolk Elmwood Cemetery.

—Mrs. L. W. Stagg

HAMM

On April 27, 1958, God saw fit to call from our midst Mrs. J. T. Hamm, Sr., who was a charter member of the First Congregational Christian Church of Henderson.

She was a faithful member and was always in her pew as long as she was able to attend.

We are grateful for what her life meant to her family, church, and community.

We offer, through appreciation the following resolutions:

1. That we humbly submit to God's holy will.

2. That we extend our deepest sympathy to the family.

3. That a copy of these resolutions be sent to her family, a copy placed on our church record, and a copy be sent to *The Christian Sun* for publication.

Mrs. R. P. W. Seaman
Mrs. M. E. Bowden

BLANCHARD

We, the members of Holy Neck Congregational Christian Church, wish to pay tribute to Arthur Dalton Blanchard, who passed away at Obici Memorial Hospital in Suffolk, Virginia, on June 27, 1958. He was a member of Holy Neck Congregational Christian Church since moving to this community.

In memory of Mr. Blanchard the church adopts the following resolutions:

1. That we express our gratitude to God for this life of usefulness.
2. That we extend to Mr. Blanchard's family our sincere sympathy and commend them to the love of our Heavenly Father.
3. That a copy of these resolutions be sent to the family, a copy sent to *The Christian Sun*, and a copy be placed in our church records.

Mrs. H. L. Worrell, Sr.
Mrs. C. E. Piland
Mrs. John Norfleet

GREENE

July 12, 1958, God in his infinite wisdom and mercy saw fit to call to his eternal home Hewell Richard Greene. He was 59 years old and had been unable to hear or speak his entire life. His latter years he was afflicted with blindness.

He was a member of Holy Neck Christian Church for a number of years and attended whenever possible.

Because of our love and appreciation for one so faithful and patient in his suffering we offer these resolutions:

1. That we humbly bow to the will of Him who doeth all things well.
2. That we extend to the family our deepest sympathy.
3. That a copy of these resolutions be sent to the family, a copy to *The Christian Sun*, and a copy be placed on our church record.

Mrs. H. L. Worrell, Sr.
Mrs. C. E. Piland
Mrs. John Norfleet

NOVEMBER

"November's leaf is red and sear."

Religion In American Life Month

PROCLAMATION BY GOVERNOR HODGES

"This year marks the tenth annual observance of the nonsectarian Religion In American Life Program.

"Our country's health, happiness, and progress depend upon the vigor and breadth of our spiritual life. Since the first days of settlement, Americans have had a firm faith in the Creator of all things. They have shown that it is possible for people of many different faiths to live together amicably and understandingly as good citizens of our great republic. Freedom of worship is guaranteed to us by our Constitution.

"Whatever our form of worship, religion is an inspiring and ennobling influence not only in our individual lives, but also in the affairs of our community, our state and our nation.

"November has been designated by the Religion In American Life movement as a special period to stress the importance of an active spiritual life, and it is fitting that all of us join in the observance.

"Therefore, I do hereby proclaim November, 1958, as Religion In American Life Month and urge all of our people, young and old, to attend regularly the house of worship of their choice, not only during this month but also throughout the year."

Luther H. Hodges
Governor of North Carolina

Special Days

First Sunday — All Saints' Day — Women's Fellowship Sunday — Woman's Gift Day

Second Sunday — Peace Sunday — Stewardship Sunday

November 11 — Armistice Day — Veterans' Day

Fourth Sunday — Thanksgiving Sunday — Forefather's Day

November 27 — Thanksgiving Day — S. O. S. Gifts — Offering for Home for Children

Fifth Sunday — First Sunday in Advent

For All the Saints

For all the saints who from their labors rest,
Who thee by faith before the world confessed,
Thy name, O Jesus, be forever blest.
Alleluia! Alleluia!

Let Us Have Peace

The earth is weary of our foolish wars,
Her hills and shores were shaped for lovely things,
Yet all our years are spent in bickerings,
Beneath the astonished stars.

Thanksliving

Were thanks with every gift expressed,
Each day would be Thanksgiving;
Were gratitude its very best,
Each life would be thanksliving.

The Christian Sun

Miss Beatrice George
1207 Seaboard Ave.
12-1-58

VOLUME 110 NOVEMBER 11, 1958 NUMBER 44

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

NOVEMBER 11

ARMISTICE DAY

or

VETERANS' DAY

O Father! from the curse of war
We pray thee give release,
And speed, oh speed the blessed day
Of justice, love and peace.

—John Haynes Holmes

Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.
Subscription office: Elon College, North Carolina.

REV. JOHN QUINCY PUGH

October 16, 1958, was the Crowning Day for the Rev. John Q. Pugh, a minister of the Western North Carolina Conference, who was ordained November 7, 1935, in Antioch Christian Church in Randolph County, North Carolina. After several weeks of serious illness he passed to his eternal reward.

Since his ordination he had served Bailey's Grove, Bennett, Brown's Chapel, New Center, High Point, and other churches in Guilford, Moore and Randolph counties.

Funeral services were conducted in his home church, Pleasant Cross, by his pastor, Rev. Martin Fogleman, assisted by Rev. Edward Shaw and Rev. F. C. Lester, Sunday afternoon, October 19, in the presence of far more people than could get into the building. Attendance and flowers spoke highly of this devoted minister who served to the limit of his ability.

Here And There Among The Churches

World Community Day observance for **Haw River** was held in our church last Friday evening.

Budget of the Raleigh church is 10% higher than last year, with a 7% increase in local expenses and a 27% increase in benevolences.

Congratulations to Rev. and Mrs. Gaylord Noyce upon the birth of a son, Timothy Brewster, who was born October 10. He joins two sisters to make up the parsonage family of our United Church, Raleigh.

A Thanksgiving day service will be held at 10:30 a.m. in our Asheville church, where Rev. Frank Ratzeil is pastor. A member of this church, Mrs. David C. Beebe, has been elected chairman of the Asheville Area Chapter of the National Conference of Christians and Jews.

Worden Updyke, Jr., senior ministerial student at Elon College, is assisting Rev. F. C. Lester with the work of the High Point church, with special responsibilities for young people's work and visitation. Mr. Updyke and his wife are both natives of New York state, where his father is a Congregational minister.

Service of installation for Rev. Carl T. Daye, pastor of the new St. Peter's United Church of Christ, Greensboro, was held at the Bessemer Elementary School, Sunday evening, November 2. Dr. Banks Peeler, president of the Board of National Missions of the Evangelical and Reformed Church, preached the sermon. The two Greensboro ministers who have helped with the organization, Dr. Harvey A. Fesperman and Dr. W. E. Wisseman, participated in the service.

Rev. J. Murray Marshall, assistant pastor of Park Street church, Boston, Massachusetts, preached at our South Norfolk church November 2.

Carolina Church, of which Grant J. Burns is the pastor, reported a total of $7,104.51 raised during the past year. $4,726.93 was used for current expenses, $1,170.58 for improvements, $850 paid for indebtedness, and $357 given to benevolences.

Laymen's Sunday at Great Bridge was observed October 19 with Ernest Waterfield presiding. Dennis Wall spoke on "I'm Only One Person" and Marvin Godfrey on "The Lord Hath Need." Others participating in addition to the 32 men in the choir were Hilery Frost, Douglas McClain, W. R. Hodges, Graham Outland and Herbert Hicks.

Among usual attendants **absent from the Eastern Virginia Conference** were **Dr. Jesse H. Dollar,** who is taking a short leave of absence from his duties at Newport News on the advice of his physician, and who was in Florida; **Rev. A. L. Granger, Jr.,** whose health did not permit him to attend; and **Dr. L. E. Smith,** who is on an extended tour of the United States with Mrs. Smith.

Rev. C. Fred Allred will become pastor of Belew Creek and Salem Chapel churches January 1. Mr. Allred has served Mount Bethel, New Lebanon and Kallam Grove churches for the past seven years and since December of last year has also served Howard's Chapel. He resigned at a meeting of the deacons of the parish October 21, with his resignation becoming effective December 28.

Laymen's Fellowship of Warwick church presented their pastor, Rev. A. L. Granger, Jr., with a beautiful watch Sunday, October 26, in honor of his birthday. This church received seven new members that day, which was no doubt a fine "present" for the pastor, too.

Women's Fellowship of Amelia church (Route 1, Clayton) presented a Life Membership to their oldest member, Mrs. Vara Eatman, at their last meeting. They also voted to increase their apportionment giving for the coming year. Mrs. Estelle Penny is the president, and Mrs. Iola Greene, reporter.

Newport News church reports: 17 members received by letter of transfer and 20 on profession of faith; net gain of 20, making a total of 597 members. $16,902 was spent for local expenses; $18,997.46 for new buildings and improvements; $6,766.66 to benevolent purposes; making a total for the year of $50,466.45.

A new church in Burlington is underway, according to announcement in **The Christian Reporter** of First Christian Church there: "Groundwork continues to be laid for the organization and building of a new church on the corner of Edgewood Avenue extension and Turrentine Road. This new church, the United Church of Christ, is a joint project of the mission boards of the Congregational Christian and the Evangelical and Reformed Churches. Land has been purchased and plans continue to be made." The first meeting of interested people living in the community was held at the home of Mrs. J. D. Strader, Sunday evening, November 2.

Volume 110 Number 44

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Curriculum Consultant To Work With Church School Leaders

The Reverend Miss Almeda C. Vickery of Boston, Massachusetts, Curriculum Consultant for the Congregational Christian Division of Christian Education and the Pilgrim Press will be in the Southern Convention from November 13-23. During that time she will visit a number of our churches with Rev. Robert A. Knowles, Minister of Christian Education for the Southern Convention, to consult with pastors and church school workers.

Interested and concerned leaders in ten churches have made arrangements to invite church school workers in their several different areas to meet with Miss Vickery in order that they might discover more effective ways of making the heritage and mission of the church become a vital influence in the lives of growing children, young people and adults. If your church is one of the "host" churches in the following list, be sure to mark the date and plan to be present for these interesting, inspiring and informative sessions. If your church is not listed, select the date and/or place most convenient for you, and be present with other key leaders from your church. Contact persons are listed for each place:

Friday, Nov. 14 — Asheville, N. C. Rev. Frank Ratzell

Saturday, Nov. 15 — Winston Salem, N. C. — Rev. John Lackey

Sunday, Nov. 16 — Liberty, N. C. — Mr. William T. Joyner

Monday, Nov. 17 — So. Boston, Va. Rev. Mark Andes

Tuesday, Nov. 18 — Burlington First — Mr. Braudie Fitch

Wednesday, Nov. 19 — Greensboro First — Miss Dorothy Ballinger

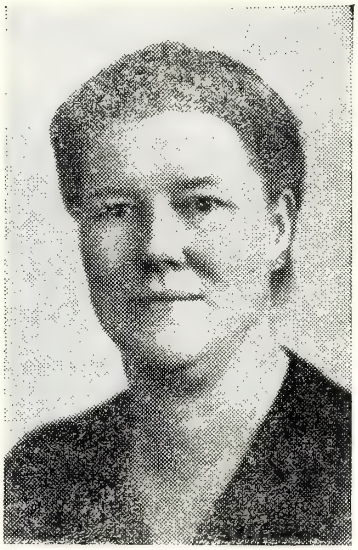
Thursday, Nov. 20 — Union Hunterdale, Va. — Rev. Joe French

Friday, Nov. 21 — Newport News, Va. — Mr. Donald Taylor

Saturday, Nov. 22 — Rosemont, So. Norfolk, Va. — Rev. W. W. Snyder

Sunday, Nov. 23 — Bayview, Norfolk, Va. — Rev. Charles Pegram

Some of the matters of concern to be dealt with by Miss Vickery and Mr. Knowles are: criteria for a good church school curriculum; interpretation and use of Pilgrim Series curriculum materials; responsibilities and opportunities of a local Board of Christian Education; responsibilities of a good church school teacher. There will be opportunity for questions and discussion of problem areas. In some instances it will be possible for individual leaders to converse with Miss Vickery or Mr. Knowles concerning unique or pressing problems. Check with the contact person listed above to find out whether individual interviews are to be scheduled for your church.



REV. MISS ALMEDA VICKERY

Miss Vickery was ordained to the Congregational ministry in 1931 and was assistant minister at the Center Congregational Christ of New Haven, Connecticut for eleven years. After this she was in New York State in church work until 1947 when she went to Glenbrook, Connecticut, to Union Memorial Church, as Minister of Education.

She was called to the First Congregational Church of Winchester, Massachusetts, as Minister of Education in 1952 and served there until she took up her present national denominational work.

Throughout her career she has served on many summer conference faculties and in teacher training institutes, as well as being Instructor Practicum in the Field Work Department of Yale Divinity School for two years.

In Connecticut Miss Vickery was a leader in the work for women and young people including young adults and Pilgrim Fellowship groups. She was active in the city of New Haven aiding the Council of Churches and the New Haven Association of Churches and Ministers.

While in Connecticut Miss Vickery had a weekly radio devotional service for seven years and acted as a hospital chaplain for eight years. In Connecticut she also worked with many service groups such as the Camp Fire Guardians Association, the Business and Professional Women, the New Haven Council of Social Agencies.

Miss Vickery was born in Scranton, Pennsylvania, the daughter of missionaries in India and Malaya.

LEADERS AT LIBERTY

Mrs. J. G. Brady

Circle 1 of the Women's Fellowship of the Liberty church meets in homes on Thursday after the first Sunday at 7:30 p.m. Officers for the year are: Mrs. William Joyner, president; Mrs. Coy Fox, vice president; Mrs. Winfred Butler, secretary; Mrs. Earl Stout, Sr., treasurer.

Circle 2 of the Women's Fellowship meets at the church on the second Tuesday of each month at 7:30 p.m. New officers are: Mrs. J. G. Brady, president; Mrs. J. G. Lowe, vice president; Mrs. Parks Teague, scretary; Mrs. Jack Shoffner, treasurer; Mrs. Lester York, Sr., reporter. For the October meeting Mrs. Shoffner was hostess to the circle and the Laymen's Fellowship with a supper meeting. Everyone enjoyed the good fellowship.

The Laymen's Fellowship meets on the second Tuesday of each month at the church at 7:30 p.m. Officers for the year are: Herbert Stanford, president; Charles Stanford, vice president; Jack Shoffner, secretary-treasurer.

Officers of the North Carolina Women's Fellowship met in the parish house of our United Church, Chapel Hill, November 1. Mrs. David W. Shepherd, new president, was pleased with the attendance, for all officers were present with the exception of one district chairman. Mrs. C. W. Craven resigned as Christian education chairman, because of health reasons, and she was replaced by Mrs. Lowell Smoot, who was present for the meeting.

EDITORIALS

Find Strength For Life

The organization of laymen who promote Religion In American Life is busy this month with advertisements all over our country urging people to find the strength needed for daily living. Millions of pictures, articles and posters are being displayed.

An ancient Jewish hymn writer said, "I will lift up mine eyes to the hills; from whence cometh my help? My help cometh from the Lord." For more than twenty centuries people have said and sung those words, and have found that help does come from God. But in our time, in rich America, millions of people are seeking help from tobacco smoke, alcoholic beverages, free-love, and tranquilizers. They seek excitement to get their minds off their worries, and then try a variety of experiments to quiet the nerves. Even the bishops of a great Church now say that a bit of alcohol before the evening meal may be just the thing needed to quiet the jumpy stomach nerves and prepare one to digest his food — and that the sociability may be commendable, also. The bishops are joined in their opinion by a multitude of practitioners in a wide variety of denominations.

But no hymn praising alcohol or tranquilizers seems to have found its place in the great hymn books, and it probably never will. No one is quite certain that he can say with joy, "My help cometh from a bottle bought from the ABC store," or "My help cometh from the pills found in abundance at the apothecary." No, that lacks a little bit in rhythm, and far more in fact. When the truth is told, all are aware that these substitutes are worthless, if not indeed harmful.

Worship Together

Strength for life can be found in corporate worship. There are other sources, but none better.

Open-air recreation permits the lungs to get the needed health-giving air that the good Lord has prepared in abundance. It limbers and strengthens the muscles that might otherwise atrophy — dry up, stiffen, become useless. The beauty of forest and field will give a lift to thoughts that may have become dusty, and make the mind sparkle as it contemplates the riches prepared by the divine Father for his earthly children. In the closed closet one can draw nigh to the great Person who loves everyone personally. Books and other literature may give ideas and inspiration that will be useful day by day in the business of living. All of these are good, and should have their place in the life of people.

Yet, there is a more excellent way. It is worship in a congregation. To the highly intellectual person this may not sound sensible. He may not understand what can be accomplished by such an act. And nobody can tell him. Those who experience it, whether highly intellectual or not, know that something important happens to them when they join with others in the sincere worship of God. Exactly what it is we have no words to tell. We feel, we think, we are stirred emotionally. We wait for the moving of the Holy Spirit. We seek God's will, and submit our wills to him. We reach out a hand to our brothers, to those near and far, and become aware that the dead are near. We breathe the serenity of the eternal Spirit, as undisturbed as a deep river flowing gently to the ocean. We relax in the presence of everything friendly and the world's best Friend. The body, mind and spirit are renewed, and worshippers who entered the sanctuary burdened, perplexed, even fearful, leave with a steady tread, a friendly smile and handshake, a sense of direction, and with courage to meet whatever life may offer. Explain it? No. Love it? Yes.

The laymen are right. Worship together in order to find the strength for life. "Forsake not the assembling of yourselves together, as the habit of some is," for in the fellowship of worship one is made new, strong, courageous, full of life that lasts eternally.

Conferences

During the past two weeks our five conferences have held their annual sessions with good attendance, and apparent interest in what is being undertaken by the churches. It must always be remembered that the conferences are composed of the churches, and that the churches elect delegates who attend and vote. Plans made by these delegates in conference are to be considered and made effective in the churches.

Beginning with 1959 the churches are asked to make their fiscal year the calendar year. That gives the time between the close of this Conference year and the end of December as an extra time for apportionments. This will be added to the 1959 apportionments. The change should cause no difficulty in the churches, and will make our reports uniform as to date.

Conference leadership through officers and committees can mean much to the churches. When the churches work cooperatively they enjoy good fellowship, and they seem to accomplish more than might be done without united leadership and cooperation. It is hoped that the coming year will be better than the one closing. Progress is always to be desired and sought.

Rev. John Q. Pugh

The Rev. John Q. Pugh was a faithful minister of the Western North Carolina Conference of Congregational Christian Churches for almost a quarter of a century. Without the usual amount of formal education, and stationed at his own home, he yet found it possible to serve several churches within the area. No one questioned his loyalty to his Church. He affectionately served wherever and whenever opportunity permitted.

When the doctor indicated that his days were limited on earth, he carefully planned for his funeral, completed his work, and joyously awaited the transformation that he had preached. A poem in his pocket while he waited in the hospital expressed his faith this way:

Now I am going;
I can see the Angel near,
Coming to take me
To that home so dear.

I can see Jesus standing
At Heaven's open door,
Saying, "Come home, my servant,
You need not suffer more."

Shortly before his seventieth birthday he quietly answered the call and went Home. In his circle of friends the magnetic pull towards the Celestial Realm will be stronger than before because Brother John has gone that way.

About * * *

THE COUNTRY CHURCH OF BYGONE DAYS

No institution or organization within the last 50 years has made greater advances in service and property improvement than the country church.

But it was the country church of 50 years ago that contributed more and lasting benefits to the social, moral, and spiritual uplift of the people than any other institution of the time.

With no telephones, automobiles and recreational centers in rural areas, the country church afforded, in addition to a place of worship, a meeting place where news and views were exchanged.

In those days most families traveled to church by wagon or buggy. The finest work animals were used for the trip, and each family had its favorite hitching place.

Only a few churches five decades ago had organs, and not many choirs existed. But there was someone who, usually with the aid of a tuning fork, led the congregation in singing.

Most country churches of that era had services only once a month, and many ministers traveled great distances, were poorly paid, and parsonages were not provided. Hour-long sermons were not uncommon.

A wood-burning stove supplied heat in winter, and wide-open doors and windows were the air-conditioning units in summer. Hats and palm leaf fans were in array when the weather was hot. Most of the unattached ladies, and a few of the married ones, had folding fans. Deacons or others who "took up the collection" usually used their hats for "offering plates".

During "big meeting" week each summer ladies of the church vied with each other in the preparation of the most appetizing fried chicken, the best biscuits, finest pies, and the most delicious canned fruits, to spread upon improvised tables. These open-air feasts, which were held between morning and afternoon services, were the means of renewing friendships and making new friends.

The "victim" of these culinary arts was the preacher. Since he could not accept all invitations to eat which were extended to him, he compromised by partaking of something from several family tables — and often to his physical discomfort.

Country churches of today have more frequent services, better educated and higher paid pastors, and many churches provide parsonages. Thus a greater challenge to pastors and people. This challenge is being admirably met largely by grandsons and granddaughters of church-goers of 50 years ago.

C. B. Riddle

FIRST SUNDAY IN ADVENT

Israel's Messianic hope is a major profundity of religious experience. It emerged out of her despair. Her enemies had triumphed. The grandeur of the Davidic kingdom had given way to national humiliation. It was the genius of the prophets that they beheld in Israel's misfortunes Jehovah's judgment for her transgressions. Not Jehovah's impotence but his righteousness accounted for Israel's doom. The travail that could not destroy the prophets' faith quickened their vision. Israel's redemption would occur through the entrance of Jehovah into the world of men in the form of a baby born to a mother of exemplary virtue. The idea was at once preposterous and sublime! Yet of a certainty, that the child of Bethlehem, grown to manhood and crucified on Golgotha's hill should merit being called Immanuel — God-with-us — is the supreme miracle of history. Such is the meaning of Advent: That as God was in Jesus reconciling the world unto himself, so too will he enter every heart that bids him welcome.

Stanley U. North
In Missions Council
Calendar Service

Toward A Healing Ministry

Potomac Synod churches share with the church-at-large a concern for the healing ministry. We have often asked, is such a ministry really possible, and valid? If so, what are we doing about it? What OUGHT we do? What MUST we do? What CAN we do?

With these questions in mind, the Committee on the Church and the Ministry recently set about to explore this area in order to find helpful information and suggestions to be made available to local congregations. The committee members quickly agreed that our concern is a legitimate and pressing one. They also agreed that the healing ministry is now being actively practiced by the Synod. Lurid publicity — seeking techniques frequently encountered on television and radio are disavowed as the legitimate concern for us since these are foreign to the Christian tradition as we know it, and our efforts will surely not fall into this category.

Steps were outlined by which congregations of Synod could come to grips with this ministry in new ways and with more precise understanding. A first step is the introduction, in the Synod News of this column which we hope will appear regularly. Each column will carry a suggested thought, book, or periodical, journal article, or film, which can be used as a basis around which local parish groups can build programs to further the study of Christian healing.

Our THOUGHT FOR THE DAY: If we could know how many persons, in one day in our Synod, found release from worry, frustration or fear through counselling with their minister, or through a sermon he preached, if we could see the burdens lifted through kind words or helping hands — if we could know the hearts that were set rejoicing because someone of you used Christian Grace in dealing with human foibles, then we could rejoice in the more certain knowledge that the healing ministry is real among us. Dramatic? No, but people are healed by the casting out of fear and loneliness, and by the infusion of love and brotherliness into human affairs. Such experiences create attitudes that immediately effect hearts, lungs, livers, stomachs and all other parts of us we call our bodies.

Suggested TOPIC FOR DISCUSSION: "The Church and the Healing Ministry" Sub-topic: "What is Health?"

Suggested BOOK OF THE MONTH: "Substance of Mental Health," by Preston, George H. Rhinehart & Co., 1943, $1.75.

Suggested FILM: "Attitudes and Health" (10 min.) Coronet Films, Coronet Bldg. Chicago, Ill. (Price unknown but usually only shipping charges) "Emotional Health" (20 min.) McGraw Hill Book Co., Text-film Dept., 330 W. 42nd St., New York 36, N. Y.

Suggested DISCUSSION LEADER: Your parish or community physician.

—Ernest J. Melchert
Potomac Synod News

Modern Rural Churches Studied

How is a minister to support his family when a rural church can pay him only $1,115 a year?

What can the rural church do about the tar-paper shack in our new rural slums?

Why are there fabulous supermarkets in every new housing development in our rural-urban fringe but hardly a church for miles around?

These are only three of 21 major concerns now being tackled by some 600 Protestant clergymen who attended Convocation on the Town and Country Church in York, Pa., October 21-23. Called by the National Council of Churches' Department of the Town and Country Church, it provided opportunities for rural ministers from all over the nation to pool their experiences and find solutions to their local problems.

From the on-going ministry to migrant workers and people in coal-mining and small industry areas to the unassimilated urbanites fleeing the city for a better life, these people are the concern of the churches, stressed the seminar leaders.

In his address, which opened the Convocation, the Rev. Robert T. Handy, Union Theological Seminary, New York, voiced the need for a "fresh renewal movement" in the rural church. We need a broader approach to working together in this country, he said, as well as to share "our vast store of experience" with village churches in the "new" lands.

TRUMAN DOUGLASS' IDEAS

In the last two decades, it was pointed out, while U. S. population grew by 25 per cent, suburban population zoomed by 75 per cent. In a major address on this "suburban revolution," Dr. Truman B. Douglass, executive vice-president of the Congregational Christian Board of Home Missions, discussed the ministry to these millions of "displaced" Americans. This area is a "rural-urban fringe" of non-farm and farm homes on the boundary where city services terminate, he explained.

"They soon discover," he said, "that walking on grass instead of concrete does not answer any of the profound hungers of the human spirit." The inadequacy of rural schools and churches and the lack of community-making institutions is frustrating.

On the question of working together, Dr. Douglass stated that most of it is done by the churches only when it is a question of "bingo, betting and booze." He deplored the denominationalism in many rural areas which disregards "the true nature of Christian fellowship."

"The role of the rural church in serving people of varied backgrounds, the bankers, writers, businessmen and office workers, is to address itself to man — not urban man or rural man, but the whole man," Dr. Douglass said.

Declaring that he did not look upon all rural-urban fringe areas as "spiritual junkyards filled with smashed dreams and worn-out illusions," Dr. Douglass nevertheless deplored the "grossly inadequate" communal facilities in most of them, which have disillusioned newcomers who had "cherished hopes that in a new setting there would be a strengthening of family life."

CHANGES IN SOUTH

Changing patterns in the South were described by Mr. Hankins who cited the influx of textile workers from the East and the technicians, scientists and specialists and their families now settled in new communities like Oak Ridge, Tenn.

"Newcomers are apt to ask first if the local minister is a good Joe," he said, "and they ask second about what denomination the church is."

Others of various church backgrounds are demanding new churches of their own persuasion, he added, and although this is posing a problem in some areas, it is also contributing to increased ecumenical understanding among both newcomers and local residents.

"The dilemma of the country minister whose church cannot pay more than $1,115 to support a minister has not been solved satisfactorily," he continued. "Subsidies from denominational headquarters seldom bring his income much above $2,000 in addition to the parsonage." This situation obviously does not attract the best qualified men to the rural ministry, said Mr. Hankins, who urged that the churches give improvement of rural ministers' salaries top priority.

TRAINED MINISTERS NEEDED

The need for more well-trained rural ministers who understand the farmer's special concerns and the workings of the government, cooperative and farm bureau agencies serving him was a major emphasis in a seminar led by the Rev. Ralph A. Felton, agricultural missions expect. Of each hundred student pastorates, 90 are in rural churches, he said. Describing the current trend of practice-training by seminary students in country churches, he declared it brings trained young men to pulpits which otherwise would be vacant and also encourages them to remain to build up declining parishes.

The churches' ministry to migrant workers, said another seminar group, includes protecting the rights of these often-abused people as well as providing Bible study and church-school classes for them and their children. They were further urged to watch for infractions of federal and local laws concerning housing, sanitation and transportation facilities for America's army of migrants and to seek ways to improve them.

In earlier business sessions, the Convocation voiced its support of a U. S. Commission on Rural Life which, if established in the next session of Congress, would be the first since 1908, when President Theodore Roosevelt formed a Country Life Commission. "The changing character of economic and social problems in the United States make such a commission imperative," said one spokesman.

Voicing his conviction that "the churches have as big a job to do in the United States as anywhere else in the world," the Rev. Dr. Richard O. Comfort summed up the three-day parley in the closing session. "Our goal must remain the adequate churching of the nation," he declared in his last statement as executive director of the Department of the Town and Country Church. Dr. Comfort has been named General Secretary for the Village Church at Agricultural Missions, Inc. This unit of the National Council's Division of Foreign Missions serves rural and village churches in Pakistan and other "new" lands around the world.

Mt. Pleasant Christian Church Undergoes Renovation

Mount Pleasant Before Renovation

Mount Pleasant After Renovation

Mount Pleasant Christian Church, located in Little River Township of Hoke County, soon to become a part of Moore County, has been doing considerable renovation in recent months as the above pictures will attest.

During the last few weeks the frame structure building has been brick-veneered, with the front vestibule added, new hardwood floors, new ceiling, new windows, and a basement under the Sunday school rooms at the rear of the church, at a cost of $5,628.00. This amount added to $7,500.00 previously spent on the Sunday school rooms in recent years totals $13,128.00 for the church's modernization program.

Mount Pleasant's annual harvest sale and supper was held recently with the net proceeds amounting to $761.10 which will go into the building fund.

Pews

The congregation's next project will be the purchase of new pews to blend in with the renovated interior of the church. In the meanwhile they have for sale the broad board pews of heart pine which have probably been in the church during most of its 71-year history.

Organization

The Rev. G. M. Tally of Sanford Route 3 has been pastor of the church for the past seven years and has been called for his eighth year. Archie Wooten is Superintendent of the Sunday School in which there are 138 on roll with an average attendance of around 100.

Mount Pleasant Church was organized Sept. 29, 1886 by the Rev. D. F. Jones and the Rev. C. R. Underwood. Situated in a strictly rural area, its membership is made up mostly of sturdy farmers and their families. Following World War I several families moved into the community from Yadkin and Surry counties who pioneered in tobacco growing which made the golden weed the community's main cash crop before farmers in other sections had started to grow it.

—**The Sandhill Citizen**

WHAT IS AMERICA'S RECORD OF STEWARDSHIP?

During the years following the first World War hundreds of young people volunteered for the foreign mission field but the churches sent only a few of them. In fact, many missionaries were called home. We said we didn't have the money. But we did have the money, and here is what we spent it for:

26% more for jewelry
41% more for theatres
100% more for whiskey
188% more for automobiles
200% more for tobacco
220% more for radios
603% more for beer

— 19% LESS FOR THE KINGDOM OF GOD —

There are those who say that World War II would have been prevented if we had invested enough in missions.

— **Bulletin,**
Hunterdale, Virginia

Beverly Hills Keeps Busy "Between Pastors"

Jean Crutchfield

Although there has been no pastor at Beverly Hills during September and October, the church has not been idle. The annual fall "Brunswick Stew" was planned and carried through very satisfactorily. The event is a joint endeavor of the Women's Fellowship and the Laymen's Fellowship.

A great help to the people has been the visiting ministers and laymen who have so graciously answered the invitations and have served so ably in the pulpit on Sunday mornings. Among these have been Dr. J. Earl Danieley, Dr. James M. Hess, Dr. Moseley Brown, and Rev. Robert A. Knowles, all of whom are from Elon. Mr. Ted Brown, a layman, gave an inspiring talk. Rev. Allen Hurdle and Mr. Leary S. Riley, members of Beverly Hills, have been a tremendous help, also.

Getting started in a new Sunday school year with its accompanying problems has been quite a task without a minister. Ervin King, new Sunday school superintendent, has had excellent cooperation from everyone involved. The closing of an old year and the beginning of a new means many meetings and much time and effort on the part of a lot of people. Of course, many churches have done all this without a pastor, but it is good to know Beverly Hills can do it, too.

The Women's Fellowship has been going along nicely. The one big thing they have done is to serve the laymen a luncheon on their Every Member Canvass Sunday.

The Laymen's Fellowship had a dinner meeting to get their canvass started. Rev. Kenneth D. Register met with the men and gave a most interesting talk on the giving of time, talents, and money to further our church program. All men of the church from 16 years of age were invited to participate. The canvass was planned through our Colony Group Plan, under the supervision of James L. Faulkner, Jr. Ably assisting him were Burt Crowder, Calvin Phillips, and Howard McKinney. During the afternoon of Sunday, October 19, fifty men made calls and were successful in covering the church budget for 1958-59.

On Sunday, November 2, Rev. Kenneth D. Register assumed his duties as our new pastor. The church feels very fortunate in securing him, and we are looking forward to a very successful future under his leadership.

A Service Of Worship With A Meditation

GIVEN AT VALLEY WOMEN'S CONFERENCE

BY MRS. ROBERT A. WHITTEN

Theme: "Be Thou My Vision"

Organ Prelude: "Open My Eyes That I May See"

Call to Worship:

How shall we enter into the presence of the Eternal?
How shall we bow before the God of Life?
He hath shown thee, O man, what is good and what doth the Lord require of thee?
To do justly, to love mercy, to walk humbly with thy God.

Hymn: "O Master, Let Me Walk With Thee"

O Master, let me walk with Thee
In lowly paths of service free;
Teach me Thy secret; help me bear
The strain of toil, the fret of care.

Teach me Thy patience! still with Thee
In closer, dearer company
In work that keeps faith sweet and strong
In trust that triumphs over wrong.

In hope that sends a shining ray
Far down the future's broad'ning way,
In peace that only Thou canst give,
With Thee, O Master, let me live.

Responsive Reading — "A Meditation and Confession"

Leader — O God, be thou my vision this day! I lay bare before God today my concern for the world in these troubled times. I confess my own confusion as I look out upon the world.

People — There is food for all — many are hungry.
There are clothes enough for all — many are in rags.
There is room enough for all — many are crowded.
There are none who want war — preparations for conflict abound.

Leader — I confess my own share in the ills of the times.
I have shirked my own responsibilities as a citizen.
I have not been wise in casting my own ballot.
I have left to others a real interest in making public opinion worthy of democracy.
I have been concerned about my own little job, my own little security, my own shelter, my own bread.
I have not really cared about jobs for others, security for others, bread for others.
I have not worked for peace: I want peace, but I have done nothing to bring peace about.

People — I have silenced my own voice that it might not be heard on the side of any cause, however right, if it meant running risks or damaging my own little reputation.

Leader — God is asking: "What is your vision? What have YOU done about it?"

People — We hear the cries of men: "But, God, I am too old. I have done my work."

Leader — And Abraham was seventy-five when he, through faith, searched for a Land of Promise.

People — "But, God, I am too young."

Leader — And Jesus was only thirty-three when He died.

People — "But, God, I am not a person of ability."

Leader — God used Moses to lead his people out of bondage.

People — "But, God, I am too busy."

Leader — About what?

Hymn: "Open My Eyes"

Open my eyes that I may see
Glimpses of truth Thou hast for me;
Place in my hands the wonderful key
That shall unclasp and set me free.

Silently now I wait for Thee,
Ready, my God, Thy will to see;
Open my eyes, illumine me,
Spirit divine!

Meditation — "My Vision"

Webster tells us that a vision is "something seen otherwise than by ordinary sight"; that a man of vision is a man of unusual discernment or foresight.

Advances in the world of science have been made by men of vision — Edison, Boyle and others.

The field of medicine has had its pioneers, men and women who have ventured into the unknown for humanity's sake.

Christianity has presented its giants — Francis of Assisi, Martin Luther, Livingstone, Albert Schweitzer, a long line of them, men who were impelled by a spirit within — men of vision.

It was Solomon who said, "Where there is no vision, the people perish."

It was Paul who declared, "I was not disobedient to the heavenly vision."

It was Jesus Christ, his sole mission in life to do the will of his Father, who lived with the vision of the cross ever before him.

And what of that little group of dedicated followers who, because of the vision caught from their Master, became the very foundation of the early Church?

Isn't it true that the greatest need of today's world in its turmoil and bewilderment is men and women who have caught a vision of a crucified and ascended Lord — consecrated visionaries, if you please, who dare to seek the will of God for their lives — and having found, dare to lead that victorious life?

Every true follower of Christ is a man or woman of vision.

God reveals himself to every earnest seeker.

May we then phrase our prayer in the words of our meditation theme for this morning: "Be Thou My Vision."

First — In my successes. May no glory, honor, riches or success crowd out of my life my need of God. May I feel as close to him in the sunshine as in the shadows.

Second — In my sorrows. When I suffer do I ask myself the questions: Why do people have to suffer? Why must there be disease and heartache? Why do the evil seem to prosper so often while the good have to suffer?

Maybe I sometimes forget that God does not promise his believing children deliverance **from** suffering but **in** it.

There is a very famous "Pebble Beach" on the California coast. The long line of white surf comes up with an everlasting roar and rattles and thunders among the stones on the shore. They are caught in the arms of the pitiless waves and tossed and rolled and rubbed together and ground against the sharp-grained cliffs. Day after day this ceaseless attrition goes on — never any rest. And the result? Tourists from all over the country flock thither to gather the round and beautiful stones. They are laid up in cabinets; they ornament the parlor mantels. But, go yonder, up in that quiet cove, sheltered from the storms, and lying over in the sun, you shall find abundance of pebbles that have never been chosen by the traveler. Why are these left all the years unsought? For the simple reason that they have escaped the turmoil and attrition of the waves, and the quiet and peace have left them as they found them, rough and angular and devoid of beauty. Polish comes through trouble.

Someone has said: "Nearly all God's jewels are crystallized tears."

Have we ever been tempted to cry with the poet:

"Take Away Pain"

The cry of man's anguish went up to God
  "Lord, take away pain —
The shadow that darkens the world Thou hast made
The close coiling chain
That strangles the heart, the burden that weighs
  On wings that would soar —
Lord, take away pain from the world
  Thou hast made
That it love Thee the more!"
Then answered the Lord to the cry of his world:
  "Shall I take away pain
And with it the power of the soul to endure,
Made strong by the strain?
Shall I take away pity that knits heart to heart,
Shall I take away love, that redeems with a price,
Can you spare from your lives that would climb unto **Mine**
The Christ on His Cross?"

God grant that my vision may not be blurred when I suffer!

Third — In my attitude toward others. Do I seek to understand and place myself in my neighbor's position? Or am I harsh in my judgments and set a different standard for him than I am willing to follow myself?

It was Edwin Markham who said:

"There is a destiny that makes us brothers;
  None goes his way alone:
All that we send into the lives of others
  Comes back into our own."

It was Jesus who said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."

O Master, may my vision of Thee be clear enough to see that all thy children are loved alike by Thee.

Fourth — In the matter of my stewardship.

Bishop Thomas H. Horne has well said:

"Our children, relations, friends, honors, houses, lands, and endowments, the goods of nature and fortune, nay, even of grace itself, are only lent. It is our misfortune, and our sin to fancy they are given. We start, therefore, and are angry when the loan is called in. We think ourselves masters, when we are only stewards, and forget that to each of us it will one day be said: 'Give an account of thy stewardship'."

May I always remember to say:

"I give Thee but thine own,
Whate'er the gift may be;
All that I have is thine alone,
A trust, O Lord, from thee."

Realizing that my real vision is dependent upon revelation from God, I must avail myself of the opportunity of communion with Him — in silent meditation and prayer. Only thus **can** he reveal himself and his plan for me. Only thus can strength come for the vision he shall give.

Prayer is the high privilege that God grants his children even though we are unworthy to approach his presence.

Lord, what a change within us one short hour
Spent in thy presence will prevail to make!
What heavy burdens from our bosoms take,
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline brave and clear;
We kneel, how weak! we rise how full of power!
Why, therefore, should we do ourselves this wrong,
Or others — that we are not always strong,
That we are overborne with care,
That we should ever weak and heartless be,
Anxious or troubled, when with **us** is prayer,
And joy and strength and courage are with **Thee!**

Shall we pray

O Thou who dost the vision send
  And givest each his task,
And with the task sufficient strength,
  Show us Thy will we ask;
Give us a conscience bold and good,
  Give us a purpose true,
That it may be our highest joy,
  Our Father's work to do.

(Sing softly our closing prayer)

Breathe on me, Breath of God,
Till I am wholly thine,
Until this earthly part of me
Glows with thy fire divine.
Amen.

History Of The North Carolina Women's Fellowship 1957-1958

The North Carolina Women's Fellowship of the Congregational Christian Churches began the year 1957-1958 with a Retreat for the Convention Board and the three Conference Boards. This was held in the Southern Convention Office at Elon College on October 11th and 12th, 1957. The purpose of the Retreat was to make plans for the year ahead. The matters discussed at the Convention Board Meeting that concerned all those present were:

1. It was reported that $265.65 had been contributed in Conference offerings toward the purchase of a gift to the Church History Room in honor of Mrs. W. V. Leathers. The North Carolina Fellowship contributed $107.65 of the given amount.

2. Mrs. W. B. Williams, national president, compared the work of the Congregational Christian and the Evangelical and Reformed women.

3. The District Chairmen were asked to encourage each local fellowship to buy a book for the Church History Room. The total number of books that have been bought to date is 84. Of these approximately 55 are for Fellowships of the North Carolina Conference. Mrs. W. W. Sellers gave one for N. C. Women's Fellowship.

4. It was reported that last year 285 packets were sold. Of these, 180 went to Fellowships of the North Carolina Conference.

5. Superintendent W. T. Scott suggested that the women increase their goal from $15,000 to $20,000 per year. The Board voted to do this.

6. The Board voted to set the fiscal year from September 1st to August 31st. This will make it possible for local reports to reach Conference officers in time for reports at fall Conferences.

7. It was announced that Miss Isabel Hemingway might be available for the rallies. The rally dates were set.

The Executive Board of The North Carolina Fellowship met on October 12th, 1957 at 10:30 A.M. after the joint meeting of the Convention and Conference Boards. The President, Mrs. H. E. Robinson presided. Many items of business were transacted. The most important were:

1. The Treasurer reported that the annual contribution of $50. had been sent to the Women's Division of the North Carolina Council of Churches and that $5. had been paid to the North Carolina Council of Women's Organizations.

2. The Board voted to increase the contribution to the Virginia Council of Churches from $5. to $10.

3. Mrs. R. M. Cline was appointed as Chairman of the Place Committee for the Conference.

4. By the authority of the Board, the President appointed Mrs. W. E. Wisseman as a delegate to the Fourth Quadrennial Meeting of the Evangelical and Reformed Churches to be held in St. Louis, Missouri in November. It was suggested that Mrs. Wisseman give a report of this meeting at the rallies.

5. The Stewardship Chairman was asked to bring the mite boxes to the Board meeting each fall to be distributed to the District Superintendents, who in turn would distribute them to the local fellowships at the president's Meetings.

The Rallies were held April 8-13, 1958. The theme was "For the Living of These Days". Miss Isabel Hemingway, R. N., a medical missionary in Turkey for the American Board, brought the Address at each rally. Either Mrs. W. E. Wisseman or Mrs. F. C. Lester spoke at each rally and told of the Quadrennial Meeting in St. Louis, Missouri. Mrs. H. E. Robinson attended each rally, brought greetings, and made introductions. The total number of people to attend the rallies was 618. The rally offerings amounted to $239.41. Of this $104.10 was given to a clinic in Talas, Turkey; $40.00, to Northview Church in Sanford; $57.36, to St. Peter's Church in Greensboro; and $37.95, to the New Virginia Valley Central Church.

The Thirteenth Annual School of Missions was held at Elon College June 17-20. The theme was "What Doth the Lord Require?" The mission studies were "Christian Concerns of North American Neighbors" and "The Middle East". The Bible study was "We Believe". Rev. Arthur Brown and Mrs. Guy Benchoff were the principal teachers. The School of Missions was attended by 255 people. Of these 174 were of the North Carolina Fellowship.

The Conference Presidents met with the District Superintendents for two sessions at the School of Missions. Their duties and ways of achieving their goals were discussed.

Mrs. F. C. Lester, Mrs. K. D. Register, Mrs. Harvey Carnes, and Mrs. J. R. Ellis attended the Leadership Training Workshop in Chapel Hill in July under the sponsorship of the North Carolina Council of Women's Organizations.

The Forty-Sixth Annual Conference was held at the First Congregational Christian Church of Burlington, North Carolina on October 7, 1958. The theme of the Conference was "What Doth the Lord Require?". Dr. Angie Crew, who has been a missionary for the American Board for 35 years, brought the morning address. Dr. J. Earl Danieley brought the afternoon address. District Superintendents and Departmental Chairmen gave reports. The Conference was attended by 256 people. The districts were represented as follows: Asheboro—42; Burlington—60; Greensboro—63; Halifax—12; Henderson—12; Raleigh—24; Sanford—21; Eight ministers and 14 visitors were present.

The total receipts for the Women's Fellowship this year was $12,832.42. The total disbursements was the same. This was more than given during any previous year. An offering of $166.11 was received at the conference and designated for Kobe College in Japan where Dr. Crew is a teacher of English.

Officers for this year were: President, Mrs. Henry E. Robinson; First Vice-President, Mrs. John R. Lackey; Second Vice-President, Mrs. Carl Wallace; Recording Secretary, Mrs. Bland A. Leebrick; Corresponding Secretary, Mrs. W. T. Scott, Sr.; Treasurer, Miss Susie D. Allen. Departmental Chairmen were: Spiritual Life, Mrs. Carl Wallace; Stewardship, Mrs. Lowell Smoot; Christian Education, Mrs. Bill Simmons; Missionary Education, Mrs. J. R. Ellis; Social Action, Mrs. Vance Pegram; Friendly Service, Mrs. John R. Lackey. The District Superintendents were: Asheboro, Mrs. Winfred Bray; Burlington, Mrs. Kenneth Register; Greensboro, Mrs. W. E. J. Briggs; Halifax, Mrs. Frank Tuck; Henderson, Mrs. R. Eugene Tally; Raleigh, Mrs. Robert S. Smith; Sanford, Mrs. Glen White.

Mrs. Bland A. Leebrick
Historian

Haw River Women Visit United Nations

Sessions were held at the Carnegie Endowment International Center on the United Nations Plaza, and at the United Nations headquarters itself. One afternoon of the conference was given over to attending a regular meeting of the UN General Assembly.

In addition to briefing sessions by members of the United Nations Secretariat seminar members heard addresses by Irving Salomon, United States alternate representative to the thirteenth General Assembly; Eustace Seligman, attorney and chairman of the board of directors of the Foreign Policy Association; Dr. Waldo Chamberlin, professor of Government at New York University; William Clancy, education director of the Church Peace Union; David Loth, author and consultant to the Rockefeller Brothers Fund; and Mrs. Esther Hymer, director of Christian World Relations for the United Church Women, and consultant to the United Nations Economic and Social Council.

Laymen of the High Point church conducted the morning service October 19, using as their topic **The Stewardship of Time.** Conducting the worship was Bruce Woodell. Talks on "Time with the Family," "Time for the Community," "Time and Your Work," and "Time for Your Church," were given by Lonnie Sledge, Clayton Smith, Cicero Crump and Staley Woodell, respectively.

A trip to Cherry Grove Beach, South Carolina, was the happy experience of the Pilgrim Fellowship of United Church, Chapel Hill the last week-end in October. Twenty-one persons, including counsellors, enjoyed the outing.

Friends of Mrs. Marjorie Hereford, dean of women at Elon College, will be delighted to know that she seems to be on the road to recovery following a recent automobile accident. Mrs. F. C. Lester substituted for Mrs. Hereford at the Women's Fellowship Sunday service at Liberty (Vance) church near Henderson, November 2.

Pullen Memorial Baptist Church and our **United Church, Raleigh** are jointly sponsoring the appearance of the Bishop Company, a dedicated young group of actors, in the presentation of **Boy With A Cart** by Christopher Fry at Pullen church next Sunday evening at eight o'clock. Admission is free; there will be an offering.

A Family Affair was the filmstrip used for the meeting of the Pleasant Grove (Virginia) Pilgrim Fellowship November 2. This is available to other groups through the Convention Office.

These five ladies of the Haw River Christian Church attended the World Order and United Nations Seminar, sponsored by our denomination's Council for Social Action, in New York City October 7-9. They are Mrs. Sterling Hall, Miss Lois Maness, Mrs. Henry Harman (the minister's wife), Mrs. Fred Maness and Mrs. E. N. Byrd.

The Christmas Fund

Frank J. Scribner

Each year the people of our Congregational Christian churches make contributions over and above the regular apportionment of our denomination for the benefit of our ministers and widows of ministers who are in need. From the Fund thus contributed. gifts are distributed over and above the regular budgeted grants of our Ministerial Relief Division. The Christmas Fund, therefore, is an extra, both to those who give it and to those who receive it.

In 1957, contributions to the Christmas Fund totalled $150,638.13. This was the largest Christmas Fund ever contributed. 6,484 gifts made up this amount. The number of givers was much larger, since in many cases a gift included a contribution from several givers.

At Christmas time checks go to all of the regular pensioners on the roll of the Ministerial Relief Division and also to a select list of Congregational Christian ministers, or widows, not on the roll but needing temporary help for some special reason.

Last Christmas, 808 such checks were sent in a total amount of $50,164.21. About March 17 we sent a "second Christmas" check to many of the same group in a total amount of $28,957.24.

That part of the Fund which remains after sending the Christmas checks (both "first" and "second") becomes the Emergency Fund, which is used throughout the year to assist ministers' families when crises arise. The heaviest calls upon the Emergency Fund are for hospitalization. Doctors are very considerate of our veterans, but hospitals must be paid, and hospital expenses, even when reduced by insurance, are staggering. Moreover, they seem to be increasing year by year.

The Christmas Fund has been growing — but so have the calls upon it. We earnestly hope that 1958 may mark another increase.

FROM THE SOCIAL ACTION COMMITTEE —

Christian Concerns

Gaylord B. Noyce, Chairman

"FROM A DIFFERENT ANGLE"

A missionary talked about race relations. A social action committee chairman talked about better stewardship so there would be more money for a service project. A Christian education committee planned for teaching church school pupils a better attitude in obedience of the law. An evangelist spoke of the Formosa situation and American foreign policy.

All these things happened last month. The interest in missions, stewardship, evangelism, and education carried men into the field of social action. One is bound to ask the question: "Why all the departments and committees in church life when education and missions and all the rest are wrapped up with social action and with each other?"

You and I have heard speakers who have said, "The whole task of the church is evangelism." Or who have said "The whole task of the church could be called Christian education." Or this: "Stewardship is the very core of our Christian calling." Or this: "If religion does not make a difference in the way a man lives Monday through Saturday, the way he treats his employees, the way he votes, then it is a fake." And each one is right. In many ways, we may therefore infer, stewardship, evangelism, education, and social action are synonymous.

Why, then, do we have all these different compartments — a committee on evangelism, on stewardship, on education, etc? Certainly they are not closed compartments. Their work may well overlap. But each is trying to express a particular part of the Church's responsibility, serving Christ from a different angle. Each is attempting to fulfill the mission of the Church in working for the salvation of mankind.

Men can find life being fulfilled only as they continue to learn of Christ, to become better stewards of their own talent and goods, and to participate in a church with the mission of carrying not just the words of the Gospel but the deeds of it into the quality of "home-town" life, and the nation's life, and to earth's far corners. The Gospel or the church organization that lacks any one of these emphases may be a warped one. Does your church provide for teaching, for outreach, for good stewardship, for social action?

CHRISTIAN STUDENTS HELP JAPANESE FLOOD VICTIMS

With picks, shovels and axes, a 62-man Japan Church World Service rescue team has been hard at work helping clear debris and rebuild damaged homes following two disastrous typhoons near Tokyo. The JCWS workers, say a report received the last of October at Church World Service headquarters in New York, are mostly Christian students. They volunteered and pitched in immediately to dig out the inundated Shizuoka Prefecture where more than 1,000 people lost their lives.

The Rev. Hallam C. Shorrock, JCWS director, when to the typhoon-raked area immediately on his arrival from Korea where he had been directing CWS relief work in the Han River section for the 15,000 people left homeless there in last month's floods.

"We will continue to send relief teams to Shizuoka until our volunteers run out or there is no further need of our help," declared Mr. Shorrock. There was little chance of the former predicament, as offers from Protestant young people throughout the country continued to come into his office. Local schoolboys are also helping, he reported, and two more rescue teams have now joined the first.

In addition to the cleaning up job, the difficulty in getting food continued to be a grave problem, he said. Two Tokyo University students, five United Church Rural Seminary students and two American missionaries set up three milk stations where they have been serving warm milk and cheese sandwiches to about 1,000 children a day, he reported. The food supplies are U. S. surplus commodities made available by the American churches through the CROP Share Our Surplus program of Church World Service. Clothing, blankets and some vitamins have also been distributed to the flood victims, said Mr. Shorrock, who added that he had been relieved to find no threat so far of any epidemics in the area.

JCWS, which works closely with the National Christian Council as well as with other relief agencies in Japan, has been assured that additional relief supplies are on their way from Church World Service.

Jesus' Healing Ministry

Background Scripture: Matthew 8:17

Devotional Reading: Matthew 9:35-38

Memory Selection: **And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.** Matt. 9:35

THE GREAT PHYSICIAN

Jesus was a preacher and a teacher. He was also a physician. The memory selection sums up his three-fold ministry thus — "He came **teaching** in their synagogues, and **preaching** the gospel of the kingdom, and **healing** every sickness and every disease among the people." The Gospels record **forty-five healings** by Jesus at one time or another during his ministry. Thirty-six of them were miracles of restoration from sickness and death. There were doubtless many more instances of healing not mentioned in the Gospels. And although he did not heal everybody who was sick, **he did heal all kinds and varieties of sickness and disease — bodily, mental, spiritual.** He was no specialist; he was a general practitioner. He is known as The Great Physician.

All this is significant. Jesus was the Word made flesh. He was God walking on the earth. His ministry of healing was evidence that God is concerned with the health of his children. It was a means to the more abundant life that Jesus came to bring. Jesus accepted sickness of body mind and spirit as a challenge, and he applied the principles of faith and religious resources to its cure. The same God who manifested his healing power thru Jesus still manifests his healing power today. But in different ways. Or are they different?

There are no people today who by a word or by a touch can heal as did Jesus by a word or touch. But there are thousands through whom God can work his healing ministry just as effectively as he worked it thru Jesus. There are doctors and surgeons and nurses and psychiatrists and osteopaths and many other kinds of professional and non-professional people through whom God expresses his healing ministry. Indeed — and I write this reverently — there are skilled surgeons and doctors today through whom God works miracles just as surely as he worked them thru the Great Physician. For instance Jesus could give sight to the blind, either by the power of his word, or by touching the eyes of the blind. But he would never have thought of operating on the eye of a blind man to remove a cataract — he did not have the technique. Nor would he have attempted an appendectomy, although he could have given relief and healing to a man suffering from appendicitis. The same principle applies to the matter of healing mental and spiritual illness. Jesus did much of this kind of work. But there are many skilled men and women today to whom God has given insights into mental and spiritual ailments, and thru whom he heals just as surely as did Jesus. The words of Jesus, "Greater works than these shall ye do," has found abundant and literal fulfilment thru the centuries. And the end is not yet. To be sure, God is still the Great Physician. The Frenchman who wrote the inscription over the doorway to the hospital was right when he put it thus "We dress the wound; God heals." No man on earth has power to heal in himself. But many men are instruments thru which God works his wonders to perform.

And one cannot rule out of court what is called "faith healing." There are many caricatures of it, and many shady practitioners of it, but God still honors faith, and there are well-authenticated instances of such healing.

THE GREAT PHYSICIAN HEALS THE CENTURION'S SERVANT

Here was a man, a Roman, a soldier in charge of one hundred men, something like a sergeant or non-commissioned officer, whose servant was critically ill. This man was a warm-hearted, human being. He was concerned about his servant, and came to Jesus, beseeching him to heal the man. The man was a Gentile. But that made no difference to Jesus; he promptly said "I will come and heal him." This man had a great spirit of humility. He knew that a Jew could not enter into the home of a Gentile without defiling himself — what was more he did not want to put the Master to that much trouble. He was also a man of great faith, so great that Jesus marvelled at it. The centurion suggested that after all it would not be necessary for Jesus to go to his home — he need only to speak the word, and the servant would be healed! And honoring the man's faith, Jesus assured him that his servant would be healed. The centurion took Jesus at his word and went home. When he arrived there, he found the servant well, and when he inquired when the man recovered, he was told the hour — and behold it was the selfsame hour at which Jesus assured him that the man would get well! This is one of the cases where Jesus not only did not touch the victim personally, but in which Jesus was not even present in person! It is a case, too, in which apparently there was no faith on the part of the sufferer! Which indicates that God heals through invisible agencies, and also that the faith of others has healing virtue.

SUNDAY SCHOOL LESSON

NOVEMBER 16, 1958

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

THE GREAT PHYSICIAN HEALS PETER'S WIFE'S MOTHER

While visiting Peter in his home, Jesus found Peter's mother-in-law sick with a fever. In this instance Jesus touched the sufferer — "and he touched her hand" — and immediately the fever left her. Recovery was complete — the woman got up from the bed or pallet, and got supper for the folks. There is a parable here. Jesus can heal not only physical fever; he can heal the feverish minds and hearts of those who look to him in faith. The fevers of life — how many there are of us, who are so feverish and fretful! But Christ is able to give peace that passeth all understanding.

THE GREAT PHYSICIAN HEALS ALL MANNER OF DISEASES AND SICKNESS

"And when the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits **with his word,** and healed all that were sick." News of the healing of Peter's wife's mother spread rapidly and a great crowd gathered at the door, seeking healing. There were those who were sick in body and those who were sick in mind

—Continued on Page 15

AT OUR CHURCH HOME FOR CHILDREN

“What Doth The Lord Require?”

John G. Truitt, Superintendent

“What doth the Lord require of Thee, but to do justly, and to love mercy, and to walk humbly with Thy God?” There is the heart-cry of the heavenly Father. In a previous verse in the same sixth chapter of Micah. God rings out his yearning for the faithful love of his people: “O my people, what have I done unto Thee? And wherein have I wearied thee? Testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.”

Yes, God is good to us, and yet so often we fail him. No wonder he cries, “What have I done unto Thee? And wherein have I wearied Thee?” It is like that beautiful word in the New Testament where we hear one pleadingly saying, “My yoke is easy and my burden is light,” when God says “What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?”

“He hath shewed thee, O man, what is good!” Yes, in a thousand ways he has done that. In Jesus Christ he has shown us what is good. In the good people all around us he has shown us what is good. And in the teachings of Jesus he has told us what is good.

If we heed those teachings we shall indeed “do justly,” “love mercy,” and “walk humbly with our God.”

A little orphan child without help, or a poor little parent-forsaken girl or boy — frustrated inside and forsaken outside — gives us a real good chance to “love mercy.” And especially when we may join with the good church folk everywhere in giving that needy one a chance in life, a good chance to be somebody, a credit to a mercy-loving people, and an honor to the Church.

“To walk humbly?” Hold the helpless little hand of a woebegone child in yours. It will take vanity and pride from you. You will become humble when you realize how good God has been to you; your home has been blessed, your name is honorable — a good name — and your family has had your love and security. God has been good to you. Do not make him ask of you: “What have I done unto thee? and wherein have I wearied thee?”

Making a contribution to the Home for Children is probably one of the least things you ought to do “ to walk humbly with thy God.” Countless other ways will present themselves, ways in which you can show thanksgiving at this Thanksgiving season, but this one way will help you toward “walking humbly with thy God” in the many other ways. What you contribute to the Home for Children at Thanksgiving will not impoverish your life, or lessen your gift to other needy causes.

The one who said: “My burden is light,” also said; “Inasmuch as you do it unto one of the least of these, my brethren, ye do it unto me.” This is the time for me to ask you to help us, and I do.

REPORT FOR NOVEMBER 3, 1958

SUNDAY SCHOOLS MONTHLY OFFERINGS

Amount brought forward		$ 2.068.78
NO REPORT THIS WEEK		
Grand Total		$ 2,068.78

SPECIAL OFFERINGS

Amount brought forward		$ 1,174.75
New Hope Christian Church, Roanoke. Ala.	$ 5.00	
Circle No. 1, People's Cong. Christian Church, Dover, Delaware	25.00	
First Cong. Church of Ludlow Center, Mass.	50.00	
Women's Assn., First Cong. Church, Fairmont, Minn. (Friendly Service)	8.00	
Lewis Cong. Church, Lewis, N. Y. (Friendly Service)	12.00	
Lila B. Sellars S.S. Class, Burlington, First Church	38.00	
Carolina Power & Light Co. (dividend)	1.65	
Mayflower Church School, Mayflower Cong. Church, Minneapolis, Minn.	136.35	
For Street Paving:		
W. E. Churchill, Durham, N. C.	25.00	
Dr. N. F. Brannock, Elon College, N. C.	20.00	
Miss Edith Brannock, Elon College, N. C.	20.00	
In Memory of George M. Apple	5.00	
In Memory of John M. Coble, Jr.,	5.00	
In Memory of Francis Pickens Bacon	10.00	
Thanksgiving Offering:		
In Memory of Johnson's Grove Christian Church	5.00	
Special Gifts	412.83	
Total		$ 778.83
Grand Total		$ 1,953.58
Total for the Week		$ 778.83
Total for the Year		$ 4,022.36

Christian Orphanage
Elon College, N. C.

MEMORIAL GIFTS

Dear Dr. Truitt:

Please accept the enclosed $.......................... as a memorial gift to the Christian Orphanage in memory of:

(NAME OF DECEASED) (CITY) (DATE OF DEATH)

(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name ....

Address ....

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

November

Micronesia

16—**Elden and Mary Alice Buck** have recently gone to Micronesia. She is the daughter of the Harold Hanlins, missionaries to Micronesia, and spent part of her childhood there. For two years she taught at Kusaie Christian Training School. He has just finished his seminary work.

17—**Anna Dederer** is a native of Germany and went to Micronesia in 1932 to work as a mission nurse and teacher for the Liebenzeller Missionary Society. During World War II she was confined on Truk, staying in a cave and internment camp. In 1948 she left there for the first time since 1935 and came to the United States where she studied at Andover Newton Seminary and was ordained as a Congregational Christian minister. She is now engaged in educational and evangelistic work at Ron Ron.

18—**Dr. and Mrs. Harold Hanlin** serve as Superintendent of the entire Micronesia Mission, from Palau to Majuro, 3000 long sea miles. Serving as naval chaplain, he became interested in serving in Micronesia and went to Kusaie, Caroline Islands, in 1947. During 1949-50 he served as captain of Morning Star VI. They both went to Phillips University and their daughter and son-in-law (Bucks) have both received degrees from there.

19—**Mr. and Mrs. Robert Loomis,** who went out in 1952, are stationed at Majuro Atoll in the Marshalls, where they are engaged in the translation and revision of the Marshallese Bible. He also teaches in local church school and does youth work with American boys and girls from U. S. Naval Station. She works with women and teaches English.

20—**Louise Meebold** after thirty years of service in North China, where she did rural church work, volunteered in 1951 for term in Micronesia. She has taught at Ron Ron, Ponape, Truk, where she now teaches girls. Although she has already stayed one year beyond her regular furlough, at the request of the Mission she has offered to stay another year.

21—**Rev. and Mrs. Chester Terpstra** are at Ponape in the Carolines, where he is principal of Pastors' and Teachers' Training School. They visit lonely atolls and islands out from there, encouraging pastors, bringing world "outside" to the island people. Their parish is as large as any other in the world. She was educated in Hawaii, where they had their first term of service, before going to Micronesia in 1950.

22—**Loy Tetzloff** is serving a two-year term as teacher and agriculturist on Ponape, where a Christian Training School (elementary and Jr. High) and Pastors' and Teachers' Training Schools are located. His ability in music is very useful. He became interested in going to Micronesia when serving as counsellor at Pilgrim Fellowship Conference in Grinnell, where he met a young Marshallese boy.

"TUNE IN" TO ART OF LIVING

Dr. Norman Vincent Peale, "minister to millions", through his best-seller inspirational books, speaks to the nation each Sunday, 9:15 — 9:30 a.m. Eastern time on the NBC radio network program, ART OF LIVING. Tune in and bolster your faith.

Topics for November — December.

November 9. "How to Live with Confidence." Confidence in self; confidence in your fellow man; confidence in God.

November 16. "Enthusiasm — the Key to Success." Something everyone is searching for.

November 23. "A Life Full of Happiness." What constitutes happiness.

November 30. "The Tremendous Power of Prayer." The source of man's strength.

December 7. "You Can Solve That Problem." No matter what the problem may be, there is a solution.

December 14. "Everybody is Interesting." The open heart and the searching mind know the truth of this.

December 21. "What Makes Christmas Merry." What you give or what you get.

December 28. "Get Ready for Wonderful Tomorrows." The promise of the new year.

In Memoriam

COLLINS

In loving memory of Mrs. Hazel Collins who passed from this life June 5, 1958, we, the Progressive Bible Class of the First Congregational Christian Church, Newport News, Virginia, wish to pay tribute to a loyal and faithful member. We offer these resolutions:

(1) The community has lost a neighbor and friend for whose life we are truly thankful.

(2) The church will miss a loyal member who was ever ready to share in all its activities.

(3) The Progressive Class appreciates the life among us that leaves a vivid memory of a beloved member.

(4) A devoted wife and mother whose ideals leave to her family the Christian faith of service.

(5) Her passing was calm and serene, her last moments exemplifying her entire life, and her great faith in Him.

(6) We extend our deepest sympathy to the members of the family.

(7) A copy of these resolutions be sent to each member of the family, a copy be sent to *The Christian Sun* for publication, and a copy placed in the minutes of our Class.

G. G. Givens
R. C. Jarrett
Mrs. Ada Williams

JONES

We, the members of Hope Mills Congregational Christian Church, wish to pay tribute to Mrs. Lina Atkinson Jones, wife of the late Mr. Sam Jones. Mrs. Jones was the daughter of Mr. and Mrs. John Willis Atkinson.

Mrs. Jones passed to her eternal home, at the age of 85, at the home of her daughter, Mrs. Rosa Mae Jones Hall, who ministered unto her during her declining years. She was a charter member of the Hope Mills Congregational Church. She was born in Manchester, N. C. and reared in Hope Mills.

Therefore, be it resolved:

First, that we express our gratitude to God for this long life of usefulness.

Second, that we extend to the family our sincere sympathy.

Third, that a copy of these resolutions be sent to the family, a copy to *The Christian Sun* for publication and a copy be entered on the church records.

D. E. Culbreth
Claude L. Smith
Mrs. Edwin West
Committee

SUNDAY SCHOOL LESSON

(Continued from Page 13)

and spirit, which is a worse sickness. "And he healed them." There was healing in his touch, not only for sick bodies, but for sick minds and hearts. There still is. A prominent surgeon wrote Dr. Peale as follows: "I am not a psychiatrist — surgery is my field — but I have cured more people by treating their souls than I have with my knife. About seventy five per cent of my patients do not really need medicine; **they need God.**

Something To Think About

Friendship is the only cement that will ever hold the world together.
—Woodrow Wilson

The greatest of faults, I should say, is to be conscious of none.
—Thomas Carlyle

A fallen lighthouse is more dangerous than a reef.

It is easier to fight for one's principles than to live up to them.
—Alfred Adler

You can't control the length of your life, but you can control its width and depth. —Selected

Wisdom is knowing when to speak your mind, and when to mind your speech.

Some people have the right aim in life, but they never pull the trigger.

One pound of learning requires ten pounds of common sense to apply it.

WHAT IS CHRISTIANITY?

In the home — it is kindness
In business — it is honesty
In society — it is courtesy
In work — it is thoroughness
In play — it is fairness

Toward the unfortunate — it is compassion
Toward the fortunate — it is congratulations
Toward the weak — it is help
Toward the wicked — it is resistance
Toward the penitent — it is forgiveness
Toward God — it is reverence, love, and obedience

—From **Voice of the Temple,**
Christian Temple, Norfolk, Virginia

The Christian Sun

OLUME 110 EMBER 18, 1958 NUMBER 45

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eaboard Ave.
12-1-58

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRAYER

I do not ask a truce
  With life's incessant pain;
But school my lips, O Lord,
  Not to complain.

I do not ask for peace
  From life's eternal sorrow;
But give me courage, Lord,
  To fight tomorrow.

Peter Gething

Organ of the Southern Convention of Congregational Christian Churches.
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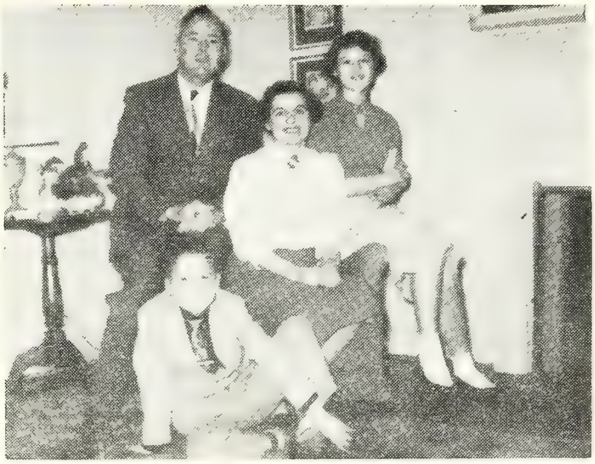

THE KENNETH REGISTER FAMILY

Rev. Kenneth Register preached the dedication sermon for Union Ridge church at his final service there October 26. The church bulletin, from which the above picture comes, was dedicated to the Register family. On the fourth page under the heading, "Dedicated to Service," it said, in part:

Kenneth Register came to us as pastor in May, 1945, from the Carolina Christian Church. His first sermon was preached in an old building of cinder block; his last is being preached in one of the most modern sanctuaries to be found in rural Alamance County. We are proud to have had the Register family work with us through these years of preparation and building and now, the crowning of all these efforts, the actual dedication of this building.

The members of this congregation, along with all who know them, would like to say to them — "Thanks for everything. We realize that no words could ever express our appreciation for the fine work you have done here."

So for you, Kenneth Register, Dot, Phyllis Ann and Johnny, may we wish you well in your new undertaking. May God bless you in the very best way. We feel that Union Ridge has benefitted much because you have been here and worked with us.

And may we also congratulate the Beverly Hills Church for having secured a man of such calibre.

—1207—

Here And There Among The Churches

Union Thanksgiving service in Suffolk, Virginia, will be held in our church at 10:00 a.m. Thanksgiving day.

Young people and parents had a panel discussion on matters which concern young people at the Sanford P. F. meeting November 9.

Haw River church budget for next 14 months has $1,964 for Our Christian World Mission and $7,920 for home expenses. That means benevolences are 26.1 per cent of home expenses.

Joint Thanksgiving service for St. Timothy's Episcopal church and our United church, Winston-Salem, will be held in our church at eight o'clock Thanksgiving morning.

Children from our Home at Elon presented a program for the church school assembly at First, Burlington, November 9. Dr. John Truitt introduced the program, which was directed by Mrs. Alvertine Privette.

Catawba College Choir will present a concert in **United Church, Chapel Hill,** Saturday, November 28, at 8:00 p.m. Visitors from nearby churches are invited to hear the choir and get acquainted with students from our "sister institution" in North Carolina.

Universal Bible Sunday is observed in Protestant churches December 14. The Snowhill church in Ohio, where Rev. R. L. Jackson is minister, is to have a display of old family Bibles and Bibles of historical importance on that day. Let **The Sun** know if your church is planning some special service or display for that occasion.

A constitution for Carolina church, near Burlington, is being planned. The chairman of the finance committee, the chairman of the board of Christian education, and the chairman of the board of deacons will work with the pastor, Grant J. Burns, in drawing up a proposed constitution.

Suffolk Junior and Senior High Fellowship sponsored a barbecue supper October 25, serving more than 300 persons. Proceeds will go for benevolence contributions of the young people. October 11, 30 members of the Senior High group participated in the Work Day for Christ.

A joint Thanksgiving service for the First Evangelical and Reformed Church and our United Church of Raleigh will be held at the former Wednesday evening, November 26. The two pastors, Rev. Harold Myers and Rev. Gaylord Noyce, and choirs of both churches will share in the service.

Mrs. John Briggs, Greensboro District chairman for the Women's Fellowship, will speak at a joint meeting of the two circles at United, Winston-Salem, this evening, following a pot-luck supper. Friendly service gifts will be dedicated. Last Sunday the women dedicated their Thank Offering boxes at the morning worship.

Mt. Carmel church had a turkey supper and bazaar recently. 440 supper tickets were sold in advance! Quite an achievement in a community the size of Walters! The pastor, Rev. G. C. Crutchfield, reports in the bulletin that all obligations of the church for the past year were met in full with $156 balance in the treasury.

Churches in the Western North Carolina Conference are invited to share in the ordination service for Garland Bennett, Robert Bennett, and Robert Hultman at Asheboro Church, Sunday evening, November 30, at 7:30, according to announcement by Rev. Clyde Fields, Conference President.

Valley of Virginia laymen, along with those of Northern California, made headlines in the November issue of **Churchmen's Fellowship.** These are the first two areas reporting actual "merging" of the men's work of the Evangelical and Reformed and Congregational Christian churches.

Needed: A sewing matron at our Home for Children. Mrs. Bessie Stadler retired November 1. The person needs to be someone who can cut and sew expertly, and mend. Applications are being received by Dr. John G. Truitt, superintendent. **A new housemother,** Mrs. Nona Praytor of Hendersonville, has been employed for the main building, replacing Mrs. Ruby Rash, who resigned in August.

South Norfolk Women's Fellowship presented " A Service of Praise to Our Lord and Dedication of the Woman's Gift" Sunday evening, November 2. Mrs. C. M. Robinson presided, giving a brief history of the Woman's Gift. Those participating were: Mrs. Harvey Bunch, Mrs. DeWitt Leet, Mrs. Neil Phelps, Mrs. Ellsworth Morris, Mrs. A. L. Hanbury, Mrs. Ervin Stallings, Mrs. E. Smith, Mrs. Jack Pierce, Mrs. Pearl Frias, Mrs. Hugh Rawls, Mrs. John Ford. Organist was Miss Gladys Hanbury.

Volume 110 Number 45

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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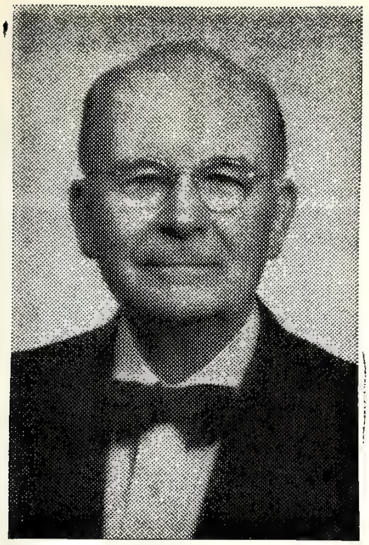


REV. E. M. CARTER

Rev. E. M. Carter To Retire At 81

TWENTY-THREE YEARS PASTOR AT FULLER'S CHAPEL

Mrs. S. F. Coghill

Rev. E. M. Carter has resigned as pastor of Fuller's Chapel Congregational Christian church in Vance county, effective December 1.

Mr. Carter is now approaching his 81st birthday. He has been pastor at Fuller's since November 1, 1935, or 23 years. He lives in Youngsville and will continue to preach at the church of our denomination there and also at Good Hope church.

During his ministry, Rev. Mr. Carter has served as secretary of the Eastern North Carolina Conference for twenty years, and currently is a member of the Ministerial Board of Education of the conference. He is an honorary member of the Youngsville Lions club and is a Mason.

During his 23 years as pastor at Fuller's Chapel church, Rev. Mr. Carter preached 322 sermons, received 136 members into the congregation, conducted 36 funerals and performed ten wedding ceremonies.

Seven Sunday school rooms have been added to the church plant, with a full basement. A new hardwood floor was laid, with carpeting, new pulpit furniture, pews and a heating plant.

Palm Street Christian Church News

Mrs. James T. Winslow, Reporter

The last quarterly business meeting for this conference year was held at Palm Street church on Sunday night, November 2, 1958, at the regular 7:30 church service. Ordinarily these meetings are held on Tuesday nights but it was held early so the year's records could be completed before Conference. This meeting was well attended with much accomplished. New officers, Board and Committee members were elected as follows:

Clerk, Mrs. Frank Vanstory; Assistant Clerk, Mrs. Robert Thompson; Treasurer, Mrs. Jimmy Winslow; Financial Secretary, Mrs. John Self; Director of Finance, Mr. Frank Vanstory; Reporter, Mrs. Jimmy Winslow; Deacons, Mr. Otis Millikan, Mr. Tommy Cain, and Mr. Rubin Yarborough; Deaconesses, Mrs. Charles Brady, Mrs. Otis Millikan; Trustee, Mr. James Hicks; Board of Finance, Mr. Merlin Beaver; Chief Usher, Mr. Tommy Hall; Historian, Mrs. James Hicks.

Superintendent Sunday School, Mr. Mack Fulk; Assistant Superintendent Sunday School, Mr. Curtis Brady; Board Christian Education, Mr. Wilbur Worsham, Mr. Raymond Ferree, Mrs. J. E. Smith; Auditing Committee, Mr. W. B. Lumley, Mr. Merlin Beaver; Pianist, Mrs. Ruth Newton; Delegates to Conference, Mr. and Mrs. P. R. Hall; Alternates: Mrs. Mary Hinshaw and Mrs. Mozel Smith.

Looking back over this year's work, much has been accomplished at Palm Street church. The choir loft has been remodeled, and all new pulpit furniture has been added. New choir robes have been bought. The old parsonage was sold and a new one has been completed at 212 Cornwallis, and our pastor, Rev. Thomas D. Sutton, and his family have moved in. The church has furnished the kitchen of the parsonage with a built-in stove and oven, refrigerator, and washer. The church also bought draperies for the entire parsonage.

Twenty members have been added to the church this year and three lost by death. We lost one of our deacons this year, which was, indeed, a great loss. Mr. L. W. Ferguson died unexpectedly at his home in September. He is really missed in our church services.

We would like to brag on our Men's Fellowship a bit. They had an inspiring service on Laymen's Sunday. They had complete charge of the morning worship service. The choir was full of men who rendered the special music. Mr. Ed. Redding, one of our laymen, was speaker, and he brought a wonderful message. We ladies were really proud of our men folk for giving us such a good service.

John Bunyan said: "A man there was, and they called him mad: the more he gave, the more he had."

Shelton Memorial Bulletin

FIFTY-FIVE MEN SHARE IN WINDSOR PROGRAM

The laymen of the Windsor Congregational Christian Church observed Laymen's Sunday in their church on October 19, with approximately 55 men having a part in the planning and the program.

A visitation committee of 12 men, headed by Richard J. Holland, notified and urged every man in the church to be present. J. C. Griffin, Douglas Griffin and John Alphin decorated the church. Ed Hall was in charge of the music. Marvin Pulley, Jr., served as organist. Thorborn Griffin was on the hospitality committee. Kenneth Marshall was in charge of junior ushers.

Dow M. Keeling presided over the service, as he did over the planning. Mr. John Newman Parker of the Holy Neck Christian Church gave the special Laymen's Day message.

There were 95 men present for this special service.

ACTIVITIES AT UNION GROVE

Roy Coble, Jr.

The singing school led by Rev. Charley Comer at Union Grove church, near Asheboro, during the week of October 27 through November 1 was a success. There was an average attendance of fifty each night.

November 2 the Pilgrim Fellowship group of the church went to Pleasant Grove for the Western North Carolina youth rally. Our group received the attendance trophy with 100 per cent attendance.

Impressions Of Conferences

A visitor to Conference may miss much of what really is going on, but it is interesting to see the machinery move, and at least to guess what makes it go. To one who has attended such meetings for many years there comes certain impressions.

Attendance indicated a real interest on the part of the churches. Not all churches were represented, but most were. And the representatives listened attentively, and voted with enthusiasm. It appears that the churches are alive, alert, and eager to move forward.

Nearly all reports were mimeographed and presented to the delegates in attractive books so delegates could vote intelligently and take home with them the materials presented at Conference. This is especially important concerning recommendations which the churches are to study and act upon. This method of reporting shows that the committees have done some work; at least they prepared a report.

It appeared that the churches have had a good year. Tabulations were not available in completed form, but such figures as were presented indicated that members were added, and that money was available in larger sums than in former years. Buildings have certainly been improved within the last decade. Beautiful buildings with reasonably adequate room for Sunday school and social programs are the rule rather than the exception.

There was no clarion hall to the mission of the Church which we usually call Foreign Missions. Perhaps this was not the year for this emphasis. But to those who fear that the time for building international friendships on the basis of Christianity is fast disappearing the call seemed important. The march of Communism across our world is frightening, and the lethargy of American Christians in such a time is discouraging, to say the least.

Failure to face current social issues was not a hopeful sign either.

Some of our people are convinced that the church should not consider such matters, but should content itself with religion that is personal in its relationship to God. When one reads the Gospels he is impressed with the many things Jesus did to aid people. The record says little about prayer-meetings that he held, but much about healing the blind, curing the sick, casting out evil spirits, breaking across social customs, eating with sinners, and teaching that in the judgment we will be placed on the right or the left according to what we have done for our fellow men. In only one Conference was there a frank facing of the school problem, and in that case the vote was two to one to say nothing about it. Within a few miles of the place of meeting some ten thousand pupils have no schools. The time may come when those pupils will look to their churches and say, "You let us down when you might have helped us to get an education." Those youngsters may find it harder to love their church. We can ill afford to lose the youth from our churches.

There did appear to be in the Conferences a growing sense of responsibility for all phases of our church program. Increased apportionments were accepted without complaint. Changing the fiscal year to correspond to the calendar year met no opposition. Whatever would advance the total program seemed to be acceptable to the delegates.

There was a serious concern that the fellowship be not broken. The coffee hour was thoroughly enjoyed. Speakers were careful not to irritate. There was good fellowship, and concern was expressed for its continuance. Hence, a visitor might well say that the general impressions were that our churches are friendly one towards the other, that they are working hopefully, and that progress can be seen all along the line.

Our Greatest Gift

A Borrowed Editorial

The biggest job in America today might very easily be the job of raising children. In fact, it is so big that there are bound to be moments for all of us when the size and seriousness of that job may scare us a little. That is when we pray for wisdom and greater strength of character so that we can be living examples of the standards which we set for our youngsters.

Yet many of us may fail to use fully the great spiritual resources of our religious institutions for help with this job. And through our failure to do so, we often weaken our position in the eyes of our children. For children, when you face right up to it, are too smart to be talked into something we don't do ourselves.

If Sunday school is the place where they are left while we duck out for the morning on the golf links, they are going to catch on quickly. So, they think, this is something only children have to do, something to grow out of.

But if we want them to learn to share in the spiritual and emotional values offered by religion, we will have to want to share in them too. We will want it enough to share them together, by going together regularly to worship services.

Going to religious services with our chidlren is the greatest gift we can give them. Maybe we can't give them the biggest house in the neighborhood, or the newest car, or the best college education. But we can give them, during their formative years, the religious training and experience that will build the cornerstone for their whole character.

The Religion In American Life Program calls on all families to worship together in the church or synagogue of their choice. The program's goal is to make family attendance a regular affair. Here is the one custom which can help all of us to find spiritual strength, emotional security and tolerance among individuals. Regular worship helps make that better community which is built on united family strength.

About * * *

AUSTRALIAN FRIENDSHIP

No two countries have a finer relationship than Australia and the United States. This is not only true of the two governments but Americans and Australians consider themselves good neighbors, distance never a barrier.

Even in church matters where differences can often be as dividing as politics, clergymen of the two countries often unite in their evangelical efforts with no denominational lines drawn. As an example, the Anglican Bishop of Australia is a primary promoter of Evangelist Billy Graham's crusade in Sydney early in 1959.

But all this cordial relationship between the two countries, and among individuals of the two commonwealths, did not just happen. It began a century ago when a few Americans went to the land "down under" to help develop it and assist in establishing representative government.

When gold resulted in doubling Australia's population in the 1860's, it was Freeman Cobb, a Californian, and another American, James Rutherford, an Erie canaler, who ran the only transport system that could function on the unmade roads of the Australian continent.

Freeman Cobb was one of the California diggers who went from the gold rush there in 1849 to the gold rush in Australia in 1851. He saw heavy coaches, steel sprung, shake into pieces. He and his two brothers took 12 drivers and 10 coaches of the American type from California to Melbourne. These coaches were soon getting the major portion of travel at a time when miners would offer a silk hat full of ore for a 500-mile ride.

The Cobbs were the business kings of Australia. At the height of their unusual success, they had 10,000 horses on the road every day and 10,000 in reserve. Their enterprise earned $500,000 a year in mail subsidies and millions in passenger and freight revenues. Their Yankee drivers, dressed in white moleskin, cabbage tree palm hats, red shirts and high boots, were the heroes of Australia's bustling age.

Cobb and Company were only one of a long list of American names in Australian history. There were two Californians, Ben Chaffey and his brother George, who looked at the levee banks of Australia's Murray River, saw the sun-baked plains below it, and thought of their native State before they got water to it. They brought water to 250,000 acres of desert, now the center of Australia's $20,000,000 dried fruit export trade.

The flag of Australia was designed in part by a group of California gold diggers who fought beside Irishmen, Australians, and Englishmen for responsible government. And it was an American architect, Walter B. Griffin, who designed Canberra, Australia's national capital, built in the open bushland of upstate New South Wales.

This may be a new and strange story to many Americans but it reveals how Americanism and service have taken root in another country and developed a lasting friendship.

C. B. Riddle

THE CHOIR MOTHER

When I was in the First Baptist Church of Birmingham, Alabama, recently, I saw something that I had never seen before, and which impressed me so favorably that I am taking the liberty to pass the suggestion on to those whom it may concern: When the preachers and the members of the choir started to enter the sanctuary, a woman inspected each of us with reference to our respective attire to see that ties, robes, and all details of dress were correct as we passed in. This woman is known there as the choir mother. As I have said, this impressed me as a quite worthwhile matter, and is worth our consideration in every place.

W. R. Cullom

Wake Forest, N. C.

Let's Talk About A Number Of Things

LET'S TALK ABOUT TELEVISION

Although it is only a "baby" as time goes, television is causing a lot of people deep concern as to what it is contributing to our lives. We must remember that, as every other influence, its possiblity as an educational and cultural influence is balanced off by its potential evil possibilities. Some say it is wrecking family life because when the family is together it is usually before the television screen. No talking is allowed! If there is fun, it is "fed in" through the television. Often there is unhappiness because Papa wants to watch the fight, while Mama wants one of "her" programs, and the children like the "shoot 'em ups." Some people turn the television just like they used to do the radio, and let her run! As some parents never picked the programs and pictures their children saw at the movies, so they let the little ones sit and watch murder after murder on the television screen. We adults usually remember that it is only a play, but to small children "it's for real." Read your newspapers and see what our "juvenile delinquents" are doing, then check the television programs they are watching, day after day, and you may discover where they are getting a lot of their ideas.

OTHERS TELL US

That many adults have quit reading. All their spare time is spent before the television. It is making mental laggards out of us! We are according to these authorities, doing no thinking; just taking in what others "feed" us. Many of the programs that are called "Childrens' Programs" are like too many of our "Funny Papers" — they are not funny any more. Somebody has got to get killed! It is worth while for your family to check up on what is happening at your house. Television is not all bad. Let's have energy and care enough to make good choices.

LET'S GET EXCITED — ABOUT THE RIGHT THINGS!

I recently heard a man say he attended a World Series baseball game and heard 70,000 people yell themselves hoarse at 18 men on the playing field whom they did not know. Everybody was yelling for his "team." Then, he said, he went to a football game and heard 33,000 fans yell themselves hoarse as 22 strangers pushed each other up and down the field. Then he asked, "Why don't we Christians get excited about the things we say we believe in?" Like the Bible the Gospel of Jesus Christ, the Salvation of Souls, reclaiming the Backsliders, warming up the cold and indifferent church members?" These are good questions. What do you think?

—The Pastor's Page,
News Bulletin,
Newport News Church

Trouble Is A Gift

By April Oursler Armstrong

As a child, I was told that every cloud had a silver lining, that nothing happened without a reason, and that what seemed to be tragedy was, actually, a blessing in disguise. This was hard for my young mind to understand. As I grew older it became still harder to understand, even though experience had given me my own practical proof of it.

I remember my father, Fulton Oursler, sitting in his great library window with a storm-troubled bay framed behind him. I've forgotten now the cause of my 11-year-old grief, but it was to me severe sorrow. My father said: "April, God sends the darkness of trouble not to punish us but as a gift, even if we don't know why He gave it to us."

It was a time of darkness for him then, though I, in my ignorance, did not know it. Out of that darkness came his inspirational book on the life of Jesus, "The Greatest Story Ever Told."

As I grew older, I learned for myself that darkness does, indeed, bring one closer to God. The ilnesses of my own children, financial worries, loneliness, the death without warning of my parents, each of these things was a lesson in faith and love.

But why? Why should God choose trouble as the path to Him?

I found my answer in a book now lost, in a sentence I have come to live by. At first reading it seemed nonsense:

"Remember — you can see farther in the dark than in the day!"

I read it again, and suddenly understood.

In the dazzling light of day we cannot see beyond our own world. The sun that delights us keeps our eyes earthbound. But the night gently forces us to lift our eyes to the stars.

You cannot see the stars in daylight. Nor can you see God so clearly in the noontime of happiness.

It's not enough just to know in the daytime that the stars are still there. We know — but we forget them. If He did not send the night, we would not see the stars.

If He did not send darkness to our lives, we might not ever see that we need Him — for light, for love, for joy.

The secret is to open your eyes to see in darkness as in light.

A NOTE OF SYMPATHY

Bill Joyner

During these days of intensified racial controversy a word of sympathy seems to be in order. I am not sorry for the Negro. He is, of course, going through quite a struggle these days, but his struggle for human dignity and equality of opportunity is a just one and he has moral, legal, and religious authority on his side. I am, rather, in sympathy with those persons who happen to have been born with a lighter complexion and because of the same feel that they should go out crusading "to keep the nigger in his place." I am sincerely sorry for those white persons who feel that their color makes them naturally more decent, intelligent, or righteous than those who (through no fault of their own) came into the world with a different color skin. I am sorry for those frustrated people who push the Negro down as being an inferior kind of human being, and try so desperately to justify their prejudice by quoting the Bible. Such people ought to be pitied. In their effort to belittle the Negro and destroy his self — respect these people have been so ignorant of what Christianity really means that they have supposed that God would help them tear down fellow human beings. Such persons, rather than being concerned about keeping the Negro in "his place", should begin to consider where their own place is in the sight of God.

Rev. F. Philip Frazier of South Dakota, a Sioux Indian who has been a Congregational Christian missionary to his people for 34 years, was honored September 26 in Chicago when he was presented with the 25th annual Indian Achievement Award. This is given by the Indian Council Fire, a national organization devoted to Indian interests, which each year selects an Indian American outstanding in personal attainment or humanitarian effort. Mr. Frazier, whose grandfather was the first Sioux Indian ordained to the Congregational ministry, was cited for having given "his entire life to the service of his people. He stands as both leader and religious leader among Indians and non-Indians alike."

You May Have Some Other Superstition

By Roy C. Helfenstein
Ormond Beach, Florida

When you laugh at another person's superstition, before you laugh it might be well to check up on yourself to make sure that you are not nursing some other superstition yourself.

You may not be superstitious about a black cat crossing your path in front of you — why should anybody be? — the poor thing has to get home; but some other equally foolish superstition may disturb you such as believing that spilt salt brings bad luck unless you immediately throw some of it over your right shoulder.

Or it may be that you think that the number 13 is associated with bad luck of some kind. O you do not believe it is, but still you would choose "Room Number 17" or one having any other number when putting up at a hotel for a night. Or if at a party you found that the table at which you were placed had twelve other people, you might wish that one of the others at the table could give some excuse for getting up and taking a seat at another table — just as if "Number 13" or any other number had any power whatever in determining some happening in the life of one of your group during the ensuing year.

Dark shadows need startle no one; for like all shadows they carry no evil omen, and like all superstitions they are absolutely meaningless. Of course walking around ladders instead of going under is just common sense for ladders do sometimes fall.

Of course it is unfortunate for a person to break a mirror but the penalty prescribed by superstition is perfect nonsense. Knocking on wood (or on one's head) prevents nothing. None of the many superstitions have a scintilla of reality as their basis, and yet thousands of people find themselves, who ought to know better, worried time and again by silly superstitions even in this year of our Lord, 1958.

An Open Letter To Southern Convention Laymen

October 29, 1958

Dear Fellow Laymen:

This letter is an attempt to bring us up to date on some news around the Convention, and maybe to remind ourselves of a few responsibilities we might need to attend to.

Tiney Daughtry, one of our leading laymen from Clayton, and I had the honor of attending the Eastern Virginia Laymen's Fall Rally, which was held at Franklin, Virginia, Sunday, October 19.

We had to make a sort of flying trip, but nevertheless it was a most enjoyable one. (On the way to Franklin I developed a nice case of laryngitis and couldn't talk above a whisper by the time we got there, so Tiney had to do the talking for both of us....he did a nice job of it, too.)

Since Tiney is vice-chairman of the Moonelon Crash Campaign Committee, he made some timely remarks about Moonelon and the campaign, and closed by asking for a report from each church represented, telling what they have done about Moonelon. The reports which followed were very encouraging to us--and I think that they even surprised Harry Harcum, their conference president. Every laymen's group represented voted to carry its share of the Crash Campaign load and many of them have already collected a large part of their money. The enthusiastic response which was shown has not been surpassed by any other conference. Dow Keeling is doing a bang-up job as Crash Campaign leader up there. Keep up the good work, fellows!

Following the afternoon session, a delicious meal was served in the church basement after which we had to start back to North Carolina. Harry, thanks for a fine time and please let us know when you have your next meeting, so we can do it again.

Dr. Scott tells me that the folks at the bank have a habit of asking for money "mighty regular." Carey Powell and his committee have done a tremendous amount of work organizing the campaign and getting it rolling. Let's show them how much we appreciate their efforts by sending in some money....lots of it!

Conference leaders, remind your district leaders; district leaders, find out what each local group is doing; local group leaders, don't let any man in your church forget about Moonelon. Urge members to make regular payments, then....SHOOT that money in to Russell Powell or John Foster. This is the Lord's work we are doing--let's not treat it lightly!

Carey Powell wants to hear from you district leaders regularly so that he can tell how the campaign is going in your district. If you need help, let him know about it; he's the man with the answers.

Well, I wish that I could see and talk with every layman in the Convention personally, and get to know you and your family, but as this is not possible, I hope you will accept my very best regards and that we may work together this year to achieve great things for our church and our Lord.

Loyally,
A. D. Cobb, Jr., President
Laymen's Fellowship Southern Convention

Old Landmark Gone— New Church Being Built

T. H. Mackintosh

Two striking changes have been made in the skyline at Elon College in October — the demolition of the old college gym, and the start of a building for the Community Church 67 years after its organization.

The college gymnasium was also known as the Alumni Building and as North Dormitory. It was built in 1912 by an Elon contractor, J. C. McAdams.

Considerable interest attaches to the brick from which the gym was built. When preparations for the proposed structure began, a bank of suitable clay was found in the area now occupied by the Vets' Apartments. The clay was prepared on the spot by means of a horse-driven grinder, hand molded, sun dried, and fired with wood in a kiln built for the job.

The lime for the mortar arrived unslacked in carload lots. Large enclosures were built in which the lime was watered down. Sand was gathered in ditches and fields by local farmers who delivered it to the building site in farm wagons. Masons and carpenters were recruited from local labor.

The erection of the four-story building was a big undertaking in those pre-World War days. When finished, the structure was a showplace. It was known as the largest and most modern gym in the state. Undergraduates of that day were proud of the fact that their gymnasium exceeded in size its only likely competitor, the one at Chapel Hill.

The ground floor housed what were then ultra-modern chemistry and physics laboratories. These facilities were in use until the present Science Building was erected in the 20s.

The gymnasium proper rose from the main floor level to the roof girders three stories above. Balconies encircled this area on the second and third floors, serving for spectators at basketball games and as access to the dormitory rooms on the two upper floors.

In the beginning the lower balcony was widened to accommodate a hardwood indoor track with banked turns. After a few years the track was removed as it hampered basketball activities on the court beneath.

Two important bits of college history are associated with North Dormitory. In the flu epidemic following World War I, stricken college men students were cared for in rows of cots which practically filled the gym floor. This use as an improvised infirmary lasted throughout the epidemic.

Another crisis visited the college in the disastrous fire of January, 1923, which destroyed the Administration Building. The contents, which were a total loss, included all student records, all classrooms, and college library, a small natural history museum, three elaborate assembly rooms for the literary societies, and the college auditorium with its pipe organ and grand piano.

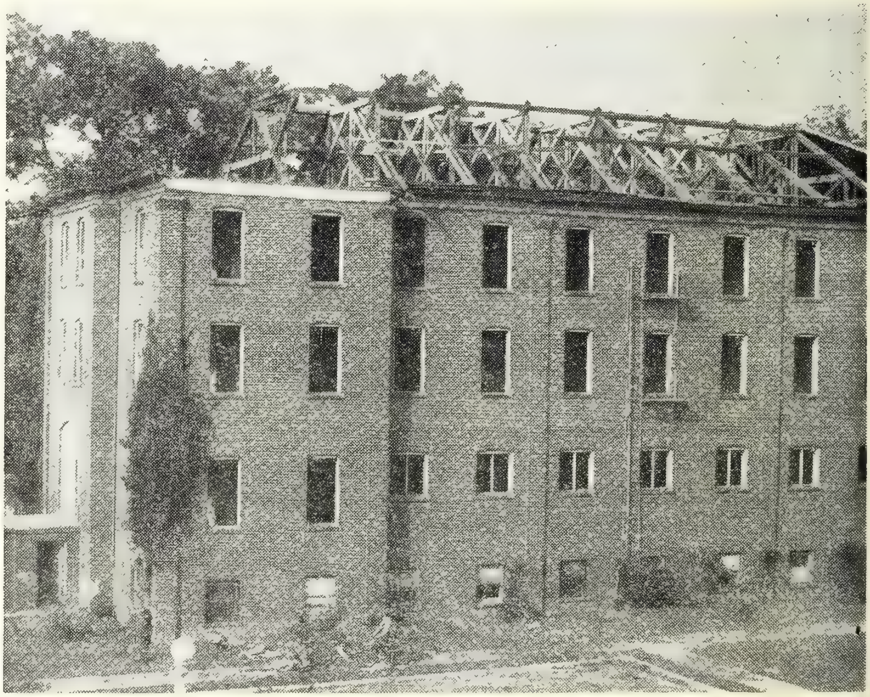
The fire occurred about 6 a.m. Before noon a mass meeting convened in the gymnasium. The entire college community and many townspeople were present. Old grads say they will never forget how "Here's To Dear Old Elon" was sung on that occasion.

Speeches were made by a number of leaders. Each voiced the thought that a grave calamity had fallen, but that they would all set to work at once to build a finer college from the ashes. That they meant what they said is proven by the fact that classes began that fall in Alamance, the first of the five main units of the new Elon.

Many alumni recall great basketball seasons of the past in the old gym. At important games the building was literally filled to the roof. Spectators crowded the main floor and both balconies.

One of the basketball stars of the 20s was J. Mark McAdams, son of the man who built North Dorm. Today Mr. McAdams is chairman of the Board of Deacons of the Elon Community Church, and also heads the building committee which is supervising the construction of the new church building. His daughter, Jo, is a freshman student at Elon.

Now the old gym is coming down. Its functions have been moved into newer quarters. The Science Building, a modern gymnasium, and two men's dormitories have been built. North



The old gymnasium at Elon is finally coming down. This view is from the third floor of Alamance. Beneath the vine at the corner of the gym is Pres. J. Earl Danieley who is talking with two young boys on bicycles. The boys have just discovered that the roof of the old landmark is gone.

Dorm is no longer needed, and it had become a hazard. Elon alumni throughout the south will be gratified and yet saddened to learn of its passing.

As the bricks come tumbling down from the old gym, across the street from the campus bricks are going up. At long last there will be visible evidence of the Community Church.

The church was founded in April, 1891, with 19 charter members. Only one of these is still living, Mrs. W. P. Lawrence of Elon College.

In the early days, the college in a real sense constituted the community. Nearly all Elon residents were connected with the institution. In view of this situation, it was the most natural thing in the world for the worship services to be held on campus in the chapel.

This arrangement was followed for many years; in fact, it has continued to this day. For decades the town of Elon achieved a kind of fame (and made Ripley's "Believe It Or Not" column) as a community with a dozen or more ministers and not one house of worship.

This anomalous situation was ended in 1950 when the newly organized Elon College Baptist Church put up a cinder block building. Last year this was replaced by a modern brick sanctuary. The original structure has been retained as an educational plant.

As the municipality of Elon College grew and matured, it became evident to the members of the Community Church that it was time to build.

For one thing, Elon had become a desirable residential neighborhood for populous Alamance County. For the past 30 years there has been an influx of new citizens. This growth has fashioned a different community. The proportion of residents who have an integral tie with the college has steadily declined.

Furthermore, Elon is the seat of many functions of the Congregational Christian denomination. In addition to the college there is the Children's Home, Moonelon Conference Center, business offices for **The Christian Sun**, and offices of the Southern Convention.

In view of this urbanization of the Elon community, and of its growth as a denominational center, the membership of the Community Church has felt a genuine need for its own church building.

Several years ago a building fund was started. Two intensive money-raising campaigns were held in 1956 and 1958. As a result of these efforts. cash and pledges on hand with promised outside aid now guarantee the realization of the dreamed-of sanctuary.

Architect's plans were completed during the past spring. Contracts have been let, and the construction company is on the job.

The new church will face the campus from its site on the former parsonage lot. The structure is in the colonial style to harmonize with the college buildings. It will have a steeple. The entire building will be air conditioned.

The ground floor will be for educational purposes. It will have classrooms, assembly rooms, and choir robing rooms. The main floor will house the sanctuary with a balcony for the college choir and two lofts to accommodate community choirs. Thanks to a generous longtime loan on the part of the college, a pipe organ will be installed. The plans for the church have been so drawn that additional educational facilities can be erected later.

The walls are going up. The cornerstone will be laid in November. In 1959 the Elon Community Church — after 68 years — will enter its own house of worship.

Randleman Church Dedicated

The Randleman United Church of Christ (Congregational Christian) was dedicated last Sunday afternoon at a special service over which the pastor, Rev. H. Winfred Bray, presided.

Dedication sermon was delivered by Superintendent W. T. Scott. Others participating included: Martin Garren, Southern Convention president; Rev. Clyde Fields, Western N. C. Conference president; Rev. Paul Hardin, president of the Randleman Ministerial Association; Rev. Lacy Presnell, pastor at large of W.N.C. Conference; Rev. Lawrence Leonard of the Evangelical and Reformed Church; and Rev. F. C. Lester, editor of **The Christian Sun** and Conference secretary.

This dedication service comes near the close of the ministry of Mr. Bray, who has resigned at Randleman to become pastor of Union Ridge church, near Burlington, February 1. Mr. Bray has served for six years in Randleman, coming there soon after the above building was erected. At first he served three other churches, but in 1954 began full-time work in Randleman. There has been a gain of 131 members since the beginning of his pastorate.

Mrs. Bray is serving her second term as chairman of the Asheboro District of the Women's Fellowship. The couple have a four-year-old son.

Elon College Reports Gifts From Churches

J. E. Danieley, President

We are publishing today a report on apportionment giving since July 25, 1958. We are grateful for the generosity and the concern of our churches. The total apportionment for the year was $35,000.00. Apparently we will not receive the total asked. However, if you will make sure that your church has paid its share you will help us to realize that goal. We need the entire amount apportioned and assure you that every dollar received will be used to the best possible advantage in the cause of Christian higher education. Thank you for your assistance.

APPORTIONMENT GIVING

Eastern North Carolina Conference

Amelia	$ 33.00
Antioch	33.00
Beulah	124.00
Chapel Hill	137.00
Christian Light	61.00
Christian Chapel	18.00
Clayton	16.00
Good Hope	46.00
Henderson	308.00
Hope Mills	18.75
Lee's Chapel	47.00
Liberty (Vance)	146.00
Martha's Chapel	10.00
Morrisville	40.00
Mt. Auburn	13.24
Mt. Gilead	32.00
New Elam	49.00
Niagara	26.00
New Hope	70.00
Pleasant Hill	31.00
Pope's Chapel	52.00
Raleigh	130.50
Shallow Well	85.00
Southern Pines	288.00
Wake Chapel	22.01
Youngsville	43.00
	$1,879.50

Eastern Virginia Conference

Antioch	$ 38.00
Berea (Nans.)	117.00
Bethlehem (Nans.)	494.44
Centerville	34.00
Cypress Chapel	215.00
Damascus	46.00
Dendron	21.65
Holland	104.50
Holy Neck	156.00
Liberty Spring	85.00
Mt. Carmel	130.70
New Lebanon	37.00
Newport News	24.48
Norfolk:	
Bay View	172.00
Christian Temple	400.03
First	92.00
Rosemont	413.00
Central	180.00
Oak Grove	18.00
Oakland	250.00
Portsmouth:	
First	262.50
Shelton Memorial	76.00
Richmond, First	40.00
South Norfolk	53.57
Spring Hill	4.51
Suffolk	828.71
Union (So.)	291.00
Union (Surry)	27.00
Waverly	269.81
Windsor	20.00
Bayside	43.00
Great Bridge	136.00
	$5,080.90

North Carolina and Virginia Conference

Apple's Chapel	$ 221.00
Asheville	94.00
Belew Creek	97.00
Berea	77.00
Bethel	114.82
Bethlehem	246.00
Burlington, First	448.02
Burlington, Bev. Hills	102.00
Concord	89.00
Danville	52.00
Durham	264.63
Greensboro, First	522.98
Happy Home	143.50
Haw River	258.00
Hebron	12.00
Hines Chapel	117.85
Hopedale	24.00
Howard's Chapel	21.00
Ingram	157.00
Kallam Grove	78.00
Liberty	163.00
Long's Chapel	45.48
Monticello	30.00
Mt. Zion	152.99
New Lebanon	151.05
Pfafftown	65.00
Pleasant Grove	139.00
Pleasant Ridge	78.00
Reidsville	233.00
Rocky Ford	3.00
Salem Chapel	38.00
Shallow Ford	30.00
Tryon	98.00
Union (Va.)	283.50
Winston-Salem	107.00
Zion	58.00
South Boston	68.30
Hendersonville	36.00
Lynchburg	8.00
	$4,928.12

Western North Carolina Conference

Albemarle	$ 100.00
Bailey's Grove	2.00
Bennett	16.00
Biscoe	8.00
Flint Hill (R)	32.00
Grace's Chapel	3.00
Hank's Chapel	171.00
High Point, First	47.00
Liberty	76.00
Needham's Grove	26.00
Pleasant Cross	45.00
Pleasant Grove	58.00
Pleasant Hill	186.00
Pleasant Union	63.00
Providence Chapel	13.00
Ramseur	48.00
Randleman	33.00
Seagrove	50.00
Smithwood	.25
Sophia	56.00
Spoon's Chapel	36.00
Union Grove	20.00
	$1,089.25

Virginia Valley Conference

Bethel	$ 55.17
Bethlehem	39.00
Dry Run	13.00
Joppa	24.00
Linville	32.52
Mayland	22.00
Mt. Lebanon	30.00
New Hope	1.00
Newport	23.31
Palmyra	6.00
Timber Ridge	76.50
Winchester	65.00
	$ 387.50

Grand Total	$13,365.27
January 1, 1958 — February 6. 1958	$ 2,417.51
February 7, 1958 — April 30, 1958	$ 6,030.50
May 1, 1958 — July 24, 1958	$ 7,248.25
July 25, 1958 — November 6, 1958	$13,365.27
Total for 1958 to date	$29,061.53

Jesus Arouses Opposition

Background Scripture: Mark 2:1-3:6

Devotional Reading: I Peter 4:12-19

Memory Selection: **Blessed is he who takes no offense at me.** Matt. 11:6 (RSV)

JOY IN RELIGION

Jesus believed that folks ought to find joy in their religion. For instance, on one occasion He likened the Kingdom of God to a wedding feast, and if there is a more joyful occasion than a wedding feast, what is it? In today's lesson he answers the question of the Pharisees as to why his disciples do not fast, by saying that folks usually feast, and not fast, at a wedding feast. "Can the children, (the friends) of the bridechamber fast, while the bridegroom is with them?" In like manner should folks be merry and glad in their discipleship and fellowship with Christ. The Kingdom of heaven is not meat and drink, but "righteousness and peace and **joy in the Holy Spirit."** Jesus was constantly exhorting people to "rejoice and be glad," to be of "good cheer and of good courage." There are multitudes of people who find little if any joy in their religion. Their religion is a weight, and not wings, a burden not a blessing.

NEW IDEAS AND OLD FORMS

Jesus used homely and common things to illustrate profound spiritual truths. Take for instance the references to sewing a piece of new cloth on an old garment. Folks wore a lot of patched clothes in Jesus' day. But before they sewed a piece of new cloth on an old coat they soaked it in water, beat it with stones, and stretched it out in the sun to dry, so that there would be no shrinkage to it when sewn on to old material. Otherwise the old cloth would be torn asunder as the new piece shrank.

Or again, in those days, the skins of animals were used as "bottles" or "jars." In time, they became dry and had a tendency to crack, and therefore to leak. The wise man, says Jesus, would not put new, unfermented wine in an old skin. When the bacteria in that new wine began their work, bang would go the old wine skins, and, as Jesus said, the wine would be spilled. The smart man would put new wine in new skins.

"Well," said Jesus, "that is what happens when men try to fit a revolutionary, new idea into an old tradition." Something has to give, and what gives is usually the old tradition. Truth is a living, and growing thing; you cannot confine it to old forms, old ways, old customs. Just as the yeasty, fermenting, revolutionary idea of the Kingdom of God could not be confined within the rigid framework of Judaism, just so new ideas cannot be kept in a strait-jacket of old forms. We are living in a world of stress and strain, both from without and within, because men are trying to order life on the basis of outworn and out-grown ideas concerning man and his rights and privileges, concerning his dignity and his worth. Old conceptions and old traditions are being challenged, the ferment of new conceptions of the worth and dignity of man are at work, humanity is on the march. Colonialism and segregation, for instance, as old patterns of life, are being subjected to the powerful influence of new ideas concerning the basic rights and privileges and possibilities of human life. Education, business, the Church must constantly adjust themselves to new ideas, to new methods, to new techniques. "New occasions not only teach new duties, but they often make ancient truth uncouth," as Lowell wrote. The mills of the gods grind slowly, but they grind. And there is always new truth to break forth from God's Word and new truth about God's ways. It was because Jesus wanted the truth to flow freely across the world, unconfined by outgrown traditions and fossilized forms, that the leaders of his day tried to silence him, and ultimately to get him out of the way.

HUMAN NEEDS AND INSTITUTIONS

One Sabbath Day, Jesus and his disciples were passing thru or by a cornfield — it was probably a wheat or a barley field — and the disciples plucked some of the grain, and rubbing out the kernels of the grain, ate them. It was permissible to eat on the Sabbath Day, and it wasn't wrong to pluck the grain. But they worked, they threshed the grain! ! ! And that was a sin — there stood the ancient commandment concerning doing no work on the Sabbath Day ! ! That brought the wrath of the Pharisees down upon the heads of Jesus and his disciples. "Why do they on the Sabbath day that which is not lawful?"

SUNDAY SCHOOL LESSON

NOVEMBER 23, 1958

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

In reply, Jesus reminded them of an incident in their history where David and his men actually ate the shew bread, which it was not lawful for anybody except the priests to eat! It was a case of human needs versus an institution. And Jesus put the emphasis upon human need. If a human institution stands in the way of ministering to human need, then the institution must give way, even if it has the sanctity of law and tradition. Institutions are ends to means; they are to serve humanity. Even the Sabbath as an institution should serve man. It is sacred, but human life is more sacred. If a doctor performs an operation in an emergency on the Sabbath day, he breaks the Commandment so far as its literal word is concerned. But he is breaking a higher commandment if he does not operate to save the man's life. This principle applies to the Church itself. The Church is not an end in itself; it is a means to an end. Like all other institutions it should serve mankind. If it serves humanity, that is good. If it is more concerned with its own survival than it is in humanity, then it has lost its primary purpose and essential spirit. The ultimate test of every institution is its measure of service to humanity.

GOD'S GIFT OF THE SABBATH — THE LORD OF THE SABBATH

The Sabbath, or Sunday, or the Lord's Day is the gift of a wise and loving Heavenly Father. It was designed to be a blessing and not a bane. It comes to men, not as a stern duty, but as a high privilege. Jesus himself said "THE SABBATH WAS MADE FOR MAN, and not man for the Sabbath." It is to be used for the physical, mental, social, moral and spiritual welfare of man. And He is the Lord of the Sabbath Day. The life intent solely on physical gratification, or social pleasure will never know how to use this day aright. It can only be interpreted by that spirit

—Continued on Page 15

AT OUR CHURCH HOME FOR CHILDREN

Thanks For Thanksgiving Offerings

John G. Truitt, Superintendent

Dear Friends:

I wish you could see many of the letters that accompany the contributions made during this Thanksgiving season. It is a joy to thank God for his goodness to us by sending a contribution toward caring for these children. We have seven more weeks to reach our goal of $40,000.00. Let every church, and every member have a share in this Home and our goal will be reached. Thank you for this very fine report.

KEEPING THE SABBATH HOLY

"Remember the Sabbath day to keep it holy." — Exodus 20:8

There was a period in our nation when some of our godless ancestors in the West boasted that such foolishness as Sabbath observance should never cross the Mississippi! But John Mason Peck and Sally, his wife, left Litchfield, Connecticut, in their covered wagon riding westward for 129 long days until they reached St. Louis with their Bibles. People called him the man with a thousand fingers, so tireless was he in spreading the good news — which did cross the Mississippi, of course, and which did include the keeping of one day special for God. It was Bishop Gore who said:

No Sabbath means no church;
No church means no worship;
No worship means no religion;
No religion means no morals;
No morals means no society;
No society means no government;
No government means anarchy.

The Sabbath should not be a day of either ordinary labor, idleness, or amusement, but one of rest, reflection, holy joy, worship, and helpfulness. It should be the happiest, the brightest, and the best of the week. The Sabbath is for both young and old. Children can be taught stories of God and nature. The entire day should be devoted to God.

Prayer: Teach me how to use Thy special day more perfectly. Amen.

"The Sabbath was made for man, and not man for the Sabbath." — Mark 2:27

— **The Challenge**
Liberty Church

REPORT FOR NOVEMBER 11, 1958

MONTHLY OFFERINGS

Amount brought forward			$ 2,068.78
Eastern North Carolina Conference			
Antioch	$ 19.00		
Chapel Hill	52.00		
Hope Mills	16.50		
Lee's Chapel	21.00		
Martha's Chapel	20.00		
Mt. Auburn, S.S.	7.00		
Mt. Gilead	6.00		
Mt. Herman	53.00		
New Hope	61.00		
Niagara	23.00		
Pleasant Union	25.00		
Pope's Chapel	20.00		
Shallow Well	74.50		
Wake Chapel	28.62		
Youngsville, S.S.	38.00	$464.62	
Eastern Virginia Conference			
Burton's Grove — Special	5.00		
Liberty Spring, S.S.	2.50		
Portsmouth, Shelton Memorial	17.00		
South Norfolk	316.00		
Spring Hill, S.S.	15.37		
Suffolk, S.S.	40.49		
Suffolk	4.51	400.87	
North Carolina and Virginia Conference			
Apple's Chapel	60.00		
Berea	10.00		
Berea, S.S.	7.00		
Bethel	.36		
Burlington, First	185.77		
Happy Home	41.00		
Hebron	20.00		
Howard's Chapel, S.S.	11.00		
Liberty	43.00		
Pleasant Grove	40.00		
Union (Va.)	50.50		
Hendersonville	10.00	478.63	
Western North Carolina Conference			
Bennett	12.00		
Big Oak, S.S.	10.00		
Grace's Chapel	6.00		
High Point, First	26.00		
New Center	28.00		
Pleasant Union	30.92		
Providence Chapel, S.S.	11.00		
Ramseur, S.S.	17.00		
Seagrove	38.00		
Spoon's Chapel	27.00	205.92	
Virginia Valley Conference			
Bethel, S.S.	7.00		
Joppa	14.00		
Mayland	10.00		
Newport, S.S.	25.00		
Winchester, S.S.	10.00	66.00	
Total			$ 1,616.04
Grand Total			$ 3,684.82

SPECIAL OFFERINGS

Amount brought forward		$ 1,953.58
Adult Bible Class, Clayton Christian Church	$ 5.00	
Mr. and Mrs. D. M. McLelland, Elon College, N. C.	10.00	
Wachovia Bank & Trust Co. (dividend)	54.00	
Friendly Service Gifts:		
Woman's Union, Trinitarian Cong. Church, Concord, Mass.	15.00	
Cong. Women's Fellowship, Cong. Church, Gaylord, Minn.	13.55	
Cong. Ladies' Aid, First Cong. Church, Montevideo, Minn.	5.00	
Thanksgiving Offerings:		
Rev. Ernest F. Brickhouse, Indianapolis, Ind.	25.00	
Mr. & Mrs. R. O. Browning, Burlington, N. C.	50.00	
In Memory of A. S. Dunn	5.00	
Garland Gray, Waverly, Va.	200.00	
C. B. Ellis Music Co., Burlington, N. C.	25.00	
P. K. Holt, Burlington, N. C.	300.00	
Mrs. W. H. Ayscue, Henderson, N. C.	25.00	
Mrs. S. G. Womack, Greensboro, N. C.	100.00	
Dr. James W. Johnston, Burlington, N. C.	50.00	
Ed M. Hicklin, Burlington, N. C.	5.00	
Miss Celeste Penny, Raleigh, N. C.	22.92	
Miss Cleo Cash, Franklin, Va.	10.00	
John Craddock, Gibsonville, N. C.	5.00	
Mr. & Mrs. J. L. Owens, Suffolk, Va.	50.00	
Alfred W. Haywood, New York, N. Y.	50.00	
Mr. & Mrs. R. C. Jarrett, Hampton, Va.	10.00	
W. C. Mull, Burlington, N. C.	100.00	
Miss Novella Rountree, Raleigh, N. C.	2.00	
Burlington Drug Co., Inc., Burlington, N. C.	100.00	
E. A. Craven, Greensboro, N. C.	5.00	
Mr. & Mrs. Marlowe R. Kersey, Dayton, Ohio	25.00	
B. J. Howard, Chapel Hill, N. C.	10.00	
Mrs. Stella W. Linthicum, Randleman, N. C.	2.00	
B. E. Jordan, Saxapahaw, N. C.	50.00	
Miss Ruth L. Miller, Burlington, N. C.	5.00	
Faucette Coal Sales Co., Inc., Burlington, N. C.	100.00	
Huffman Oil Co., Inc., Burlington, N. C.	100.00	
Miss Alice McLean, Saxapahaw, N. C.	25.00	
N. H. Godwin, Durham, N. C.	1.00	
Miss Novie Hardee, High Point, N. C.	5.00	
Miss Gertrude C. Warner, Putnam, Conn.	2.00	
Dr. Mary Frances Thelen, Lynchburg, Va.	35.00	
Miss Marcia Vick & George Vick, Courtland, Va.	5.00	
King Electric Co., Burlington, N. C.	25.00	
A. V. Beck, Burlington, N. C.	10.00	
Belk-Beck Co., Burlington, N. C.	25.00	
Mrs. Mary W. Hemingway, Washington, D. C.	5.00	
Mr. & Mrs. John M. Holt, Burlington, N. C.	25.00	
Miss Gertrude Dreger, Two Rivers, Wis.	5.00	
Rev. & Mrs. R. E. Newton, Pomona Park, Fla.	5.00	
Wm. H. Morgan, Tallahassee, Fla.	3.00	
J. Harold Smith, Burlington, N. C.	100.00	
Mr. & Mrs. James S. Campbell, Franklin, Va.	5.00	
Producers Peanut Co., Inc., Suffolk, Va.	10.00	
I. H. Vickery, Henderson, N. C.	100.00	
Rev. J. A. Henderson, Henderson, N. C.	10.00	
Mr. & Mrs. S. H. Scott, Winston-Salem, N. C.	20.00	
Fred F. Goodsell, Waban, Mass.	10.00	
Bethel Christian Church (E.N.C. Conf.)	38.00	
Special Gifts	145.00	
Total		$ 2,148.47
Grand Total		$ 4,102.05
Total for the Week		$ 3,764.51
Total for the Year		$ 7,786.87

A Christian Education Standard

1. The church provides educational activities for PERSONS OF ALL AGES. Besides the work of the Sunday Church School, are fellowship groups and short-term study opportunities. These activities will be initiated with the approval or cooperation of a BOARD OF CHRISTIAN EDUCATION selected by the church.

2. The church plans an overall program for the church school based upon CURRICULUM MATERIALS which truly interpret the faith and mission of the church; educationally sound.

3. The church makes it clear to the adults of the parish that the educational program is a CHURCH-AND-HOME plan requiring as much attention during the week as on Sunday morning.

4. The church selects TEACHERS carefully, assists new ones to learn, holds monthly worker's conferences, promotes area institutes.

5. The church recognizes that WORSHIP is central, plans worship periods as carefully as study, provides worship appropriate to each of the various age groups.

6. The church interprets the SOCIAL RESPONSIBILITY of Christians and of the church and includes suitable projects for all age groups.

7. The church helps those of each age group to feel themselves part of the FELLOWSHIP of the local church; and thru study, projects, and giving, part of the WORLD-WIDE CHURCH.

8. The church makes an effort to REACH THE UNREACHED within the bounds of the parish, and to bring them into the Christian Church.

9. The church provides ADEQUATE EQUIPMENT (including furniture, books, audio-visuals) so that each group may do good work and feel part of the active life of the church.

10. The church plans SUMMER ACTIVITIES; Vacation Church School, day camps for children, family camps for all ages, conferences for young people, training for adult leaders.

From **Christian Education in Congregational Christian Churches** as quoted in Haw River bulletin.

Shallow Well Women Hear

Miss Clair Spence Of Australia

Joanna Watson, Reporter

In the absence of the pastor, Rev. Max Vestal, the ladies of the Women's Fellowship of Shallow Well church, Sanford, North Carolina, took over the worship service Sunday, October 5. Miss Clair Spence, a youth worker from Australia, gave an interesting talk on the church and its work in her native land. A picnic lunch brought to a close her delightful visit.

The September meeting of the Women's Fellowship opened the new year, the second under the capable leadership of these officers: Mrs. Bertha Thomas, president; Mrs. Jewel Measamer, vice president; Mrs. Elsie Griffin, missionary secretary-treasurer; Mrs. Elva Mansfield, ladies' aid secretary-treasurer; and Mrs. Jack Campbell, Sr., historian.

Twenty-page yearbooks, their covers painted by one of the ladies, were distributed. The names and the work of six newly formed committees were explained and their chairmen appointed: Mrs. Lois Stewart, Christian education; Mrs. Hazel Wicker, friendly service; Mrs. Oneda Dickens, missionary education; Mrs. Grace Rollins, social action; Mrs. Marie Rosser, spiritual life; and Mrs. Lottie Belle Watson, stewardship. We hope that this will enable our four circles to not only cover and complete the year's work, but to do it in closer faith and fellowship.

Arrangements are now under way to have the foreign mission study book, **Middle East Pilgrimage**, reviewed the first Monday night in December.

Mrs. Jack Campbell, Sr., is now hard at work on our history and hopes soon to have it ready for our scrap book at Elon.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

November

23—**Forefathers' Day.** Congregationalists have a rich tradition as the descendants of the Pilgrim Fathers; Christian Church antecedents go back to the early years of this republic.

Micronesia

24—**Rev. Eleanor Wilson** went to Japan as missionary in 1925; served on Am. Board staff in Boston 1933-36; to Micronesia until World War II, back in 1946, doing general evangelistic and educational work. Also skipper of new **Morning Star VII.**

Service Committee

25—**The Congregational Christian Service Committee** is the agency which does our work of relief, reconstruction, rehabilitation and reconciliation around the world.

26—**Rev. Earle Ballou** went to Tientsin, China, in 1916 and stayed until war; detained by Japanese in Manila; went back to China 1946-48; served as acting secretary for China for American Board 1948-50; became executive secretary of the Service Committee, 1950.

27—**Rev. Joseph Howell,** assistant to Dr. Ballou with the Service Committee work, has had a varied career: Graduated Princeton; taught in Taft School; got B.D. from Yale; served as pastor Radnor, Ohio; did relief work in France; Service Committee since 1946.

28—**Edith Galt** was born in China of missionary parents; 1944 appointed as nurse to China; went out under UNRRA; 1953 went to Korea as nurse in Australian Presbyterian Hospital for Women in Pusan, being supported by our Service Committee and Church World Service. Her brother, Ralph, served in our Valley Conference.

Purchasing Department of American Board

29—**Frank Stowers,** purchasing and shipping agent of the Board, buys and ships anything needed from a vial of polio vaccine to an all-aluminum house. He has done this work since 1928, except 1934-45 when he worked for American Oil and Bethlehem Steel Companies.

"THE LONG STRIDE" IS RECOMMENDED

The Women's Fellowship of Apple's Chapel observed World Community Day with an evening program on November 7. It was planned and directed by the social action chairman, Mrs. Norman Brooks. Those taking a part on the program, other than Mrs. Brooks, were: Mrs. Annie Lee Lamb, Mrs. Mae Lee Andrews, Miss Eva Apple, and Mrs. Annie Summers.

A film, "The Long Stride" was shown. It portrays how the Church World Service is rendering aid to refugees overseas. All who saw it were disturbed about the needs of the refugees. They were also thankful to know that the Church World Service is doing so much for the people, giving them food, clothes, medical care, and shelter.

Mr. Said M. Gharabi, an Elon student from Teheran, Iran, was present. He told about his homeland, the Moslem faith, and special holidays. The group enjoyed this very much.

WORSHIP

For worship is a thirsty land crying out
for rain,
It is a candle in the act of being kindled,
It is a drop in quest of the ocean,
It is a voice in the night calling for help,
It is a soul standing in awe before the
mystery of the universe . . .
It is time flowing into eternity,
. . . a man climbing the altar stairs
to God.

—Dwight Bradley

Yarn and yardage were brought for refugees. An offering was taken to be used in training young women in Middle Eastern countries.

After the program the group went to the educational building for refreshments and fellowship.

The film was shown again on Sunday evening to the Pilgrim Fellowship. It impressed the young people, as well as the adults who saw it, with the fact that our task as Christians is great. The hungry and old people of the world are begging for help. God has blessed us with a plenty and some to spare. Let us be generous in helping others.

We would like to recommend this film to other churches. It is an excellent film and portrays so much better than words the conditions that exist in some parts of the world. It is a rental film — cost $8. Order from Colonial Films, Inc., 71 Walton St. N. W., Atlanta, Georgia.

— Reporter

Chicago Churches To Present New Hymnal

A rich array of traditional and contemporary hymns will be introduced to Chicagoland churches the Sunday before Thanksgiving (November 23) in a massed Hymn Festival to be held at First Congregational Church, Oak Park.

A 579-voice choir assembled from the local choirs of the Congregational Christian churches of Greater Chicago will lead the citywide congregation in the premiere singing here of some of the 456 hymns to appear in the denomination's new Pilgrim Hymnal to be off the press shortly.

Nearly five years in process of compilation by a distinguished committee of musicians and churchmen, the Pilgrim Hymnal is hailed as a major publishing event in Protestantism. The Chicago festival is the first of several previews to be held over the nation.

The noted musician, Dr. Thor Johnson, former conductor of the Cincinnati Symphony and presently on the faculty of the Northwestern University School of Music, will wield the baton for the festival. At the organ will be Dr. Hugh Porter, director of the School of Sacred Music, Union Theological Seminary, New York City, and musical editor of the new Pilgrim Hymnal.

Dr. Porter will play an organ recital at 5:30 p.m. preceding commencement of the hymn singing at 6 p.m.

"In Everything Give Thanks" will be the theme of the festival at which the choir members will be robed in the multi-colored vestments of their respective churches.

The Chicago Congregational Christian Association is sponsoring the event through a special committee headed by the Rev. Oliver Powell, pastor of the host church and a member of the national hymnal committee.

Rev. Dr. Clarence F. McCall Jr., Oak Park, associate superintendent, Illinois Congregational Conference, will be the presiding minister.

Blending great hymns of the Reformed and Free Church heritage with notable contemporary hymns, the new Pilgrim Hymnal includes hymns never published, hymns of the "younger churches" (Asia and Africa), well-known traditional hymns, and long-neglected hymns of the past restored to usage in the book.

Hundreds of ministers and laymen have helped the 14-member hymnal committee prepare the hymnal through answering questionnaires, attending seminars, and personally advising members of preferences of their congregations. Each hymn suggested was considered and sung by the full hymnal committee, studied for authenticity of text and music, and edited according to rigorous standards of musical scholarship.

Responsive and unison readings are from the Revised Standard Version of the Bible. The new hymnal contains 50 pages of choir and service music and 50 pages of worship aids.

Among hymns scheduled for singing at the November 23 festival will be the great traditional one "O God Our Help in Ages Past," the contemporary selection "God of Grace and God of Glory," by Harry Emerson Fosdick and the previously unpublished hymn "Oh How Glorious Full of Wonder" by Curtis Beach.

Two special choral numbers based on hymn tunes to be sung by the choir will be "The Heavens Are Telling" by Haydn and "Let All Mortal Flesh Keep Silence" by Holst.

Miss Mary Alice Power, minister of music of the host church, is working with other choir directors of Chicagoland in preparing the local choirs.

USF MEETS AT MOONELON

J. Rex Thomas, Chairman

The United Student Fellowship of North Carolina held its fall retreat at Moonelon November 1-2. Representatives from Duke, the University of North Carolina, Woman's College, State College, Winston-Salem Teacher's College, Catawba and Elon were in attendance.

The theme of the retreat was the theme which has been selected by the World Student Christian Federation for a six-year emphasis — **The Life and Mission of the Church.** After listening to Rev. W. T. Scott, Jr., ably present an introduction to the theme, and after participating in a series of Bible studies (which dealt with Colossians) the members of the fall USF retreat believe that a clearer understanding of the actual mission of the Church of Christ in the world has been reached.

The business affairs of N. C. USF were considered in various committees and were brought up to date at the retreat.

In all we believe that this retreat was a huge success.

FALL RALLY OF THE EASTERN VIRGINIA PILGRIM FELLOWSHIP

Joy Ann Akin, Secretary

The Annual Fall Rally of the Eastern Virginia Pilgrim Fellowship was held at the Suffolk Christian Church, Sunday afternoon, Oct. 5. The President, Tom Murphy, presided. The roll call of churches showed that over 350 were in attendance. The treasurer was unable to be present, but had sent word the $1,000.00 for missions had been paid to the Southern Convention Treasurer.

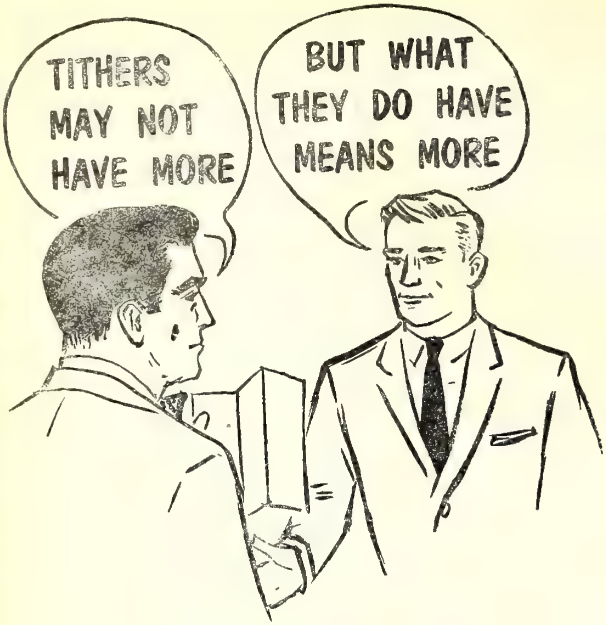
Mrs. Jack Akin gave the report of the goals met by the various fellowships and announced that the mission study books and packets were on sale at this meeting.

The chairman of the nominating committee, Miss Hazel Bradshaw, presented a slate of officers and chairmen which was unanimously elected. These were installed by the Rev. Robert A. Knowles who led the service of worship and spoke on "Circles of Fellowship." The Dedication of the offering was by the host pastor, Dr. George Alley. Workshops on the three commissions were as follows: Faith, Miss Nancy Rountree; Action, Miss Jean Capps and Fellowship, Charles Garren. At the conclusion of the meeting, punch and cookies were served by the host church in the social hall and a period of fellowship was enjoyed by all present.

SUNDAY SCHOOL LESSON

(Continued from Page 11)

which holds in view the ideal manhood manifested in him who is "The Lord of the Sabbath." Thus as Dean Brown says, "We are summoned by each recurring Sabbath to do or to leave undone, to include or to exclude, with constant reference to the bearing of our decisions upon the attainment of that ideal manhood for ourselves and for our fellowmen."


TITHERS MAY NOT HAVE MORE
BUT WHAT THEY DO HAVE MEANS MORE

What It Costs To Run Your Church

If you are like a good many churchgoers, you don't pay much attention to what goes on behind the scenes to make a typical Sunday morning service possible.

When you get to church, the lights are on, the place is warm, the organ is playing and the service is about to begin. Actually, if pressed, you would admit to a faint notion that somehow the church rather runs itself.

The truth is, of course, that the church runs on money. This unpleasant fact is often glossed over, however, when people think or talk about their churches, or contribute to them. The bulk of both regular and occasional church contributors give little more than pittances. The church lists on its roll some families of faithful, dedicated people who are its main support. But it has a too large percentage of people who have only tenuous ties with it. Some come only at Christmas and Easter. Some never come, but send one or more children to the Sunday School. All, however, are glad to call on the church for baptisms, weddings, and funerals or in any emergencies that may arise.

"The overwhelming majority of giving," said the treasurer of a large church, "is on a $1-a-week basis." Regular church members think that a dollar on Sunday, or $52 a year, is a respectable sum. And so do many occasional church attenders, whose giving actually amounts to far less than $52 annually since they don't come 52 times a year. These people contribute as little as $2 a year for the support of the church to which they are anxious to come on Christmas and Easter. As for people who do not use envelopes but simply put money on the plate on Sundays, you'd be surprised at what they think is an adequate offering. A quarter is looked upon as a good round sum, and 50c is regarded as generous. Even 50c, of course, would hardly be an adequate tip for a good restaurant meal.

How do churches get by on this kind of giving? What are the expenses that have to be met? Where does the money come from? The answer to the first question is that most churches get along by hardheaded management. Many preachers are as skillful in handling a dollar as any banker. Many a church treasurer has learned to do all but pull money out of a hat to meet bills.

We feel that this year our church wants to do something about such hardships. We have seen other churches overcome such hardships with a plan we know will work. It is called an Every Member Canvass. We Christians believe that everything we possess comes from God and belongs to God; we are stewards because he has entrusted these gifts to our care. You will be asked during the canvass to make a pledge for the year so that your church can count on a certain sum from you. When you have made a pledge it enables the church to plan its work with assurance. It means that you will not let down the courageous missionaries who have gone out in your place. It will give you the assurance that you are helping to guarantee the future life of the church in our town. Don't fail your church. If you have never made a pledge to the church before, try it and see how easy it is to give to the church and to the work of the Kingdom.

—Great Bridge News Letter

The Christian Sun

Miss Beatrice George
1207 Seaboard Ave.
12-1-58

NUMBER 46 ASHEBORO, NORTH CARO VEMBER 25, 1958 VOLUME 110

THEY'RE THANKFUL — ARE WE? A group of our Church School youngsters gather above around their simple little altar, the open Bible, giving thanks in their child-like way for the blessings God has bestowed upon them during the past year. Let us show our thanks for them, and that we have sufficient abundance to keep them healthy and free from hunger, by "sharing our surplus" during this Thanksgiving season with those in our Children's Home and those in other lands as well, through "Share Our Surplus."

This Thanksgiving Season

Children's Home Gift Time

—News Letter of Greensboro First Church

Here And There Among The Churches

Last Sunday morning **the children of the Congregational Christian Home** gave a Thanksgiving program for the Sunday school of their own church (Elon Community), and at Shallow Well for the morning worship service.

Thank Offering dedication service was held at Shelton Memorial, Portsmouth, following a fellowship supper for members and friends of the church last Wednesday.

A weiner roast was enjoyed by 32 members of the Youth Fellowship of Beulah church, Route 4, Zebulon, North Carolina, October 25. Rev. R. E. Tally is the pastor.

Eastern Virginia C. M. A. meets December 9 in the Warwick church, according to the Cypress Chapel bulletin for November 16. The Men's Bible Class of Cypress Chapel has purchased an electric water cooler for the new educational building.

Mt. Zion church has a new duplicating machine, the gift of one of the members. Last Saturday the Pilgrim Fellowship of this church made a trip to Durham to visit the Duke Chapel. Their pastor, Glenn Garrett, is a student at Duke Divinity School.

Youth groups of Warwick church collected $29.30 for UNICEF on Halloween. **Scout Troop 87** of this church distributed Home Safety pamphlets to homes in Warwick October 11 and solicited volunteers to take part in Red Cross work October 30. They are planning an open house December 1, when parents and friends will be entertained.

The Catawba College Choir will present a Worship Service in Music for Advent at our Newport News church Friday evening, November 28.

Rev. A. Lanson Granger, Jr. entered University Hospital in Charlottesville, Virginia, November 21 for examination. **Thanksgiving communion service** will be observed Sunday morning, November 30, in the Warwick church with **Dr. H. S. Hardcastle** in charge. The offering will be divided between our Home for Children and Share Our Surplus.

We appreciate this kind of publicity: Mt. Zion bulletin (where Rev. Glenn Garrett is pastor) for November 9 says, "There was an article in **The Christian Sun** about Mt. Zion church. If you do not take **The Sun,** please read this article from some one else's paper. Miss L. Tate is taking subscriptions for **The Sun.**"

Rev. Bland Leebrick of Apple's Chapel exchanged pulpits with **Grant Burns** of Carolina church November 16, in order that the former could christen Ervin Reid Dickens, son of Mr. and Mrs. Harper Dickens, Jr., and Tina Maria Murray, daughter of Mr. and Mrs. Robert Murray. The Carolina bulletin contained this quotation from the Southern Convention **Manual:** "When a child is christened the parents publicly dedicate the child to God. They take vows to give the child Christian training. They promise to live as Christians before him and to teach him the importance of living the good life; so that when he reaches the age of understanding he will desire to accept Christ for himself."

Junior Hi World is the name of the new publication published by the Junior High group of First, Greensboro, which is led by Dr. and Mrs. W. E. Wisseman. Saturday, November 15, they went to Elon College, touring the campus under the leadership of Rev. John S. Graves. After a trip around the premises of the Home for Children they ate supper with the young people there.

Dr. Ferris E. Reynolds of the Elon College faculty resigned as pastor of Providence Christian Church of Graham, effective October 31. **Miss Beatrice Foushee** is making an effort to get **The Christian Sun** into the homes of all the members of Providence church. She asked for and received a quantity of past issues of **The Sun** to help in securing subscriptions. Sample copies for this purpose may be obtained by writing the editor at 840 Sunset Avenue, Asheboro, North Carolina.

Service of Licensure for Grant J. Burns and **Tommy F. Liveman** was held at Beverly Hills church, Burlington, November 16. Mr. Burns is from Moore Union church, near Sanford, and is a student at Elon College and minister of Carolina Christian Church. Mr. Liverman is from Rosemont church, South Norfolk, a student at Elon College and minister of Zion church, Burlington. Superintendent W. T. Scott gave the address. Other ministers participating in the service were: K. D. Register, Glenn Garrett, John Permar, W. W. Hall, Dwight Moore, Guy H. Veazey, W. M. Loy, Richard Peterson, W. J. Andes and Henry Harman.

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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THANK OFFERING AT HOPEWELL

Mrs. M. E. Taylor

The Hopewell Women's Fellowship observed the Thank Offering service November 2 at the morning service by using the program "A Service of Praise to Our Lord and Dedication of the Woman's Gift." The service was very impressive as ten women participated. One dressed in a sari from India and another in an Italian costume gave extra meaning to the purpose of the boxes.

Mr. W. A. Sober sang "How Great Thou Art." The offering amounted to $32.15.

World Community Day was observed November 7. The women brought materials and yarn for refugees.

YOUNG ADULTS ORGANIZE AT SOPHIA

Mary Staley

About 55 young married people and their children gathered in the hut at the pond of Mr. and Mrs. C. O. Blank in Sophia recently for a fish fry and to organize a Sunday school class. The Young Adults of the Sophia Congregational Christian Church chose the following officers: teacher, Denver Hayes; assistant, Leonard Staley; president, Mrs. Mary Staley; vice president, Mrs. Myrtle Hollingsworth; secretary, Eva Lee Wall; assistant secretary, Dick Farlow; treasurer, Sam Hooker; program, Mrs. Howard Hall, Mrs. Wilma Hill and Mrs. Sam Hooker; recreation, Ray and Connie Hollingsworth; nursery, Mrs. Wade Rich and Mrs. Walter Crotts; hospitality, Mrs. Connie Hollingsworth and Mrs. Hassell Hollingsworth. Meetings will be held the first Saturday in the month at the church.

WORLD COMMUNITY DAY AT ALBEMARLE

Mrs. M. H. Troutman, Reporter

World Community Day was observed by the women of the Albemarle Congregational Christian Church on Friday evening, November 7. Mrs. Gleason Barringer, chairman of social action, was in charge. Mrs. Joe Earnhardt led the program. Each lady brought cloth, which was dedicated and an offering taken.

After the program Mrs. Collie Seymour was honored with a shower. Delicious chicken stew, pickles, potato chips, cake and coffee were enjoyed by all.

THREE ELON COLLEGE STUDENTS TO RECEIVE CONFERENCE ORDINATION

Three ministerial students at Elon College will receive Conference Ordination to the Congregational Christian Ministry on Sunday, November 30th. The Ordination Service is to be under the direction of the Western North Carolina Conference, and will be held at the Asheboro Congregational Christian Church, Asheboro, N. C. Rev. Clyde L. Fields is President of the Conference and will preside at the service.

The candidates for ordination are two brothers — Garland B. Bennett, minister of the Ramseur, Shiloh and Antioch Churches, and James Robert Bennett, minister of the Sophia, Flint Hill and Bailey's Grove Churches. They are natives of Greensboro, entering Elon College from the Palm Street Congregational Christian Church. The third candidate is Robert Hultman, a native of Pennsylvania, and now the minister of the Ether pastorate, composed of Ether, Biscoe, Shady Grove, and Providence Chapel Churches.

Following their ordination and graduation from Elon College, these young men expect to continue their seminary studies at Duke Divinity School.

The service is open to everyone, and the churches in the Western Conference are especially invited to send representatives to participate and express their interest in this accomplishment of these young men.

Wm. T. Scott

UNION WELCOMES NEW PASTOR

Mrs. Ralph O. Murray, Reporter

We of Union Church, Virgilina, Virginia, are very pleased to welcome our new pastor, the Reverend W. Walter Hall, with his lovely family, into our midst.

Mr. Hall began his pastorate on Sunday, November 2, with a very inspiring message entitled, "The Peril of a Divided Heart."

May God bless us as we work together in the coming years.

BETHLEHEM IS BUILDING

Mary Jones, Church Reporter

We have had a most successful year at Bethlehem Christian Church, Nansemond County, Virginia, with emphasis on spiritual growth. We feel we have been blessed with 92 members having come into our fellowship during the past year.

Two new circles have been organized in our Woman's Fellowship, making a total of six circles.

We are very happy to have three of our young people enrolled as ministerial students at Elon College. They are Miss Martha Brittle, Mr. Lafayette Wilkins and Mr. Waynne Gardner.

We are in process of a new church building program. Plans are in the hands of an architect. Much interest is being show in the rising of the mercury on the building fund thermometer.

MINISTER'S WIFE HONORED

Mrs. Edna Comer

On Sunday evening, November 2, the Women's Fellowship of the Mt. Lebanon United Church of Christ, Shanandoah, Virginia, met at the home of Mr. and Mrs. Burtis Comer to honor their pastor's wife, Mrs. Rosser Lee Clapp at a surprise birthday party.

The table was centered with a three-tiered birthday cake. Mrs. Clapp was the recipient of many lovely gifts, which included crystal and china.

Those present for the occasion were: Mrs. Ollie Andrews, Mrs. Jackie Dean and son, Donnie, Mrs. Bettie Supple, Mrs. Gladys Ferrell and son, Guy Lee, Miss Pearl Comer, Mrs. Myrtle Shomo, Miss Gladys Dennis. Mrs. Ruth Kite, Miss Nellie Comer, Curtis Kite, Mr. and Mrs. Garland Comer, Mr. and Mrs. Burtis Comer and sons, Paul and Gary, Rev. Rosser Lee Clapp and sons, Chris and David, and the honoree, Mrs. Clapp.

Many lovely gifts were received from a number of friends who were unable to attend.

Rev. C. Carl Dollar, pastor in Holland, Virginia, reports that he is recovering from an operation, that his uncle Jesse is resting in Florida, and that cousin Melvin is not well "So, you see, all the Dollar boys are on the ailing list, but I hope not for long." We join in the hope.

For This We Are Grateful

Thursday, Thanksgiving Day, if we have the time and are inclined, we can think of many things for which to be grateful. And it will be good if we take the time to enumerate some of the abundance for which we are duty bound to give thanks. Among those things surely will be some of these.

Homes and Friends. Home is the haven where people find peace. It is more than a house where people eat and sleep. In it are friendly people, and to it come others who are friends. When the door bell rings we do not have to wonder if it is the secret police coming to spirit us away to prison because of some random remark reported by a supposed friend. Thank God for home and friends.

Our American Heritage. Three and a half centuries ago expanding Europe overflowed into this land of promise, and through the years following America has been a melting-pot for a variety of people who came with high hopes, and many of them with deep convictions. The settlers along the James established their parishes with ministers to conduct religious services, and the Pilgrims landing at Plymouth Rock signed a religious pact before leaving the little boat that brought them across the stormy Atlantic. Churches, schools and colleges went with the westward expansion. Religion and patriotism blended into heroic character. Swamps and forests were soon made into "America the beautiful." A government was established by the people for the people. Literature, art, music, science and philosophy have been the natural flowering of great personalities. In forest, field and factory independent people have made fortunes until America is the richest country the world has ever known. Thank God for our heritage, not just for our wealth.

Our Churches. Pictures of the Pilgrim families going to church carrying guns are quite familiar. The New England Meeting House nestled among the elms on the green at the center of every city and hamlet is a delightful reminder of those sturdy pioneers who put the church at the center of daily experience. Harvard, Yale, William and Mary, and that long list of America's finest colleges and universities were the results of sacrifices by those whose ancestry we are pleased to claim. And they were churchmen. The Congregationalists claimed New England and much of the North and West for their heritage, and responsibility. In Virginia and North Carolina when George Washington was President of the struggling United States, James O'Kelly and a host of others established a free church where the Church of England had served, and put into it the warmth of religious experience which John and Charles Wesley had given to the Methodists. Thanks to the merger with the Evangelical and Reformed Church, our heritage now runs all the way back to the beginning of Protestantism, and includes the faith, courage, and good works of Martin Luther, Ulrich Zwingli, and those who have followed them. We meet with those we know as our neighbors, there may be few or many, and we are inclined to call that group the Church. It is only a tiny part of the Church which girdles the globe and includes multitudes of all nations and races. When the good Lord looks down upon the bowing congregations, he loves us all; and knowledge of that love transforms life and makes us new creatures in Christ Jesus. Christians give witness to their renewal by words and deeds with the hope that all men shall know and serve the Lord, and that the nations of this earth may surely become the Kingdom of God. All over the world schools are in progress, hospitals are relieving suffering, economic advantages are increasing, and the Gospel is being preached. Thank God for the Churches, and for our part in them.

For This We Are Ashamed

Doubtless the heart of the Infinite who is enthroned in the "heaven of heavens" will be cheered at this Thanksgiving season if many of us take time to say to him not only how glad we are that he has given us so much, but how unhappy we are because of the mess we have made.

Across the street from the church with empty pews on Sunday morning are people playing horseshoes, and children seeking entertainment. Newspapers carry the accounts of children committing murder; of young people robbing and raping; of delinquent parents leaving their children without love or care; of drunkenness running rampant and dragging down almost to the level of wild beasts millions of our population; of bombs destroying schools, churches and synagogues; of business that makes a few rich while many live in abject poverty; of bitterness and prejudice that deny human beings their God-given rights to "life, liberty, and the pursuit of happiness"; of closed schools that make it impossible for our youth to get their rightful share of learning in a new age of atomic energy and the exploration of outer space; of a world on fire with nationalism and atheistic communism; and of church people who busy themselves with trivia — little things that make no special difference. For this we are ashamed.

All about us are pastorless churches. We have not produced enough preachers to fill the pulpits, and great areas of rich America are churchless. After the terrible experiences of World War II, General MacArthur pled for a thousand missionaries to be sent to Japan. Other leaders in many parts of the world told us that our only hope was to send the message of the Church. Frank Laubach has taught millions across the world to read, and with tears in his eyes he has pled for America to furnish Christian literature for them to read. We did not send the missionaries. The Communists are furnishing the literature for the people with a little learning to read. Christians are losing, and Communists are gaining — in Asia, in Africa, in the world. For this we surely must be ashamed.

But at Thanksgiving it is not enough for us just to be ashamed. We still have a chance. We can do something about the world in which we live. Atomic and hydrogen blasts have not yet destroyed life on the earth. Tomorrow's sun will surely rise. The youthful generation can man the pulpits and be the missionaries. A slothful Church can become alive and render service where it is needed. The God who loved the world and gave his Son to save it still loves those who dwell on the earth. With his persuasive spirit he is still seeking the lost. America's Thanksgiving and Christmas can be the Holy Days that they were intended to be. For all of this we are not ashamed, but delighted, and humbly give thanks to God in renewed dedication.

About * * *

THE GREAT DISMAL SWAMP

One of the most interesting areas of land in the United States is the Great Dismal Swamp which straddles the boundary line between Virginia and North Carolina.

When surveying this boundary in 1728, Colonel William Byrd found the menacing swamp across his path and named it the Great Dismal, because, as he later wrote, "Not even a turkey buzzard will venture to fly over it".

George Washington, however, was less daunted by the swamp's ghostly quiet. He enlisted five friends in 1763 to form with him a company of "Adventurers for Draining the Dismal Swamp", bought some land within its borders, and himself surveyed a large portion of it.

Washington paid at least six visits to the swamp and observed it as "a glorious paradise" of marshy land. The 4000 acres which he owned at the time of his death were valued in his will at $20,000. A canal which he started through the swamp still bears his name.

What is now North Carolina was known as Albemarle under early colonial rule, and its first governor, William Drummond, on a hunting trip penetrated into the very center of the Great Dismal Swamp and found a fresh-water lake three miles across. It is named Lake Drummond in his memory.

For daring to back Nathaniel Bacon's rebellion against royal authority, Drummond, who had returned to his Virginia home after his term expired as governor of Albemarle, was hanged in 1677 by William Berkeley, Virginia's colonial governor. The incident started a series of gruesome traditions connected with the lake. Runaway slaves, moonshiners and Indians figure in its folklore.

The Irish Poet, Thomas Moore, while staying at Norfolk, Virginia, visited the swamp and wrote "The Lake of the Dismal Swamp", a mournful ballad of a lovelorn man pursuing the phantom of his dead sweetheart to the treacherous shores of Lake Drummond. Henry Wadsworth Longfellow, also, contributed a poem to the lore of the haunted swamp, giving it somewhat the same tenor as he did in "Evangeline".

C. B. Riddle

A LITANY OF DEDICATION

Minister: We give thee but thine own, whate'er the gift may be;
all that we have is thine alone, a trust, O Lord, from thee.
As thou hast chosen us, O God, and enriched our lives;
Congregation: **We offer ourselves, our talents, and our substance to thee.**
Minister: For the ministry of the gospel, the inspiration of sacred music, the singing of the hymns of the ages;
Congregation: **We offer ourselves, our talents, and our substance to thee.**
Minister: For the Christian education of little children, the guidance of youth, and the spiritual security of those of mature years;
Congregation: **We offer ourselves, our talents, and our substance to thee.**
Minister: To make the Spirit of Christ known and felt in our community, and to promote harmony and good will among all our neighbors;
Congregation: **We offer ourselves, our talents, and our substance to thee.**
Minister: For the Christian World Mission of the Church, for the spiritual and economic elevation of untold millions of people;
Congregation: **We offer ourselves, our talents, and our substance to thee.**
Minister: Looking with faith toward the day when the Spirit of Christ shall clothe itself in the hearts of humanity, and every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father;
Congregation: **We offer ourselves, our talents, and our substance to thee.**

—Shelton Memorial Bulletin

Don't Wound A Child

It has been a wound in my heart for over 75 years. I was a tiny lad, and she was one of my first teachers. I picture her as a haughty "aristocrat." I walked a mile from my humble home, crossed two creeks on foot bridges, climbed two steep hills, aspiring after knowledge to cope with the great world.

Timidly from a distance I admired my teacher, and longed to have her for a friend. And she could so easily have won my eternal love and gratitude. It would have required only a little kindness, and respect for me as a person. But often she humiliated me and left deep wounds. I didn't look for them and conjure them up. I looked and longed for kindness. Humbly obedient and dutiful, I longed for a word of approval and appreciation, and I cannot remember that she ever gave it. She remained stiffly aloof and cool toward me. Wishing to be fair to her, I think to this day she "picked on me."

Once I chanced to make a strange sound by rubbing my hand on the back of the seat, and she said cruelly, "Did you do that? I thought you were a gentleman!" And before the school she was saying out loud I was not! It cut deep. And the wound has hurt for 75 years!

And I deeply longed to have her respect, and to have her for a friend. And she was stiff and cold to all my overtures.

It is even yet one of the poignant memories of a lifetime. It burned into me one of life's great lessons: the heart of a child is tender, and the wounds of a child are deep and may last forever!

Another teacher, a year or two later, won all my heart and has been a great power in my life — for 75 years. She was a plain country girl, but she personified for me kindness, goodness and religion, and she bound my heart to her forever in love and gratitude. The first had her chance with me and failed; the other largely shaped all my life. I tell her so now and then, and lately she wrote me thanks — at 92 in Oklahoma.

Beware of wounding a child; win his love by kindness.

S. L. Morgan, Sr.
Wake Forest, N. C.

Women's Fellowship Sunday At Windsor

Violet Griffin, Reporter

The Woman's Fellowship of the Windsor Congregational Christian Church had charge of the service on the first Sunday in November, with Mrs. Shirley T. Holland presiding. The stewardship chairman, Mrs. J. C. Griffin, had charge of the program. The women of the fellowship rendered the following service: **Call to Worship,** "Send Out Thy Light;" **Invocation and Lord's Prayer; Hymn,** "Jesus Calls Us;" **Responsive Reading,** "God's Greatness and Goodness" — Mrs. Richard J. Holland. **Scripture Lesson** — Mrs. Bobby Cloud. **Morning Prayer** — Mrs. Dow Keeling. **Women's Chorus** — "My Best I Give." **Hymn of Preparation,** "O, Zion Haste." The Thank Offering was conducted and dedicated by Mrs. W. A. Grissom, with the following speakers taking part: Mrs. Robert Alphin, Mrs. Thomas Alphin, Mrs. E. R. Laine, Miss Hattie E. Griffin, Mrs. James T. Jones. The following took part in the group reading: Mrs. D. L. Godwin, Mrs. Tony Willis, Mrs. Dale Lipp, Mrs. J. H. Gwaltney, Mrs. R. A. Rhodes, Mrs. Harry Carr, Mrs. Garland Watson, Mrs. James Beale, Mrs. Edward Hall, Mrs. A. P. Beale, Mrs. W. E. Garrison, Jr., Mrs. Louise Redd, Mrs. W. T. Barrett, Mrs Virgie Bland, Mrs. Margaret Marshall, Mrs. Christine Whitley, Mrs. Eldon Fulghan, Mrs. Daisy Cloud, Mrs. Douglas Griffin. Mrs. John Alphin and Mrs. L. E. Holland decorated the church for the service. The following women sang in the choir: Misses Pat Garrison, Carolyn Griffin, Marianne Robinson, Nancy Grissom, Tony Young, Mrs. John Alphin, Miss Violet Griffin, Mrs. F. C. Griffin, Mrs. Tommy Lewis, Mrs. Mabry Scott, Mrs. Robert Gwaltney, Mrs. W. T. Joyner, Mrs. W. A. Grissom. The service closed with the benediction by Mrs. A. P. Beale.

Does your church contribute to the World Council of Churches? A letter from Mr. Ashby Bladen, chairman of the executive committee of the General Council, reminds our churches that the World Council expects to receive $18,685 from our denomination before December 31. Checks should be sent to the World Council of Churches, 156 Fifth Avenue, New York 10, and he says, "will be applicable to our denominational share of the world budget. Your church will also receive apportionment credit for its gift."

In Colombia, 60% of all children under 12 suffer from malnutrition. Colombia is one of 13 countries whose needy can be fed through contsibutions to the CARE Food Crusade, New York 16, N. Y.

A LOCAL MAN RETURNS TO PREACH

Mrs. Vera G. Davis, Reporter

The weekend of November 9 Rev. John P. Littiken, pastor of Hines Chapel, was called to Columbus, Indiana, to the bedside of his stricken mother. In his absence it was a really pleasant experience and a very rare treat to have the Rev. Stedman H. Hines speak at our church. His topic was "Faith."

Just as Mr. Hines paid eloquent tribute to our church, to Elon College, and to his parents, I think he deserves tribute also. Personally, I feel I cannot speak too highly of Stedman. In our youth, we were members of Hines Chapel; we were classmates for four years at Elon. I am not surprised at the success he has attained. After graduating from Elon in 1934 he attended Vanderbilt, successfully passed the N. C. Bar examination, served as Lieutenant in World War II, and since has maintained law offices in Greensboro. Since his ordination (in another denomination) he has served as assistant pastor in a prominent Greensboro church. I feel our denomination has really experienced a very definite loss.

Stedman is a product of Hines Chapel. His ancestors have been ardent supporters of our church. His grandfather gave the site of the first building; his parents, Mr. and Mrs. O. W. Hines, have been most loyal in their support — they have donated more land, labor, material and money to the present building.

It is always a real pleasure to have Stedman "return home." This time, I'm sure, it was the most gratifying experience for his beloved parents and for us, as a church, to hear him as an ordained minister. We have great admiration for you, Stedman! May you have continued success, and may your life continue as a beacon, ever pointing others to that faith which you have found for yourself!

NEWS OF HOPEDALE CHURCH

Mrs. Otis Carey

OCTOBER 1, 1958. Rev. John Permar, pastor held a very impressive installation service for the new officers and teachers of the church for the coming year and ordained two new deacons. — Mr. A. B. Crissman and Mr. Jessie Huffman. New deaconesses were Mrs. J. D. Christopher and Mrs. W. M. Hackney. The choir furnished special music for the service. The Workers Covenant was repeated together with all new officers and teachers.

OCTOBER 23, 1958. The Women's Fellowship entertained the Laymen's Fellowship of the Burlington District with a Turkey Dinner and all the trimmings at their quarterly meeting. They were happy to have the privilege to use their new fellowship hall. Everyone seemed to enjoy the dinner and the fellowship together.

We were happy to welcome four new members into our church in the month of October. They are: Mr. and Mrs. Jessie Mongomery and daughter Gail, and Mr. Carl McGee all of the Hopedale community.

Mrs. Ruth Mathews, leader of the Youth Fellowship, and several of the youth attended a meeting at the Union Ridge church Sunday, October 19.

NOVEMBER 3, 1958. Pastor Permar called a meeting of the executive committee of the church in order to map our plans for work for the new church year. Also a visitation program for the non-church people of the community which was to be made during the month of November.

The Men's Fellowship will hold a special meeting Saturday, November 8, for all men of the church and the community featuring a speaker from the Burlington Fire Department who will speak on "Fire Hazards and Prevention."

Delagates to our annual church conference at Tryon were Rev. and Mrs. John Permar; Mr. and Mrs. J. D. Christopher and Mrs. Ruth Mathews.

The Women's Fellowship of the Hopedale church held a Thank Offering Service Sunday morning, November 2, during the Sunday school worship period. The theme of the program was "What Doth the Lord Require of Thee?" Mrs. Elsie James, Mrs. A. B. Crissmon, Mrs. Ruth Mathews, Mrs. J. D. Christopher, Mrs. Otis Carey took part. Mrs. John Permar furnished music for the program.

Henderson Deacons Honor Pastor Apple

Mrs. J. L. Lassiter, Jr., Reporter

On Thursday evening November 6, the Board of Deacons of the First Congregational Christian Church of Henderson gave a testimonial dinner in honor of Rev. J. Frank Apple who will resign as pastor of the church on November 30.

Attending were the present members of the board, former deacons, their wives and Rev. and Mrs. Apple. All but four of the deacons ordained by Rev. Mr. Apple during his 19-year pastorate in Henderson were present.

In a short address, Rev. Mr. Apple reminded the laymen of the responsibilities of their office which will continue after they are replaced on the board since the ordination of a deacon serves for a lifetime. Recalling inspiring challenges, amusing events and lasting impressions of the membership and the church, he remarked that we have all grown together.

Many gave testimony to the influence of the pastor and his wife on the personal lives of the members as well as the church and its development. Some of the statements: "We can never express what it has meant to us to have you lead us through the young years of the church." "Our home has been happier because of your counsel." "We are very happy that when you 'leave' the church you will only move a block away." (Rev. and Mrs. Apple are building a new home just a block from the church.)

Mrs. J. A. Hall, secretary of the Pulpit Committee remarked: "I have always thought of Rev. Mr. Apple as tall in physical stature, but the more we look for some one to take his place as our pastor, the greater he grows in character and esteem. To me his magnitude increases day by day."

Speaking of the honor of becoming a deacon of the church (chosen by secret ballot) the wife of one of our young deacons said: "I would rather my husband be a member of the board of deacons than belong to any civic club I know."

The serious notes of the evening were punctuated by spontaneous bursts of fun. The biggest laugh came when T. A. Park, church treasurer stated: "Well, I have filled almost every office in the church and I have served in almost every capacity from caretaker to . . ."

At this point he was interrupted by V. E. Rawles, chairman of the building committee also brother-in-law of Mr. Park): "Tac! If you are volunteering to fill the pulpit, I'll ask for my letter now!" There was so much laughter we never learned just what Mr. Park intended to say.

The evening of fun and fellowship was held at the McCracken Cabin on Route 4. Arrangements for the delicious steak dinner with all the trimmings were made by J. J. Daniel and Henry J. Lane, Sr.

IN A HOSPITAL

There's healing in this quiet place,
  There's rest for tired and weary;
There's comfort in its simple grace
  With nurses kind and cheery.
From windows wide I view the trees,
  And see the sunlight falling;
From here I seem a part of these,
  From here I hear them calling.
Who knows how much akin we are
  To all there is around us,
And which is near, and which is far,
  When Father-God has found us!

— John G. Truitt

WHEN A CHURCH ENTERTAINS CONFERENCE

It has been a busy time around the Great Bridge church the past weeks. It seems that every group in the church has done a little extra to make our church attractive and clean.

Mr. Bill Hull, Mr. Tom Parker, and Norman Pratt worked hard to complete the new brick steps to the church.

Mr. Tom Parker and Mr. Joe Seawell have been at work on new walks around the church.

Harold Philbrick, Caswell Dozier, Shorty Hodges, Enest Waterfield, and the preacher, (Rev. Bill Simmons — Ed.) painted the old parsonage on Saturday, October 18.

On Sunday, October 19, the Men's Bible Class voted to pay for the painting of the sanctuary of the church. On Tuesday evening following, J. R. Hogan, Shorty Hodges, Caswell Dozier, W. F. Brantley, Ernest Waterfield, R. B. Cooke, and the preacher began to spread the new coat of paint in spite of the rain storm.

Buckets, water, soap, rakes were the order of the day on Saturday October 25, as the entire church joined together for a clean-up day. The church looked fine for Conference.

The Ladies Bible Class worked like slaves getting the food prepared for the large crowd attending the Eastern Virginia Conference. A job well done.

— **News Bulletin,**
Great Bridge Church

ENC Laymen Meet

The Layman's Fellowship of the E. N. C. Conference met at the McCullers Ruitan Club building, on October 14, 1958, with Plymouth church as host. After a very delicious barbecue dinner, our meeting was continued.

The devotional and prayer were given by Rev. Thomas Madren, after which minutes of the last meeting were read and approved. Roll was then called and pastors recognized. There were eight pastors present.

The following Fellowships were recognized and the number present recorded:

Lees Chapel 2, New Hope 1, Chapel Hill 2, Wentworth 8, Shallow Well 4, Beulah 5, Amelia 8, Henderson 8, Liberty Vance 4, Oak Level 4, Clayton 3, Plymouth 7, and Wake Chapel 4.

Rev. Thomas Madren gave a talk on raising scholarship funds. Motion carried that each layman be asked to pay fifty cents every quarter for the scholarship fund.

The nominating committee nominated the following for officers for the year 1959:

President, U. L. Lee, Route 3, Raleigh, N. C.; Vice President, Johnnie McKinney, Fuquay Springs, N. C.; Secretary, E. T. Duke, Garner, N. C.; Treasurer, Billy Murray, Raleigh, N. C.

By motion these persons were elected to serve the next year.

Invitation was given for next meeting to meet with Southern Pines Church on second Tuesday in January, 1959.

Lee Laster introduced the speaker for the evening, Major C. A. Speed of the Highway Safety Division who spoke on "Our Duty as Citizens to Promote Safety on our Highways." His talk was enjoyed by all.

The meeting was adjourned with prayer given by the Rev. Frank Apple.

President, E. L. Forsyth
Secretary, James Cash

It Is A Good Thing To Give Thanks

Psalm 92:1

A HYMN OF PRAISE

To thee, O Lord, our hearts we raise
In hymns of adoration,
To thee bring sacrifice of praise
With shouts of exultation;
Bright robes of gold the fields adorn,
The hills with joy are ringing
The valleys stand so thick with corn
That even they are singing.

And now, on this our festal day,
Thy bounteous hand confessing,
Upon thine altar, Lord, we lay
The first-fruits of thy blessing;
By thee the souls of men are fed
With gifts of grace supernal:
Thou, who dost give us daily bread,
Give us the Bread Eternal.

—W. Chatterton Dix

Harvest

Thank God for harvest time of year
For ripened grain that marks each row
Where sun and showers came to cheer
The hearts with faith enough to sow,
For fruit bins full to overflowing
From many a frost-molested path,
For many gardens all summer growing
To provide for Autumn's aftermath.
Look up, my heart, and surely see
The glories of His majesty!

—Ruby Dell Baugher
in **Asheville Newsletter**

A THANKSGIVING PRAYER

Almighty God, our heavenly Father, from whom cometh every good and perfect gift; let thy blessing rest upon us in this festival of thanksgiving. We praise thee as the bountiful benefactor from whose gracious hand all our blessings have come. We remember thy loving kindness and tender mercy toward us through all the years, and with grateful hearts we lift up to thee our songs of joy. For all the gifts thou hast bestowed upon us, and upon our land, and upon the whole family of man, we give thee humble and hearty thanks. May we show our gratitude by faithful lives devoted to thy service; through Jesus Christ our Lord. Amen.

A GRACE BEFORE MEALS

We thank thee, Lord, for daily bread
As by thy hands our souls are fed.
Grant us to grow more like to thee,
Today and through eternity. Amen.

THANKSGIVING DAY

Thanksgiving Day is a wonderful day
With visiting cousins to share in my play.
There are uncles and aunts and so many more,
Grandpa and Grandma—oh, more than a score!

Thanksgiving Day is a day to be glad
For blessings always right here to be had.
And so tonight when I kneel by my bed,
I'll say, "Thank you, God," as I bow my head.

—Louise Darcy

Come Ye Thankful People

The late Dr. William Stidger appeared one Sunday morning in his pulpit, and when it came time to pray for the congregation he simply said, **"Oh, Lord, we thank Thee this morning for big red apples. In Jesus' name, Amen."** This strange prayer caused a considerable amount of comment. Many people asked the minister what he meant by thanking God for big red apples. "I meant," he said, "that I was thankful for the common things of life, which, though they are lovely, I am so likely to forget."

The Thanksgiving season makes us newly aware that every good and perfect gift comes from our Heavenly Father. Here are a few gifts for which we should be truly thankful:

LIFE
FRIENDS
OUR COUNTRY
FREEDOM AND PEACE
THE CHRISTIAN CHURCH
WORSHIP

We are grateful for the dauntless spirit of the Pilgrim Fathers. Their devotion to God led them to brave the dangers of an unknown sea in order to have homes in a new land founded on Christian principles and freedom to worship God as they desired. Likewise, we are grateful for those experiences of worship which have been ours in some beautiful sanctuary or atmosphere, in rich devotional periods, in humble meeting houses, and in prayer services. We are thankful to God, not only for work, but for the unfinished task. The world God envisions is not a completed product. It needs our minds, our hands, our feet, our time, our money, our faith, our prayers. How grateful we are that there are challenging things to do, unfinished tasks for whose completion God is counting on you and me.

—From **Christian Endeavor World,**
quoted in **The Challenge,** Liberty, N. C.

Church Remembers Area Where "Even Us Don't Want Us"

UNITED'S MEMBERS SPARK HELP FOR JOE LOUIS PEOPLE

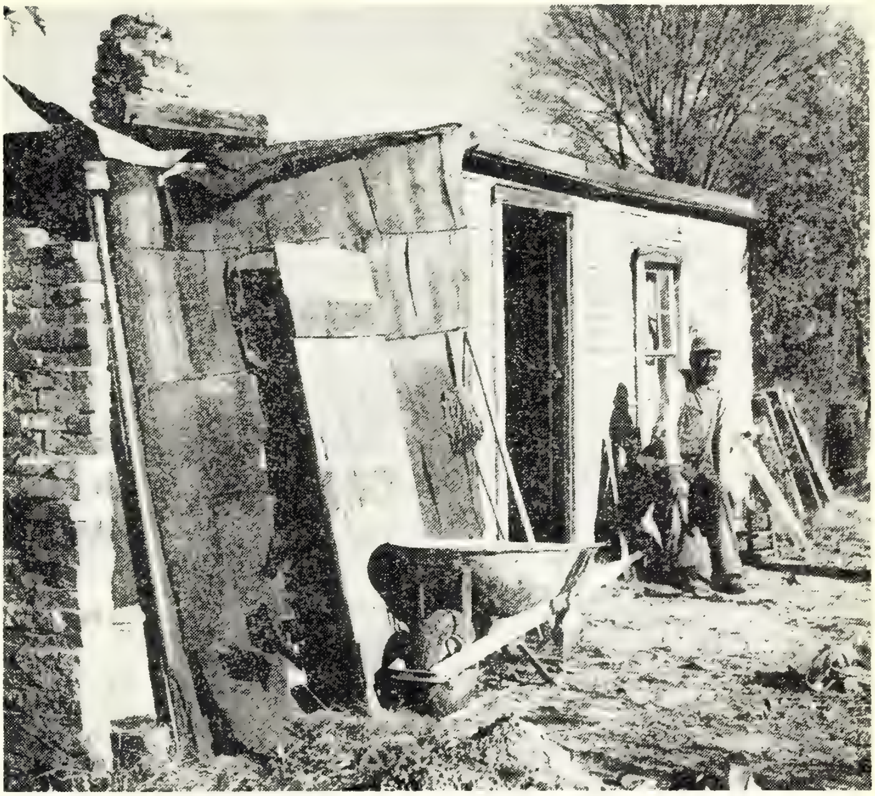
By A. C. Snow
In Raleigh Times

Joe Louis Park is a poverty-stricken residential area on Raleigh's southeastern limits that everybody but God and a local church group forgot.

A spark of hope for better living in a sordid, unsanitary sub-division is sputtering brightly these autumn days — thanks to the combined efforts of the United Church, its friends and a few Raleigh businessmen.

Almost a year ago, The Times ran a series of articles describing the almost unbelievable conditions existing on the red hills and rutted valley streets of the 13-year-old area which is "home" to some 55 families.

Homes in Joe Louis Park for the most part are two and three-room shacks, many housing three or four families. For a water supply, the area depends on 15 wells — most of which have been condemned — and two open springs which serve at least 32 homes.



Houses such as this are common rather than unusual in some areas of Joe Louis Park sub-division located at the Raleigh city limits.

Rev. Gaylord Noyce and high school students Chip Smallwood, Mike Vaughan, Kenneth Cope take a break from digging water main ditch in Joe Louis Park.

Only one home has city sewer service. Seven have septic tanks. Thirty-nine have outdoor privies — with as many as four families using a single privy.

Roads are no more than deep gashes in the red earth. In wet weather, they are impassible to automobiles. Usually residents must walk in from blocks away.

Joe Louis Park is unwanted by the City of Raleigh. In conducting an extensive annexation policy last year, the city carefully omitted the tax-poor and heavily liable area from its plans.

The County of Wake provides only the barest of services — so bare they are not even apparent to the residents or the observers. The lament of one property owner in the area accurately expresses the feeling of despair which prevails throughout.

"The city don't want us, the county don't do nothin' for us. Nobody wants us and even us don't want us," she said.

State and county agencies last year offered a number of excuses for the area's conditions — but did nothing

— Continued on Page 15

Elon Gets Certificate Of Appreciation

Appreciation to Elon College for its services to Burlington and Alamance County was expressed in a special certificate presented to Dr. J. E. Danieley, Elon's president, in ceremonies at half-time of the Elon-Lenoir Rhyne football game at Burlington Memorial Stadium November 15.

The certificate of appreciation was prepared and presented jointly by the Alamance County Commissioners, the Burlington Chamber of Commerce, the Burlington Merchants Association and the Burlington Junior Chamber of Commerce.

It was fitting that such a certificate should be presented at this particular game, which was played under the sponsorship of the Burlington Jaycees, who had conducted a special ticket sale campaign that brought out the largest crowd of the Elon football season.

The presentation was made by W. L. Beamon, chairman of the Alamance County Board of Commissioners, who spoke for all four participating organizations. He stated he himself considered it an honor to be asked to present the certificate, and he further declared that he felt that all of the people of Alamance County concurred in the sentiments which the certificate expressed.

The certificate itself, which bore the heading "In Appreciation to Elon College," read as follows:

FOR the opportunities it has made available to the citizens of this county as an outstanding institution of learning;

FOR the standards of excellence it has maintained in scholastics, and the sportsmanship displayed by the young men who have represented it on the athletic fields;

FOR its being an indispenable part of the life of the Alamance County community;

WITH deep affection and gratitude, and with a pledge of encouragement and support in all phases of its activities, this certificate is presented by the subscribing organizations."

In accepting the certificate, Dr. Danieley expressed his gratitude for the college for the certificate and for the sentiments expressed, and he pledged the continued service by the college to the people of the county and the same spirit of cooperation that has characterized the relations between the college and community in the past.

ANNUAL MEETING
N. C. COUNCIL OF CHURCHES

Speakers for the 1959 Annual Meeting of the North Carolina Council of Churches are: Dr. J. V. L. Casserley, New York; Bishop Hazen G. Werner, Columbus, Ohio; Dr. Elmer G. Homrighausen, Princeton, N. J.; Dr. Edwin T. Dahlberg, St. Louis, Mo.; Mr. J. Ernest Wilkins, Washington, D. C.; Mr. George V. Allen, Washington, D. C.; and Mrs. Fannie Byrd, New York.

This was announced by the Rev. Robert G. Tuttle at the recent Executive Committee meeting. It is the largest group of speakers ever to address an Annual Meeting, and assures one of the best programs ever.

All sessions will be held on the Duke campus. Lodging for council delegates, and pastors who register in advance for the Pastors' Conference, will be arranged by the Council office. Many homes in Durham will be opened to delegates for this occasion.

Make your plans now to participate in this great opportunity for fellowship and inspiration. Remember those dates — Tuesday and Wednesday, January 27-28. Registration and requests for information may be sent now to the Council office, Durham.

— **Bulletin,**
N. C. Council of Churches

Elon Graduates Are Teaching Music

No less than six Elon College music graduates from classes since 1950 are now members of college music faculties in institutions of higher learning scattered from Mississippi to New York City. The list compiled by Prof. Fletcher Moore, head of the Elon music department, includes the following:

Wayne Moore, native of Burlington, who graduated from Elon with the Class of 1950, is in his second year as professor of organ and church music at Mississippi State College for Women at Columbia. After Elon graduation he received the M. A. degree from Columbia University and studied one year with Huge Zelzer at Vienna, Austria. He recently played for the state meeting of American Guild of Organists at the University of Mississippi.

Fred Sahlmann, native of Charleston, South Carolina, an Elon graduate of 1951, is in his third year as a member of the Elon College music faculty. He received the M. A. from Teachers College of Columbia University and studied one year in Vienna on a Fullbright Fellowship. He has made numerous solo appearances with the North Carolina Symphony and made his New York concert debut last spring.

Charles Lynam, native of Wake Forest, who graduated at Elon in 1952, is now in his first year as a member of the Elon College music faculty. He received the M. A. degree from New York University and also studied with private teachers and served as church soloist in New York City. He later had two years of study in Germany and has had one season of touring with the Grass Roots Opera Company in the Far West and Rocky Mountain states.

James Clyburn, native of Charleston, S. C., an Elon graduate of 1953, is now a member of the Meredith College music faculty at Raleigh. He studied in Europe during his period of army service and had three years at Julliard School of Music in New York City, where he received the M. A. degree.

Mrs. Fredrick Bahrer, Jr., of Brooklyn, N. Y., who is the former Judith Ingram, of Greensboro, an Elon graduate of 1954, is now an instructor in voice with the Manhattan School of Music in New York City, where she is active in that school's opera workshop, one of the best known in America. She received the M. A. degree from the Manhattan School of Music after her Elon graduation.

Jerry Smyre, a native of Greensboro, an Elon graduate of 1956, is now on the music faculty at Guilford College as teacher of voice, sight singing and music appreciation. He holds the M. A. degree from Columbia University, serving as a church soloist in New York while doing graduate study, and also singing as tenor soloist with the Teacher's College Choir.

Teaching In Parables

Background Scripture: Mark 4:1-34

Devotional Reading: Matthew 13:10-17

Memory Selection: **Be ye doers of the word and not hearers only, deceiving your own selves.** James 1:22.

THE WORLD'S BEST STORY TELLER

Jesus told many stories. What are called parables in the Gospels were stories. The word comes from two Greek words, "Para" which means "along side of" and "ballo" which means "to place". A parable is something thrown along side of something else, a story to illustrate something, a comparison. When Jesus wanted to make clear a spiritual truth, He did not put it in abstract form; He told a story. He was always telling stories.

And He told them well. He was a great story teller. Indeed He was the world's greatest story teller. It was because He told so many stories and told them so well, that the common people heard him gladly. They could understand what He was talking about, and by remembering the story they could remember the truth which the story contained.

ONE OF THE STORIES HE TOLD

One day when Jesus was surrounded by a great multitude, so great that he had to get into a boat to get away from the crowd, and as He sat in the boat, He told or taught them many things in parables. He told them about a man who went out to sow some seed. He broadcast it by hand, of course, and the seed met different fates. Some of it fell on the hard and beaten path that ran between the fields. And hungry birds snatched it up immediately. Some of the seed fell on good soil, but it was very shallow, and although it took root, there was no depth to the soil — there was a limestone ledge under the top soil — and when the sun shone hot upon the tender plant, it withered and died. Some of the seed fell on good soil and sprang up and grew, grew to good size, but thorns also grew up and choked out the growing grain, and it never came to fruition. But some of the seed fell on good ground and took root and grew and yielded a harvest, a varying harvest, it is to be noticed, some thirty, some sixty, and some an hundred fold. That was the simple story He told. And when He had finished He said, "He that hath ears to hear, let him hear." Strangely enough, Jesus was always telling people to listen, to take heed how they heard.

THE MORAL OF THE STORY

What is the moral of this story? What was Jesus trying to say to the people in this story? He was simply trying to show them the varying responses which people make to the word of the Kingdom. He plainly said that the seed was the "word," and as the word was proclaimed, and is proclaimed, it meets with one of the four fates. Dean Brown catalogues the hearers as follows:

a. **The stolid, or stony hearer.** Here is the man, who if he comes to church at all, or if he hears the "word" gives no heed at all to it. Some men are so hardened into spiritual insensibility by the deadening routine of their lives, by their sins, by their utter disregard for the things of the spirit, that the truth never gets into their minds and hearts. A minister or a teacher must reckon with this discouraging and tragic fact. Some, indeed often much, of his effort is wasted. A certain man went to church with his wife one day, and as they came out of the church she said, "That was a fine sermon, wasn't it?" "Was it?" asked the man, "what was the subject?" "The Necessity of Faith in Everyday Matters" she told him. "I'm sorry" he said, "but to tell you the truth, I didn't hear a word of it. You know that new automobile I bought yesterday? All the time the minister was preaching I was thinking about what a fine car it was, and what a grand time we would have in it this afternoon when we took off for a trip in it!" A boy comes to the class so full of the baseball game yesterday, or the girl comes to the class thinking about the party she is going to attend the next evening, that the truth of the lesson never even gets into their minds. There are many who hear the gospel who never give any heed whatever to it.

SUNDAY SCHOOL LESSON

NOVEMBER 30, 1958

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

b. **The sentimental hearer.** These folks hear the truth all right. And they are all for it. But not for long. Like the soil overlaying the stone ledge beneath, their lives are thin and shallow. Truth, like seed, must take root. And if the seed is to live and grow and produce it must have deep roots. Conversion as good as it is, is not enough. The Christian life must be **rooted** in a continuing experience. The trouble with so many of us is that our lives are shallow, we have no depth, our religion is fair-weather religion. Many people generate a lot of enthusiasm, but it soon peters out. And of course there are so many people today who drift about from place to place who are not rooted either in a place or in a faith that sustains them. The Christian prize is not to the sprinter but to the long-distance runner.

c. **The sordid hearer.** It will be recalled that some of the seed fell into good ground and sprang up and grew lustily and lushly. But it never came to harvest because the thorns also grew up and choked it out, strangled it. Well, lives are like that. Not bad at all, but just preoccupied. So many lives are so overcrowded, so preoccupied, so full of noise and confusion, that the Christian seed never comes to fruitage. Life has become so fearfully complicated, so impossibly crowded, that important things are crowded out. There are people who "haven't time for church," who do not have time to pray, who never read the Bible. And the tragedy of it all is that they are good folks who could be so fruitful if they gave heed to cultivating the inner garden of their lives. The world is too much with too many of us. We need to take time to be holy, to be still and know that God is God.

d. **The sincere hearer.** Three kinds of bad soil, but only one good soil, one soil in which the seed took root, grew up, and bore a crop. And even in the good soil there were varying yields, ranging from thirty to one hundred fold. Not a very encouraging picture in a way. Whatever Jesus is saying, He is saying that we must not expect too much, we must expect a lot to be lost. But He is saying that in spite of this fact, we are to keep on sowing the seed. We are not to be weary in well doing, for in due

—Continued on Page 15

AT OUR CHURCH HOME FOR CHILDREN

The Goal Is High, But We Are Many

John G. Truitt, Superintendent

Dear Friends:

A good Thanksgiving offering in our 204 churches plus the generous, grateful contributions of many friends, would spell success for our $40,000.00 goal to be raised during November and December. The goal of $40,000.00 sounds large, but when we remember there are nearly that many members in our churches of the Southern Convention it is not such a large sum.

At any rate it is hoped that every church of the 204 will give their members, those who attend and those who do not, a chance to make a contribution toward the care of the children at our Home for Children. These are our Convention's obligation, our children. Can we deny our children the care they need? If we in good faith give our people the opportunity to help these little children, they will do it.

Sunday, November 16, our children presented a lovely program at the Bethlehem church at Altamahaw, N. C., and I spoke on the verses from Psalm 103 which read as follows: **Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things so that thy youth is renewed like the eagles.**

How good God is to us! Forgives us, heals us, redeems our lives from destruction, crowns us with loving kindness and tender mercies, and gives us renewed youth and length of days! These "benefits" beyond all measure, beautiful beyond all comparison, and yet, and yet we are all too often unthankful and indifferent, or too ready to take God's blessings for granted. The wind of ingratitude will never be thawed out by the wind of indifference.

Let us indeed, "Bless the Lord, O My soul, and all that is within me bless his holy name." The way to do that is to show him by our lives and our efforts to help others that we really are grateful for all his blessings.

Where are the nine? asked Jesus. Were there not ten? The thankful ones save the day in every good enterprise, and in every community.

Little Margaret West is five, but so small. She was the smallest one in the four lines of little children who sang at the Bethlehem church Sunday. They were standing so straight and placed so beautifully in line, except for the fact that Margaret was about six inches too far forward. The little girl not much bigger standing behind her put her little hands ever so gently at Margaret's waist and drew her back. That was worth seeing! I was sitting where I could see it, and besides I had eyes for that sort of thing. It was a sweet little parable of the beautiful hands of God that reach out to pull us back, to keep us so gently in line. These children look out for one another. They are proud of one another. They are a team, a family, of which you can be proud. "Forget not all his benefits."

REPORT FOR NOVEMBER 17, 1958

MONTHLY OFFERINGS

Amount brought forward			$ 3,684.82
Eastern North Carolina Conference			
Mt. Carmel	$10.00		
Plymouth	42.00	$ 52.00	
Eastern Virginia Conference			
Bethlehem (Nans), S.S.	56.51		
Newport News, S.S.	13.12		
Christian Temple, S.S.	55.04		
Norfolk, Little Creek	4.55		
South Norfolk	35.00		
Windsor, S.S.	10.00	174.22	
North Carolina and Virginia Conference			
Bethel, S.S.	12.75		
Burlington, First	263.16		
Gibsonville	44.00	319.91	
Western North Carolina Conference			
Randleman	7.31	7.31	
Total			$ 533.44
Grand Total			$ 4,238.26

SPECIAL OFFERINGS

Amount brought forward		$ 4,102.05
Annie Ellis Circle, Clayton Christian Church	$ 5.00	
The Happy Sharers' Club, Greensboro, N. C. (for shoes	20.00	
The Women's Guild, First Parish Church, Westwood, Mass. (Friendly Service)	10.00	
Cong. Christian Church, Columbus, Ga.	6.45	
Women's Fellowship, Cong. Church, McPherson, Kans. (Friendly Service)	10.00	
Philathea Class, Reidsville Church	30.00	
L. S. Holt Trust Fund	450.00	
In Memory of Miss Edna Morris	5.00	
In Memory of Louis Dixon	25.00	
Thanksgiving Offerings:		
Thos. O. Morrison, Norfolk, Va.	15.00	
H. M. Holland, Suffolk, Va.	25.00	
H. H. Waters, Newport News, Va.	5.00	
Mrs. Ernest Sibley, Jacksonville, Fla.	5.00	
Miss Wilma Goodwin, Burlington, N. C.	25.00	
S. G. Lehman, Raleigh, N. C.	5.00	
Mrs. H. C. Moore, Cincinnati, Ohio	10.00	
Baker-Cammack Hosiery Mills, Inc., Burlington N. C.	100.00	
A. L. Curling, South Norfolk, Va.	20.00	
Mrs. Lucile J. Cullers, Front Royal, Va.	5.00	
Trinity Fellowship, Cong. Church, Shelburne Falls, Mass.	5.00	

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

November

PURCHASING DEPARTMENT OF AMERICAN BOARD

30—**Mrs. Ruth E. Starkey,** Assistant Purchasing and Shipping Agent, has many duties varying from handling book purchasing for the Library to advising a frantic secretary about the mysteries of proof reading.

Dec.

SOUTHEAST ASIA

1—Taiwan (Formosa), the Chinese communities of Southeast Asia, China, are all under the concern of the American Board. Though our last missionary left China in 1952 gains in church membership are reported. Let us remember our fellow-Christians in these areas of revolutionary change in prayer and faith.

2—**Rev. Walter Tong** is director of Church World Service program for Taiwan. Mrs. Tong helps with the relief program and teaches in the Christian school in Taipei. They formerly served as missionaries in the Philippines, where they and their three children were interned for more than three years. He has also servd as Candidate Secretary of the American Board.

RETIRED PERSONNEL

3—**Rev. and Mrs. Harold Matthews** have recently retired after 22 years in North China and 12 years in the service of the American Board in this country. He was an educator-evangelist in Tehsien, Tientsin, and Foochow; she made their home a center for Chinese and foreigners alike. He also served as Secretary for China, then they served as directors of the Walker Missionary Homes in Auburndale, and did promotional work. Their son, Alden, is a missionary in Japan.

4—**Lucy Lanktree** retired recently after 36 years of educational and evangelistic work in China and Micronesia. "Her fearless journeys into bandit areas to pilot teachers and students back to their homes, and her willingness to live and teach in isolated locations would have strained to the breaking point the nerves of any ordinary woman."

5—**Retired Missionaries and Members of the Staff.** We enfold in our love and intercession those who have reached the "last of life for which the first was made." They enrich our lives whenever we come in contact with them. Among these are Dr. and Mrs. James Hess who serve at Elon College, and Mrs. Mary Hemingway, who attended our Valley Women's Rally last spring.

6—**The Walker Missionary Home** in Auburndale, Massachusetts, is home to hundreds of those who have lived in faraway places — missionary children attending school in this country, young missionary families on that cherished furlough year, newly appointed missionaries waiting their unknown adventure, retired missionaries.

S. H. Basnight, Chapel Hill, N. C.	25.00	
Mr. & Mrs. C. D. West, Jr., Newport News, Va.	25.00	
Mrs. J. H. McEwen, Burlington, N. C.	600.00	
Mr. & Mrs. Walter Bain, Burlington, N. C.	50.00	
The Willing Workers S.S. Class, Oakland Church	30.00	
Mr. & Mrs. T. C. Fogleman & Family, Liberty, N. C.	50.00	
Mr. & Mrs. Hoover Supples, Shenandoah, Va.	20.00	
H. P. Dunn, Danville, Va.	2.00	
Miss Nellie May Holt, Burlington, N. C.	100.00	
H. L. Bondurant, Norfolk, Va.	50.00	
Rev. & Mrs. Victor Murchison, Winston-Salem, N. C.	5.00	
Mr. & Mrs. J. Pettaway Johnson, Richmond, Va.	25.00	
Miss Lura Kennedy, Worthville, N. C.	10.00	
W. C. Dofflemyer, Luray, Va.	15.00	
Mrs. W. H. Burchett, Suffolk, Va.	10.00	
Kallam Grove Christian Church	20.00	
The John Artz family, Gatesville, N. C.	10.00	
Special Gifts	76.00	
Total		$ 1,904.45
Grand Total		$ 6,006.50
Total for the Week		$ 2,457.89
Total for the Year		$10,244.76

E. AND R. WOMEN CHERISH

The Little Blue Box

We hope you have your good friend, the little, blue, thank-offering box in a nearby place.

WHAT is a thank-offering box? It represents thankfulness to God for His goodness, sacrifice and thoughts of others. As we drop coins in our box, we say a prayer of gratitude, and this helps us to grow spiritually. Just as important is the fact that this money identifies us with our less fortunate brethren. It shows our concern for others, because the entire amount is used for the various mission and other projects of our Church.

WHO are the people pictured on the box? They are our brothers and sisters all over this world who are not as yet a part of our Christian fellowship. The emptiness of the box reminds us that many thousands of lives, are empty — lacking the joy of the knowledge of God's love, lacking the warmth of a fellowship of Christians, lacking food, clothing, shelter and medical facilities. The emptiness is great!

WHERE does our money go? It goes to help this emptiness! It goes to Africa, India, Hong Kong, South America and our home mission work in the U. S. — just to mention a few places. Every penny from our thank-offering boxes reaches out to others. It nurses the lepers; it shows the Andean Indians how to get the most food from their soil; it teaches the stories of Jesus to children on Honduras; it aids in building churches in a new, fast-growing suburban area.

WHY a thank-offering box? It reminds us of God's continuing love and care for us and our families. It challenges us to be thankful enough to use our time, talent and wealth in His service for others. Are we giving in proportion to the way He has blessed us? Are we?

HOW much ought I to give?
"Give as you would if an angel
Awaited your gift at the door.
Give as you would if tomorrow
Found you where giving was o'er!
Give as you would to the Master
If you met His loving look
Give as you would of your substance
If His hand the offering took."

— The Standard,
Southern Synod,
Evangelical and Reformed Church

Report Of Haw River Study Group

Members of the Fellowship for Bible Study and Prayer of the Haw River Congregational Christian Church, under the leadership of their pastor, Rev. Henry V. Harman, studied the Letter to the Ephesians during the months of September and October.

A summary of the findings of the study group concerning things Christians believe as brought out in the first three chapters are:

1. It is God's desire that all men and women be redeemed (Ephesians 1:9,10)
2. The grace of God, which works to redeem us, works persuasively. (Ephesians 1:5,6,17,18a)
3. The church is made up of those who believe in the Lord Jesus Christ and show forth love to one another in his name. (Ephesians 1:15,16a)
4. The church is the body of Christ and carries out his work in the world. Ephesians 1:22,23)
5. Trespasses kill a man's spirit but the power of Christ gives him new life. (Ephesians 2:4,5a)
6. Salvation is the combination of the grace of God and the faith of men. (Ephesians 2:8)
7. A common faith in Christ is more important than national or racial differences. (Ephesians 2:14)
8. The Jews had been specially chosen to reveal God to the world but now this work is that of the church. (Ephesians 2:12a, 3:6a,10a)
9. Christ is present in our lives when our trust in God allows the Holy Spirit to be within us and work through us. (Ephesians 3:17a,19)

NEW YOUTH GROUP AT ZION

Reuben Askew

The Zion Christian Church young people met recently and organized a Pilgrim Fellowship group. At their first meeting there were 15 present and at their second meeting there were over 25 in attendance. They have elected their officers and they are: Mildred Sloan, president; Hubert Wicker, vice-president; Jimmy Williams, secretary; Judy Riddle, Treasurer; and Sandra Williams, program chairman. Mr. and Mrs. J. Everett Riddle, and Mr. and Mrs. Hobert Wicker were chosen by the group to be their adult sponsors. The installation service for the officers will be December 6. The service will be conducted by their new pastor.

The Woman's Fellowship of Zion Christian Church gave the Laymen's Fellowship a supper on Saturday November 22. The Laymen's group is reorganizing. We had 9 to attend our first meeting and are expecting a larger number at this next meeting. We have formed a "buddy" system in trying to get our men to attend.

The Woman's Fellowship of Turner's Chapel Christian Church sponsored a fish and chicken supper on a recent Saturday night and raised $203.50 for the parsonage fund.

BEULAH AND NEW HOPE OBSERVE WOMEN'S FELLOWSHIP SUNDAY

Beulah and New Hope churches in the Eastern North Carolina Conference, both of which are served by Rev. R. E. Tally, observed Women's Fellowship Sunday November 2 with similar services of worship. Both groups distributed Bible reading leaflets among the various age groups in their church.

At Beulah Mrs. Margaret Raybon, president of the Women's Fellowship, presided. Others participating were Mrs. Susanne Driver, Mrs. Audrey Mitchell, Mrs. Helen Barham, Mrs. Virgie Denton, Mrs. Lucy Mae Puryear, Mrs. Pauline Tally, Mrs. Wallace Jones and Mrs. Lettie Barham.

At New Hope Mrs. Sallie Denton, president of the Women's Fellowship, presided. Sharing in the program were Mrs. Lillian Horton, Mrs. Edith Chamblee, Mrs. Artelia Floyd, Mrs. Lonnie B. Jones, Mrs. Irene Ray and Mrs. Tally.

Choral readings and special music by the women added much to the services. Mr. Tally spoke on "Divine Encouragement" at Beulah and on "Called and Equipped" at New Hope.

Nazareth Home (Evangelical and Reformed "orphanage" in North Carolina) tried something new the week-end of October 25 when the entire "family" visited the two E. and R. churches of the Brookford Charge, Faith and Macedonia. Approximately 50 children, Supt. and Mrs. Hamm, and Mrs. Evelyn Deal arrived Saturday afternoon, spending the night in homes of members of the two churches. A program was presented at each church Sunday morning. Sunday noon meal and afternoon were spent enjoyably with the church families.

CATAWBA COLLEGE CHOIR TO SING

Mrs. A. G. Johnson

On November 30, at 7:30 p.m., the Catawba College Choir of Salisbury, North Carolina, will present a worship service in music for Advent at the Wake Chapel Christian Church.

The Catawba Choir is the liturgical choir of the college. The regular membership is approximately fifty, from which the touring choir is selected. Past tours have taken the choir throughout the eastern and north-central states. The choir has made several nationwide radio broadcasts, including a performance over the CBS program, **The Church of the Air.**

Music by Schuetz, Brahms, Scarlatti, Palestrina and others, ancient and modern, will be presented.

Catawba College is a fully accredited, four-year, private liberal arts college affiliated with the Evangelical and Reformed Church. Catawba holds to the ideal of a small college (enrollment about 700), wherein each student may receive maximum individual attention and may develop himself to the fullest extent of his abilities. Catawba's aim is to instill in the student zeal to enrich human life and to become a Christian personality, at home in the world and at ease with God and man.

Members of Congregational Christian Churches in the Wake Chapel vicinity are cordially invited to worship in this service.

NORTH CAROLINA UCYM NEWS

October 11-12, the Fall Council Meeting of the United Christian Youth Movement of North Carolina was held at the Franklinton Conference Center, Bricks. New officers were installed, including President, Joel Warren, Raleigh; Vice-President, Charlotte Kennel, New Bern; Secretary, Sylvia Edmunds, Kinston; Treasurer, David Harper, Rocky Mount; and Commission Chairman, Faith, Nancy Rountree, Sunbury; Outreach, Phil Padgett, Kings Mountain; Citizenship, Tommy Oglesby, Winterville; Witness, David Thompson, Asheville; Fellowship, Emma Lou Chalk, Goldsboro. (Nancy Rountree is also an officer of the Southern Convention Pilgrim Fellowship. — Ed.)

Rev. Bernard Meece, Wilson, State Director of Christian Education for the Disciples of Christ, has been appointed advisor to UCYM.

— **Bulletin,**
N. C. Council of Churches

CHURCH REMEMBERS

(Continued from Page 9)

of consequence to improve the situation.

The story of Joe Louis Park and its forgotten people passed — apparently unheard.

But people with a conscience — the United Church of Raleigh — read the Joe Louis Park story and did not forget it.

Today, thanks to this group, 1,200 feet of water lines are being installed. A well had been cleaned out and a pump installed. Two hydrants have been procured and are to be installed soon.

This is the beginning. Yet, the beginning has revived the hopes of the residents as well as their long-dormant sense of community and individual responsibility.

Working quietly — almost secretly — the church's Peace and Service Committee investigated the situation in January of this year.

At an April meeting in a Negro community center, attended by a number of Negro residents, the United Church's committee formed the Joe Louis Park Improvement Association.

Its goal was to effect water, sewer and street improvements to improve citizenship and the standard of living.

On May 19, the United Church, through its Business Board approved a program to procure a safe water source for the area. An expense up to $300 was authorized.

The church group then appealed to others for help.

Charles Irving located a drilled well on the property of Lawrence Lightner, who gave easement for use of the well. Irving also obtained two fire hydrants from Carolina Power and Light Co. The company also provided the necessary power pole for the pump. Hubert Hayes supplied the electrical installation at cost and Ralph Rawls supplied the motor pump and pipeline, also at cost.

An appeal to local service clubs brought a total of $65 from the Exchange, Women's and Pilot clubs.

Manual labor for most of the ditch-digging and related work has come from citizens of the area, college students and members of the United Church.

A college professor and member of the United Church has been one of the chief sources of energy and inspiration behind the project.

Declining to be identified, she voices, hopefully, "We're on our way. But we need more help. We need desperately another $100 to cover our other bills and 150 cinder blocks to build a pump house."

However, this undaunted group already is busy with other plans for a better life in Joe Louis Park.

A recreation program led by students of colleges in the Raleigh area is planned for Joe Louis Park children. A Sunday School program also is being considered.

But the biggest remaining problem — that of a more sanitary sewer system — is still troubling the conscience of those who care.

Four families to one outdoor privy a block from North Carolina's capital city is not, in the opinion of many Raleighites, a testament of jet-age progress.

Some of the homes in the area are self-owned. These are, in general, in better condition than the rentals, said one project worker. "Rental homes" are owned by the Guilford Realty Co. of High Point and handled locally through an agent, Lawrence Brothers Co., Inc.

Note—The pastor, Rev. Gaylord Noyce, reports that Mrs. Susanne Freund, chairman of the Peace and Service Committee, did most of the work on the above project; that "Spigot Turning" celebration was held in the "Park" November 2; and that weekly play activities are being held on Saturdays with Shaw and Meredith students leading.

Daily Devotional Readings

From
"The Book That Lives"

You are invited to join in the daily reading of sacred scripture as planned by the American Bible Society and shared by Christians around the world from Thanksgiving through Christmas.

NOVEMBER

27 Thanksgiving	Psalms	23:1-6
28	Psalms	27:1-14
29	Psalms	46:1-11
30 Advent Sunday	Psalms	103:1-22

DECEMBER

1	Psalms	121:1-8
2	Isaiah	40:1-31
3	Isaiah	53:1-12
4	Isaiah	55:1-13
5	Micah	6:6-15
6	Matthew	5:1-16
7 Sunday	Matthew	5:17-48
8	Matthew	6:1-15
9	Matthew	6:16-34
10	Matthew	7:1-20
11	Luke	10:1-42
12	Luke	15:1-32
13	Luke	24:1-53
14 Universal Bible Sunday	John	3:1-21
15	John	3:22-36
16	John	14:1-14
17	Romans	8:1-39
18	Romans	12:1-21
19	1 Corinthians	13:1-13
20	Ephesians	6:1-24
21 Sunday	Philippians	4:1-23
22	James	1:1-27
23	1 John	3:1-24
24	John	1:1-18
25 Christmas	Luke	2:1-52

For those who want to continue reading the Bible the last six days of the year, these passages are recommended.

26	John	1:19-34
27	John	1:35-51
28 Sunday	John	4:1-26
29	John	4:27-42
30	Hebrews	11:1-16
31	Hebrews	11:17-40

Will you make Bible reading a daily practice?

SUNDAY SCHOOL LESSON

(Continued from Page 11)

season we will reap if we faint not. If we are faithful in sowing the seed, we may be sure that there will be those who do listen reverently and carefully, accept the truth eagerly, practice it faithfully, and bring forth fruit bountifully. And that makes it all worth while.

We are not responsible for the harvest. We are to sow the seed and cultivate the growing plants. God will give the increase. Sow the seed, sow it bountifully, sow it faithfully in season and out of season, and God will bring enough of it to harvest so that his Kingdom will come in his own good time.

A Thanksgiving Soliloquy

"I've heard it said the word's a dismal place.
But I know better . . .

for I have seen the dawn, and walked in the
splendor of a morning's sun . . . blinked at the brilliance
of the dew, and beheld the gold and crimson
of an autumn landscape.

"I've heard it said the world is sad.
I can't agree . . .

for I have heard the cheerful songs
of feathered masters . . . heard the low laughter
of the leaves, and the everlasting chuckle
of a mountain brook.

"I've heard it said the world's a musty, sordid thing.
It can't be true . . .

for I have seen the rain . . . watched it bathe
the earth, the very air . . . and I have seen the sky,
newly scrubbed and spotless, blue from end to end . . .
and I've watched the Winter's snow drape tree and bush,
to look like Nature's freshly laundered linen hung to dry.

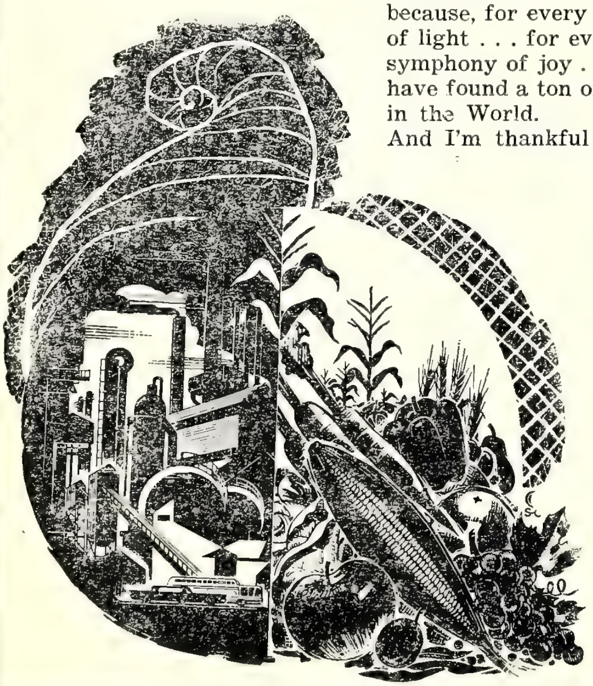
"I've even heard it said the world is evil.
But they are wrong . . .

for I have known its people . . . watched them die
to save a freedom, bleed to save a life, spend of themselves
to stem disaster, of their weath to ease distress . . . and
I have watched them live, love and labor . . . watched them
hope, dream, and pray, side by side.

"I have heard them say these things.
But I would disagree . . .

because, for every shadow, I have seen a hundred rays
of light . . . for every plaintive note I've heard a
symphony of joy . . . for every pennyweight of bad, I
have found a ton of good . . . good in Nature, in People,
in the World.
And I'm thankful I belong."

Bernard J. Patrick



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The Christian Sun

VOLUME 110 DECEMBER 2, 1958 NUMBER 47

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

December 7
Is
UNIVERSAL
BIBLE SUNDAY

Use
"The Book That Lives"

Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.
Subscription office: Elon College, North Carolina.

PALM STREET PARSONAGE

"Open House" is being held next Sunday afternoon, December 7, at the new parsonage for Palm Street Congregational Christian Church, Greensboro. Friends from our neighboring churches are invited to call at 212 West Cornwallis Drive between two-thirty and five o'clock.

Reverend Thomas D. Sutton and his family are the happy occupants of this lovely new parsonage.

Here And There Among The Churches

Ten new members have been received recently into the fellowship of the South Norfolk Congregational Christian Church.

An addition to the church has been voted at Seagrove, North Carolina, where Rev. L. M. Presnell is pastor. It is expected to cost approximately $5,500 and will be constructed as soon as funds are available.

Installation service for church officers was conducted at Long's Chapel October 26 by the pastor, Rev. W. M. Loy. Among the group installed was Mrs. Hassell Chandler, reporter, who faithfully sends news to **The Christian Sun.**

A Union Thanksgiving service was held in Holland, Virginia, Wednesday evening, November 26, with Rev. C. C. Dollar doing the preaching. Cooperating churches were: Holland Christian, Holy Neck Christian, Holland Baptist, South Quay Baptist and Somerton Friends' Meeting.

Said Rev. Clyde Fields in his Sunday evening sermon, November 23: The Congregational Christian Church ranks **first** in per capita valuation of church property (each of us owns $3.90 worth!), but **twenty-seventh** among the denominations in giving.

Rev. Dwight Moore reports a very unique experience at Bethlehem church, Altahamaw, November 16 when the entire family from our Home for Children was present for morning worship and for dinner in the church basement. This was the first time all the children had been invited to a church, and the first time Dr. Truitt had spoken since his illness.

Rev. H. V. Cox, Sr. has sent in 21 new subscriptions to **The Christian Sun** from Brown's Chapel church, near Robbins, North Carolina.

Nelson J. Harrill, announcer of Radio Station WGWR and layman of the Evangelical and Reformed Church of Asheboro, was the speaker for the annual Thanksgiving worship service at Pleasant Ridge church, near Ramseur, last Thursday evening.

Thanksgiving Day Service was held at **First, Portsmouth** at ten o'clock, with Rev. Calvin J. Felton, interim pastor, conducting the service. This we learn from the bulletin of Shelton Memorial, Portsmouth, whose members were invited.

Ladies' Missionary Society of Union Grove conducted Sunday School there November 16, with Lucy Rae Tedder acting as superintendent. Other women of the society taught the different classes. At the close the women dedicated the money they had saved during the year.

Mrs. W. W. Sloan, Elon College, North Carolina, is chairman of the faculty committee for advising foreign students at Elon College, according to Mrs. W. J. Andes. She says all requests for these students to visit, speak, or make appearances in our churches or at other meetings should be channeled through Mrs. Sloan.

Women and young people at Carolina church, near Burlington. North Carolina, combined efforts for the evening service November 23. The Women's Fellowship had a dedication service for the Woman's Gift, which was followed by a play "Wisdom and Courage," given by the young people.

Community Thanksgiving Service at Elon College was held in our Parish House at 10:00 a.m. with Rev. W. T. Cockman, pastor of the First Baptist Church, bringing the message. Offering went for CROP.

Founder's Day at Mt. Zion was observed November 23 with 160 present. Rev. J. Frank Apple spoke on "Founding the Church," and Rev. C. Baxter Twiddy gave the invocation and benediction. Both are former pastors. Rev. Glenn Garrett, pastor, spoke on "The Future of the Rural Church." A 12-page mimeographed history of the church, prepared by Miss Lillian Sharpe, was distributed.

Special Advent services are being held at **Rosemont church,** South Norfolk, Virginia, on Sunday evenings. Next Sunday evening the Youth Fellowship will present a pageant entitled "Why the Chimes Rang." December 14 at 7:45 p.m., the Rosemont choir, augmented by the Portlock Methodist choir, Mr. and Mrs. Ray Morrison of Suburban Christian church, and Edward Drinkard of First Lutheran church will present a Christmas musical program.

Women's Fellowship of Rosemont, South Norfolk, held its thank offering service November 16. Mrs. Royal Gallup was the leader. Talks were made by Mrs. H. R. Morrison, Jr., Mrs. Dewey Jones, Mrs. Barry Herbert, Jr., and the pastor, Rev. W. W. Snyder. Soloist was Mrs. Gordon Ward. Others participating in the program were Mrs. C. L. Richardson, Mrs. M. K. Hassell, Mrs. Al Weaver, and Miss Betty Hassell. The offering amounted to $76.80.

Volume 110 Number 47

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Halls Honored At Danville

Mrs. Gertrude B. Housman

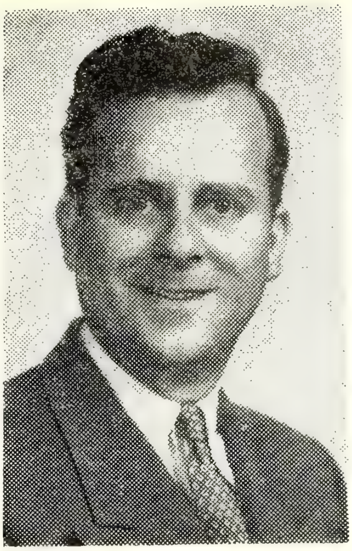
On Saturday, October 25, 1958, the Senior Youth Fellowship of Third Avenue Christian Church in Danville, Virginia, honored Rev. and Mrs. W. Walter Hall and family with a farewell dinner. A program following the pattern of the television program **This Is Your Life,** telling something of the life of Mr. Hall was presented. Rev. and Mrs. Hall were presented gifts by the Senior Youth Fellowship and the Women's Fellowship.

Mr. Hall has accepted a call to become pastor of Hebron Congregational Christian Church, Nelson, Virginia, and Union Congregational Christian Church, Virgilinia, Virginia.

During the four years and four months Mr. Hall served Third Avenue Christian Church he led in the organization of a Laymen's Fellowship, Women's Fellowship and Junior and Senior Youth Fellowship. A building fund for a new sanctuary was also begun during his pastorate here.

He served for two years as secretary-treasurer of the Danville Ministerial Association and the past year as program chairman. For two years he served on the Ministerial Division of the United Fund. He was chairman of the Committee on Evangelism of the North Carolina and Virginia Conference, and served one year as vice-president and the past year as president. He also has served as secretary-treasurer of the Conference Ministerial Association.

Rev. Hall took his training at Andover-Newton Theological Seminary and Elon College. He has served churches in and around Burlington and Albemarle, N. C. and prior to the Danville pastorate was in Carlisle Massachusetts.



REV. W. WALTER HALL

Rev. and Mrs. Hall are the parents of three lovely children, Grant 17, Margaret 15, and Vaughan 2.

PASTOR HONORED ON BIRTHDAY

Mrs. Hassell Chandler

Sunday, November 2, members of Long's Chapel Congregational Christian Church honored their pastor and wife, Rev. and Mrs. W. M. Loy, by serving dinner in the church hut following the morning worship hour. The occasion was in remembrance of our pastor's birthday.

Lovely autumn flower arrangements were used to decorate the hut. Following the dinner, Mr. Loy was showered with many gifts. A warm and happy fellowship was enjoyed by all.

A LAYMAN ENTERTAINS

D. J. Cates is the new president of the Laymen's Fellowship of our High Point, North Carolina, church. He invited the men and boys of the church to be his guests for supper Sunday evening, November 23. The result: Twenty-two men responded to his invitation — only six members were absent, and two of them are shut-ins! This includes all the men of the church, not just active members of the Laymen's Fellowship. Ten boys over ten years of age shared the good time.

Following a delicious meal (¼ fried chicken, hush puppies, french fries and the rest) an interesting program was presented. The four past presidents of the laymen, Lester Smith, Jerry Brady, Clayton Smith, and Lonnie Sledge were recognized and commended for the good work they had done. Cicero Crump and Staley Woodell gave short devotional talks, and the pastor, Rev. F. C. Lester spoke on "Things Men Can Do in A Church". Plans were completed for the devotional service which this group was to conduct the fellowing Saturday at the Western N. C. Laymen's Fellowship.

SPECIAL SERVICES AT HOLLAND

Laymen's Sunday was observed October 26 in the Holland church. The address, **Dedicating Ourselves,** was given by Thomas Jones. Others participating included Dr. D. L. Hallock, L. C. Johnston and C. G. Johnson.

Installation service for church officers was a part of the morning service on November 2, with the pastor, Rev. C. Carl Dollar, preaching on **Making the Most of Our Religion.** A directory of all church officials formed an insert in the morning bulletin.

The Women's Fellowship had charge of the morning service November 16, when the pastor was in the hospital. Speaker was Mrs. George D. Underwood, Jr., president of the Women's Fellowship. Others sharing in the service were Mrs. J. H. Powell, Mrs. C. G. Johnson, Mrs. A. J. Holland, Mrs. J. D. Rawles, Mrs. Kenneth Garren, Mrs. Ernest L. Rawles, organist, and Mrs. Vernon E. Holland, choirmaster.

HALLANDALE, FLORIDA, NEWS

J. Everette Neese

The work at Union Congregational Church, Hallandale, Florida, is progressing splendidly. Excellent attendance has prevailed throughout the "hot" summer. The winter visitors are beginning to return, the weather is getting cooler, and activity is increasing.

During the summer the sun porch adjacent to one side of the sanctuary has been enclosed with jalousies to provide additional seating room for the worship services. Five new signs have been constructed and five more repaired and all of them lettered and installed at strategic places making known to the tourist the location of our church.

A Leadership Training School has been held at Union and the other four churches of our denomination in this general area participated in it.

Fifty-four new members have been received into the church since July.

The church has just completed the purchase of a new parsonage site, bringing to completion a plan that had been in the making for two years. Construction of the new parsonage is to be in the future.

Mrs. Neese has been active in the local Council of Church Women's work as well as in the church and is on the Board of Managers of the Council of Church Women for the State of Florida.

The Book That Lives

The Bible is the Book That Lives, as the American Bible Society is so well saying in this year's advertising of its progress and prospect. It is the Book that began some three thousand years ago among the hills of ancient Palestine, flowered in the writings of the prophets, sang itself into the life of Jewry in the Psalms, and revealed God in human form in the story of Jesus of Nazareth. Through the history of the Church the Book has lived, and in our time is speaking to people in more than eleven hundred languages and dialects.

The Book really comes alive when its truths take form in the lives of living people. More wide-spread than ever, the Bible tells the marvelous story of God's eternal love, of his unequalled gift of his Son to be our Savior, and of people who accepted the presence of the Holy Spirit in daily life. Marching across our world with steady tread, the Word of God as found in the good book increasingly proclaims the Good News that earth has been visited by God's Son, and that all people are children of the Most High even though some choose to disobey and dishonor their Creator.

Our Bible is not a bit of magic to protect people from danger, or to make sacred the life in a home just because the book lies on the living room table. It lives when read, loved, obeyed. It speaks through words that have meaning when permitted a place in a human mind. It is often a dead book because its pages are not read, its message is not accepted, its precepts are not followed, and its Person is not made a Companion. We are glad to believe that it is living in the hearts of multitudes of people in all nations on the earth, and that at Christmas more people than ever will worship at the cradle of the Christ and that the songs of angels heard on the hills near Bethlehem that first Christmas night will rejoice the hearts of millions who bow the knee like shepherds and Wise Men did in the long ago.

A Visit Back Home

Thanksgiving season is a wonderful time for people to revisit the old home where sacred memories are revived and friends of other days are enjoyed. Those who failed in this opportunity at Thanksgiving will surely look forward to Christmas for this renewal of childhood and youth.

But this item has to do with a different sort of return home . It is to tell of ministers returning to the church they have served. Doubtless there is no other return just like that. A minister is one who serves people in a church. He sits with them by the bed-side of suffering loved-ones, consoles them when death separates the family, works with them in training a new generation to understand the Bible, sacrifices with them as they build new churches and send missionaries to the far places of the earth, and joins with them in their joys. The time together may be only a few years, but the ties are strong, indeed.

November 2 was a beautiful Sunday, and the invitation to Waverly, Virginia, for the celebration of the seventy-fifth anniversary of our church there was too cordial to resist, even though Pastor McCauley had been told that the editor could not be present. As it began to dawn that fall morning the Lester family started from Asheboro to Eastern Virginia, and the eagerness to see old friends made the 220 miles slip away rapidly. The unique church building standing among the elms was even more attractive than in my day there (1927-1933). A younger generation is filling vacancies as my friends of another day answer the call to the heavenly realm, but many of those well-known were there with greetings and recollections.

Preacher for the morning was Rev. Richard Jackson who, with Dorothy, his bride, began his ministry in this church. It was in this church that the Jacksons were commissioned to be missionaries in China — the only people this writer ever had the honor of commissioning by authority of the American Board.

Dinner in the educational building left nothing to be desired. It was abundant, and delicious. The building, erected while I was there, has been improved by enlarging the kitchen, and in other ways. The entire place was comfortably familiar, but registered progress, too.

The afternoon service gave time for history and reminiscences. It was shared by former pastor Fred T. Wright, Conference President Dr. George D. Alley, G. Chapman White, who represented Spring Hill, the "mother" of Waverly Church, and members of the congregation as well as those who took part in the morning service. The robed choir and the lovely organ rendered delightful music for the day. Mrs. Minnie England directed the former, and Miss Mabel Cox played the latter, both of whom began their ministry to the church in "my day." The tinge of sadness because of those who were gone was overbalanced by the joy of seeing the boys and girls of yesteryear taking places of leadership and training their children to love the church.

When the services were over, the conversations ended, and the people gone from church, the Lesters took the back trail of the trip of the morning and by bedtime were snugly tucked away at home, and happy. Thanks to the Reverend J. E. McCauley and his good people for letting us share with them the 75th anniversary of the Waverly Church, and good wishes to them as they move towards the 100th anniversary, and, if we are around, an invitation will be appreciated.

Prepare For Christmas

Most merchants began Christmas preparations befor Thanksgiving. It is wise for churches to do likewise.

We need to prepare for Christmas. Programs in home, school and church should be planned, practiced perfected until the mechanics can be forgotten as people relive the story of the First Christmas, and feel in their hearts the joy God intended when the angels sang and wise men worshipped.

Plan to have time for Christmas. Do not get so involved in regular work, buying and giving, cooking and eating, that there is not time to read, to rest, to think, and to pray. We need to hear the music of the spheres, to marvel at what Christmas really means (Emmanuel was His name, and that means God with us), to rest the tired body and mind, and to renew our youth by living in the land of childhood. Plan for time for Christmas, and you will begin a new year with joy.

About * * *

A LONELY MILLIONAIRE

There are many cases in history to illustrate that money cannot buy happiness as distinguished from luxury and pleasure. The life of Alfred Nobel, Swedish chemist and founder of the Nobel Prize, is typical of many who possessed fortunes, had no friends, and were lonely.

Nobel was born in 1833, became a chemist in early life, and in 1863 obtained a patent on a percussion cap to detonate nitroglycerin. Later he obtained patents on other types of explosives. He started his first nitroglycerin factory in his native Sweden, but it blew up almost at once, killing one of his brothers and giving his father a stroke.

Despite this unfortunate and sad experience, Alfred Nobel soon had the inside track of the world's explosive business, which eventually made him one of the richest men in the world.

But financial success brought Nobel no happiness, something which he had sought for many years. He longed for friends, but could win none. He had houses in many countries and the means to live in king-like style. Still he remained restless, lonely, and without friends.

When not temporarily residing in one of his many homes, Nobel spent much time in restless travel among his several factories which he built in various parts of Europe, but a feeling of loneliness was ever present. In search of a change, he attempted to write novels, but his effort was a failure.

Nobel's one consuming fear was that he might eventually die with no close friend present to whisper to him a word of comfort. And that is how he died December 10, 1896, in his elegant Italian villa with only a servant near.

Nobel left $9,000,000, the interest to be distributed annually to those who had contributed most to the benefit of mankind dring the preceding year. Candidates for a Nobel award have five fields of endeavor from which to choose: Chemistry, Physics, Medicine and Physiology, Literature, and Peace. Awards are open to all nationalities. The first award was made in 1901.

C. B. Riddle

> IF a cardinal condition of success in the Christian ministry is an unclouded vision of the thing to be done, a second essential is the formulation of a plan by which the work shall be accomplished. First, the vision of the goal, then the method of reaching it. The plan is an invisible temple in whose construction the sound of hammers is never heard, but which is a potent factor in giving shape and beauty to the temple built of flesh and blood which is to stand before the world.
>
> Charles E. Jefferson

I Killed Mariette

A Short Story by a Teen-Ager

Sometimes I wake up at night, and in the darkness I think I can see Mariette. Then I am unhappy and afraid, for I know that I shall never be able to forget her, and I also know that while I remember Mariette I cannot be happy as I once was, that summer day in the sunshine.

* * *

As I lay on the grass, soaking up the warm rays of the sun, that hot summer afternoon, I was both happy and bored. The happiness and boredom came from the same causes — pleasant friends and plenty of money.

"Your're just too happy," Aunt Hilda used to complain. "You need a little hardship."

While I was lying there contemplating whether to turn over and brown the back of my legs, an old, worn-out car rattled into our drive and I heard a familiar voice call, "Come on, Linda, we've got a story to cover."

The voice, as well as the battered convertible, belonged to Jim Fielding, a reporter for **The Northdale Times,** whom I had met when the staff of our high school paper made a tour of the **Times** building. Mother and Aunt Hilda didn't approve of Jim any more than they approved of my ambition to be a newspaper reporter. They didn't like it when I went with Jim to cover stories for his paper.

"What kind of story is this, Jim?" I asked as I got into the car.

"It's a suicide," he said, starting the car. "Maybe you knew her. She was about your age. Her name was Mariette Pressione, a foreigner. Do you know her? She came to this country from France about a year ago."

Mariette Pressione. How could I forget her? A big, awkward, dark-haired girl, she had been exactly the opposite of our picture of a chic, charming French girl. Instead of welcoming her, Northdale High School laughed at her funny clothes and poor English.

"Why, yes, Jim," I replied slowly, "I think I know whom you mean."

"Have any idea why she would want to do what she did?" Jim asked. "Was she unhappy?"

"I really don't know, Jim. I didn't know her very well."

This wasn't true. Of course I knew she was unhappy. How can a person who is laughed at by the whole school possibly be happy?

As Jim stopped the car in front of the boarding house where Mariette had lived, he turned to me and said, "I think the body is still inside. Do you want to go in?"

"No, I'd rather stay out here," I answered.

Jim got out of the car and walked up the walk to the house. My eyes followed him, but my mind was far away. I was thinking of Mariette. I knew that somehow it was my fault. There wouldn't be any body on the floor if I had tried to be her friend.

* * *

I killed Mariette. I killed her by indifference. All she needed was one friend. I could have been that friend, but I didn't want to do it. I know that, and that is why I wake up at night afraid.

Elizabeth Lester

Prayer, Faith And Laughter Help Wonder Drugs Cure Young Wife

By Eddy Gilmore

Associated Press Staff Writer

London, Sept. 25 — Today's wonder drugs work miracles, but old-fashioned prayer, faith and laughter are still potent healers.

This story of a young wife with three children seems to prove a point. It began last March when the wife telephoned her husband who was in Holland on a business trip.

"I'm afraid I have some terrible news," she said. "The doctors say I have tuberculosis."

"But are they sure?" asked the staggered husband.

"Yes. The X-rays show two spots. One is a bad cavity. They want me to go to the hospital tomorrow."

And then over the telephone came her unsuppressible laughter.

"What's funny?"

"Nothing. But it's better than having to go tonight."

The husband hurried home. The doctors were right. He helped his wife pack and ordered a taxi for the hospital. Tearfully, she said goodby to her children.

It was a gray day, one of those damp London afternoons when the mist-shrouded buildings and houses blended mournfully into the slate-colored sky.

The taxi bumped along — and to the husband's horror — began to overtake a funeral procession.

Not only did the taxi catch up with the procession, but at a red traffic light it drew abreast the hearse.

Mechanically, the wife looked into the hearse. Great gilded letters on a wreath beside the coffin fairly shouted:

"Mom — gone but not forgotten."

"Poor mon," said the wife, crossing herself. Then she laughed.

"What's funny?"

"This awful coincidence," she said.

During the next two vital weeks the wife was injected with the new miracle drugs of science. As she fought against consumption telegrams came to her bedside from friends in several parts of the world.

She was Russian-born, and one message from Moscow said the orthodox priest at St. Peter and Paul had lighted some candles and offered prayers for her recovery.

From Lancaster, Pa., a Catholic family said its members were praying daily.

A Presbyterian minister in a Deep South city messaged he was praying too.

In time, a Jewish family radioed from America: "You are always in our prayers."

The wife improved, but her doctors said an operation was necessary. They took out a rib and two sections of her right lung.

"Ah, well," she said with a smile, "I always did talk too much."

Three days and four blood transfusions later, the wife pointed feebly to a sign on her hospital door.

"Engaged," said the sign.

"Honey," she said to her husband, "will you scratch out that word 'Engaged'?"

"Yes, but why?"

"Well, after 15 years married life, don't you think it should at least read, 'Married'?"

The eminent doctor beside her bed smiled. He shook his head. Surgeon to King George VI, he was one of the world's greatest authorities on tuberculosis.

"Drugs and operations work miracles," he said. "So does laughter such as that."

This week the wife was allowed to dress and go outside the hospital grounds with her husband to have tea.

Her gayety seemed to fill the sunlit garden — even when she said a quiet prayer of thanks.

I know the story's true, because the wife's my wife.

* * *

This interested me, as Mrs. Lester captions her stories, because —

1. An outstanding recognition and acceptance of the Christian faith by a Russian-born woman.

2. Eddy Gilmore and I were knee-pants, barefoot boys in the same general locality. My recollection of him is not very clear after our many years of separation, but I recall his father and his grandfather. The grandfather and my father were close friends.

Gilmore was with the AP in Moscow for many years, and it was there he married a Russian girl. He obtained a transfer to London about five years ago. For a time Mrs. Gilmore was not permitted to leave Russia.

C. B. Riddle

There Is Another Side

When I read almost any daily paper I am made to feel that the world about me is not on its way to the devil, but that it is already wholly in his grasp and is being led wherever he wills. Of course any one will say that the above statement is about as pessimistic as an ordinary man can make, but I believe that any man who reads a daily paper with any degree of regularity and with his mind and eyes open will agree that the suggestion that is involved in it is one that is true to the facts in the case. It is the purpose of this little word to remind my friends that there is another side to the life that is moving about us. For example, almost fifty years ago I said the marriage ceremony for two young friends here in Wake County, and they have reared as fine a family as I know anywhere. The children are all married and have homes of their own. They are scattered far and wide and the parents have lived by themselves for years. The mother has been almost completely helpless now for I don't know how many years. That dreadful disease, arthritis, has held her as tightly and as completely in its grip as can be. The husband and father cares for her day and night just as if she were a newborn baby. Not only so, but he does it with the same smile on his face that was there the day I said the marriage ceremony for them. And the children are standing back of them and cooperating with them with all the loyalty, devotion, and affection that could be found anywhere. I call this one of the most beautiful sights that greets my eyes. And when I am tempted to feel that all is in Satan's hands and look at this family I cry, "No", as loudly as I can. "Satan is **not** in charge of this world." Nor will he be so long as the Captain of our salvation has such followers as those to whom I am referring. And in the little circle in which I move I can point out many, many others of the same kind. All is not ugly about us. May the Captain of our salvation lead forward and upward until the Kingdoms of this world have become the Kingdom of our God and of His Son, our Lord!

W. R. Cullom
Wake Forest, N. C.

Dr. Wagner Is Honored By Germany

Rev. Dr. James E. Wagner, president of the Evangelical and Reformed Church and co-president of the United Church of Christ on November 12, was awarded the Knight Commander's Cross of the Order of Merit, one of the highest German decorations, by the Federal Republic of Germany (West Germany) for his service and that of his church to the German people and churches since World War II.

The medal was presented to Dr. Wagner by the Hon. Horst Pelckmann, German Consul in Philadelphia, in the Consulate, 12 S. 12th Street, upon orders of Professor Theodor Heuss, president of the Federal Republic.

In presenting the cross Mr. Pelckmann said:

"On August 21st, 1958, the President of the Federal Republic of Germany, Theodor Heuss, bestowed upon you the Knight Commander's Cross of the Order of Merit of the Federal Republic of Germany. I have the honor to present this award to you at this time.

"With this Order of Merit my government wishes to acknowledge your personal endeavors as well as the efforts of your Church to help the people and the churches in Germany after World War II.

"Well aware of the historic ties between the Evangelical and the Reformed Church in the United States and the Evangelical Church of Germany, which dates back to the ancient church of the Palatinate with its confessional attachment to the Heidelberg Catechism and the church of the 1817 Union of the Reformed and Lutheran groups in Prussia, you and your church maintained a sympathetic understanding toward the German people throughout the trials of the war and, besides promoting the admission of the German churches into the World Council of Churches, your church made extensive material and spiritual aid available to the German people. This aid included the support of children's homes and orphanages, the reconstruction of churches and community centers. Furthermore, the part your church has played, and is still playing, in giving help to the refugees from behind the Iron Curtain and assisting them in their resettlement in this country will always be looked upon as an outstanding example of Christian activity.

"I ask you to accept this Order of Merit as a symbol of the high esteem and heartfelt gratitude which the German people and their government have for you."

Since the end of World War II the Evangelical and Reformed Church has spent more than $4 million in welfare and relief work in Western Germany.

This money was used for support of orphanages and other institutions; for Bibles, hymn books and other devotional literature, and to establish community centers in bombed out areas.

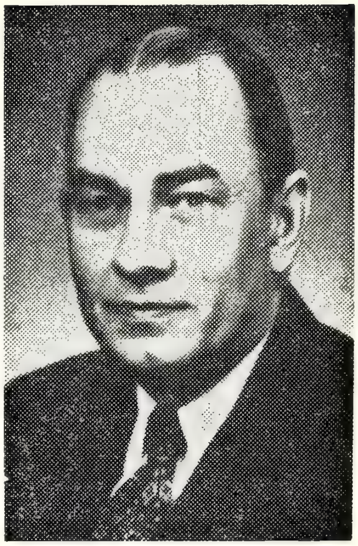
The Evangelical and Reformed Church financed the building of seven "rubble churches" — churches constructed from rubble at minimal cost. It also established nondenominational religious centers for refugees, and retreat houses where West German laymen can study vocational problems from a Christian point of view.

The Evangelical and Reformed Church has also been the largest contributor to the Heifer Project in Germany, having shipped more than 5,000 heifers to West Germany mostly for distribution to refugees.

The bulk of relief funds sent to Germany provided food, clothing and drugs.

Currently the Evangelical and Reformed Commission on World Service conducts a social work service in the Munich area for "hard core" refugees, the sick and crippled from World War II who cannot emigrate. The largest single item provides services and material aid to refugees coming into Berlin from East Germany.

Dr. Wagner, who makes his home in Havertown, Pennsylvania, was elected president of the Evangelical and Reformed Church — the denomination's highest office — in 1953. When the Evangelical and Reformed Church united with the General Council of the Congregational Christian Churches in 1957, forming the United Church of Christ, he was elected co-president of the denomination.



Dr. James E. Wagner
President E. and R. Church

A leader in interdenominational circles, Dr. Wagner is a member of the Central Committee of the World Council of Churches and of the General Board of the National Council of Churches.

Dr. Wagner held a pastorate in Harrisburg, Pennsylvania, from 1922 to 1931. Then he was called to St. Peter's Evangelical and Reformed Church in Lancaster, Pennsylvania, which he served until elected to the presidency of the denomination.

Born in Royer, Pennsylvania, in 1900, he was educated at Findlay College and the Evangelical and Reformed Theological Seminary at Lancaster, Pennsylvania. He has done graduate study at Columbia University and Union Theological Seminary and holds honorary degrees from four colleges and seminaries.

JUST MUSING

Elizabeth F. Caviness

Death often comes to our community
  Three times in a row.
After the second we talk about who
  Is ill, or poorly, or so-so.

It isn't long 'til bouts of threes
  Take all the older sages;
Then realization dawns—we're in
  The bracket of middle ages!

Yesterday we were quite young,
  But today's changed looks
Is proof that time moves swiftly —
  Tomorrow we'll be the old folks.

Wine And Witchdoctors Are Enemies Of Christianity

Boston, Mass. November 5 — "Cheap wine and witchdoctors are the chief enemies of Christianity in West Africa," says Rev. Dr. Henry Curtis McDowell, Congregational Christian missionary here in Boston on pre-retirement furlough from the American Board of Commissioners for Foreign Missions.

Dr. McDowell, negro educator and scholar, is known as the "Booker T. Washington" of West Africa for his thirty years of missionary work among the Ovimbundu tribe in Angola, Portuguese West Africa. He and Mrs. McDowell recently arrived in Boston aboard the freighter African **Pilgrim.**

The abundance of cheap wine and the persistence of superstitious belief in the Ovinganji, an African secret order, keep people from the church as well as from the self-realization necessary to the national growth of Angola, says Dr. McDowell.

"It is a terrific struggle to merely hold the soul of a people together. Their bodies are literally no longer their own. Their last and only hope is in Christianity and in their church for mutual comfort, planning and inspiration," he said.

Notwithstanding such obstacles, he added, church membership has increased staggeringly. His most recent post was with the Elende church which ministers to over 20 000 Africans in an area larger than the state of Connecticut.

Dr. McDowell holds the Harmon award for outstanding achievement in the field of religious work. Born in Epes, Alabama, he received his B. A., B. D., and D.D. degrees from Talladega College.

He and Mrs. McDowell will visit her parents, Mr. and Mrs. Cornelius Alexander of Kings Mountain, North Carolina. Dr. McDowell was principal of Lincoln Academy, Kings Mountain for seven years.

They will also visit Dr. McDowell's two sons, Curtis and Elmer McDowell in Chicago, Illinois.

Travel With A Purpose In 1959

TOURS PLANNED BY OUR DENOMINATION

Would you like to take a trip? How about joining a group of our church people on a tour which will enable you to see churches in action, as well as visiting new areas of the world.

Try one of these:

Puerto Rico — January 5-15; by air; cost, $225 round trip New York; write Dr. W. C. Giersbach, 287 Fourth Ave., New York 10, New York.

Europe and the Middle East — June 23 or 24 - August 7 or 8; by air; cost, $1.675 round trip New York; write Rev. H. F. Reissig, 289 Fourth Ave., New York 10, New York.

United Student Fellowship European Seminar — July 6 - September 2; by air; cost $970 round trip New York; write Rev. H. H. Helmich, 1720 Chouteau Ave., St. Louis 4, Missouri.

Seminar to Mexico — August 6-25; by air; cost $295 round trip Mexico City; write Rev. Nelson Schlegel, 2969 W. 25th St., Cleveland 13, Ohio.

Round the World Tour — September 3 - October 22; by air; cost $2.900; write S. H. Wilke, 1720 Chouteau Ave., St. Louis 4, Missouri.

Many of our church people travel these days. Suggest that they consider traveling with competent leaders, on trips which will include friendly visits, seminars, worship services, lectures, reading and sightseeing.

If you are considering a trip abroad, select one of these which will give you an opportunity to become acquainted with fellow-Christians. Religious leaders, government officials, college presidents will be interviewed.

It may be that one of our churches will decide to send its minister and his wife on one of these tours — what better gift could you give them?

"Travel With A Purpose" is much more Christian than "just traveling." Try it!

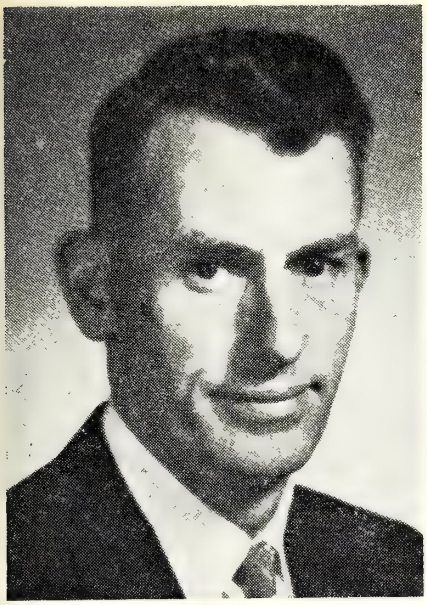
DR. ALFORD CARLETON HONORED

Rev. Dr. Alford Carleton of Boston, Massachusetts, has been named chairman of the newly created Commission of Religious Liberty of the World Council of Churches. Dr. Carleton is executive vice president of our American Board of Commissioners for Foreign Missions. The 13-member commission is authorized to "investigate the place of religious liberty in relation to non-Christian religions, political systems, including Communism, and within and between the Christian churches, including the Roman Catholic Church."

MISSIONARIES HONORED

Two American Board missionaries were recently awarded honorary degrees by national institutions in the countries where they are serving — a clear indication of high regard for their professional ability and appreciation of their service. The Rev. Max Hunter Harrison of our Madura Mission, professor at the United Theological College in Bangalore and principal of the college from 1937 to 1954, received an honorary D.D. from Serampore College, Bengal, India. Dr. Alan B. Taylor, medical superintendent of the McCord Zulu Hospital in Durban, South Africa for the past 35 years, was awarded an honorary D.Sc. from the University of Natal. Both Dr. and Mrs. Harrison and Dr. and Mrs. Taylor are in their final terms of service on the mission field.

One dollar put in a man's hand who is in need may be worth many prayers for his need to be supplied.



NEW EUTAW COMMUNITY PASTOR

Rev. G. Truett High became pastor of Eutaw Community Church, Fayetteville, North Carolina, November 1. Mr. High is a native of Dallas, North Carolina, a graduate of Wake Forest College and Andover-Newton Theological Seminary. He has served as pastor in the Congregational Christian fellowship at Lafayette, Ohio, Warren, Indiana, and Sheffield, Illinois. Mr. and Mrs. High, their two sons and three daughters, are living in the Fayetteville parsonage at 1910 Lyon Road.

CHURCHES AND ROCKETS

I like to compare our church program to the launching of a rocket ship or satellite. The initial spurt of energy gets it off the ground and well on its way but is not sufficient to take it all the way to its goal. Other explosions of energy are needed at the several stages of its progress. And so it is with our church program. We have witnessed the enthusiastic initial show of energy and good intention. We feel that we have indeed made an admirable beginning. But if we accomplish great things for Christ and his church, we are going to have to continually and constantly rededicate ourselves to the task. I believe you are going to help with your prayers, your attendance, your service and your support in a tangible form. This is needed from every member and friend.

C. Carl Dollar in
Holland Church Letter

N. C. Women's Fellowship President Honored

Mrs. David W. Shepherd, new president of the North Carolina Women's Fellowship, was honored at a tea Sunday afternoon, November 23, by the members of the Sanford Women's Fellowship. Invited to share the occasion were members of Women's Fellowship groups in that District. Dr. and Mrs. Shepherd have recently moved to Sanford, where he is pastor of our church.

The receiving line was composed of Miss Stella Stout, local fellowship president, who is also corresponding secretary of the N. C. Women's Fellowship, Mrs. Shepherd, Mrs. F. C. Lester, Southern Convention Women's Fellowship president, Miss Susie Allen, N. C. treasurer and Southern Convention secretary, Mrs. Glenn White, Sanford District chairman, and Mrs. Carl Wallace, second vice president of the N. C. Women's Fellowship. Mrs. Winfred Bray of Randleman, Asheboro district chairman, was a special guest.

Other ministers' wives present were Mrs. Max Vestal of Shallow Well and Mrs. Truett High, wife of the new minister at Eutaw Community, Fayetteville. Calling during the afternoon were members of Sanford, Shallow Well, Turner's Chapel, Northview, Eutaw Community, Southern Pines, and Hank's Chapel Women's Fellowship groups.

The Proctor building was beautifully decorated with fall flowers. Presiding at the tea table were Mrs. A. H. McIver and Mrs. M. A. Wicker. Mrs. R. M. Cline greeted guests and Mrs. George Brannon presided at the guest book.

Women's Thank Offering service at High Point was part of the Thanksgiving Sunday morning worship service November 23. Boxes were placed on the altar table centered with a harvest arrangement of fruit. Participating in the service were: Miss Louise Patton, president, Mrs. Lonnie Sledge, treasurer; Mrs. Staley Woodell, Mrs. Randall Woodell, Mrs. Cicero Crump, Mrs. Boyd Gardner, Mrs. B. P. Moffitt, and the minister's wife, Mrs. F. C. Lester, and a choral reading group of other members of the Women's Fellowship.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Dec.

7—**The International Congregational Council** brings together in fellowship the churches throughout the world which follow the Congregational way. It met in Hartford, Connecticut last summer.

MEXICO

8—The Mexico Mission began in 1872 and has carried on despite years of anti-religious efforts and anti-Protestant movements.

9—**The twelve Congregational Churches of Mexico** with 1500 members are scattered over 1600 miles of western Mexico coastal provinces. Sometimes feeling persecution, having untrained ministers, handicapped by lack of financial resources, still they are slowly growing stronger.

10—**Evangelical Council of Mexico** was founded in 1927 and combines most of the Protestant denominations; publishes Sunday school literature, promotes youth camps, and encourages vacation Bible schools.

11—**Schools** are maintained at **Guadalajara**, Instituto Colon, 271 students and Colegion Internacional, 149 students; **Mazatlan**, Colegio El Pacifico, 464 students; Mexico City, Union Theological Seminary, 21 students, and Union Publishing House (with other Protestant groups).

12—**Hospitals** — Ramirez Clinic, Guadalajara 4,065 patients.
Social Service Center — House of Goodwill, Guadalajara, 233 daily average attendance.

13—**Malcolm Hayes** is in charge of administrative and church work in Mazatlan area, having gone to Mexico in 1946. Both he and his wife attended Univ. of Nebraska and Kennedy School of Missions.

Echoes From Southern Union College

Walter A. Graham, President

The echoes are ringing loud and clear with 243 students enrolled in the fall quarter. They come from 5 states: 217 from Alabama, 12 from Georgia, 10 from Florida and 2 each from South Carolina and Tennessee. 100 of them are boarding students while 143 commute, many of them more than 100 miles per day.

The men far outnumber the women as there are 196 men and 47 women. There is some little debate about the quality being even steven! Wadley leads the list of towns, having 36 students while Roanoke and Alexander City are close behind with 34 and 32 respectively.

The religious affiliation of any group of people is interesting and this is especially true of the Southern Union students this year. 107 are members of the Baptist persuasion while 45 are Methodists with the Congregational Christians running a poor third with 33. In addition, 3 other students gave the Baptist and Methodist as their preference. 5 students listed themselves as members of each of the Christian and Presbyterian groups while 3 said they were members of the Church of God. The Nazarene, Episcopal and Lutheran Churches each claimed 2 students and one is a Catholic. 29 did not indicate any church membership or preference.

The new members of the faculty are Miss Grace Crump of Mart, Texas, Associate Professor of Music and Mr. Russell A. Olivet of Talladega Alabama, Associate Professor of Biology. Other new staff members include Mr. Robert Faulkner, Business Manager; Mrs. Robert Faulkner, Public Relations; Mrs. Nannie L. Carter, Assistant Dietitian; Mrs. Glenda Perry, Assistant Librarian and Mrs. Burnette Bonham, Administrative Assistant and Secretary to the President. Mr. Robert Adams is the Librarian.

The Bison football season has gotten off to a 100 per cent start but a bit in the wrong direction as they have suffered defeat in all 5 games played to date. Coaches Bentley and Williams have a good team, better than last year in many respects but the competition encountered has been increasingly tough. Any one who has seen the games has been amply repaid for his time and money for the brand of football displayed has been excellent.

The Fall issue of the Southern Union News, Jean Faulkner as Editor, has been mailed out to nearly 7,000 people all across America. It contained an alphabetical list of the names of supporters and contributors since January 1, 1958. If you did not get your copy or your name was not listed, please write us.

The Alumni Association gave a very delightful Tea at the President's New Home in honor of the faculty and staff. Alumni President Tom Radney greeted the guests as they came in and, in turn, presented them to all of the faculty, staff and family members present. He was ably assisted by the other association officers and alumni living in and near Wadley.

The first college-community concert of the year featured a recital of readings from Shakespeare by Mr. Edward Brigham of New York. The event was well attended and the presentation was not only enjoyed but was a great challenge when they learned that Mr. Brigham celebrated his 92nd birthday while on the campus.

The Field House, sponsored by laymen of the churches of the East Alabama and West Georgia Association under the leadership of President Willis McGill, is almost complete. It was put to use soon after the roof was on and has filled a real need. When finished, it will include dressing rooms, toilets and showers for both men and women. Appropriate dedication ceremonies will be held later.

UNION GROVE NEWS

Roy Coble, Jr.

Union Grove church, near Asheboro, N. C., has begun planning for Christmas. The first practice for our Christmas play, **A Star is Shining,** was held November 20.

On Saturday, November 22, the missionary society of our church held a chicken stew supper at the home of Mrs. C. C. Macon, with very good attendance. The proceeds are to go to the carpet fund of the church.

Sunday, November 23, our Sunday school was proud to have three of its boys in uniform present: Billy Johnson, Donald Johnson, and C. E. Byrd.

AGRICULTURAL MISSIONS HELP PEOPLE PLOW WITH HOPE

It's spring planting time in the world below the Equator. Barring natural disasters, next year's crops will be healthier and more abundant in those areas where agricultural missionaries are training farmers and local church people in modern methods. The little known scope of this work is presented in a recently published report of Agricultural Missions Inc.

"We know of no short cuts or easy solutions to problems of land shortage and soil erosion, poverty and lack of capital," declared the Rev. Ira W. Moomaw. "But we're working with the people, up hill and down, helping them plow with hope." Mr. Moomaw is executive director of the agency, a committee of the Division of Foreign Missions of the National Council of Churches.

Through training courses for missionaries on furlough, extension courses overseas, field services and leadership training, the agency teaches new ideas and methods in countries where teeming populations are crying for more food. Twenty-seven field work conferences made possible by a Ford Foundation grant, have been held in ten countries in the last five years, Mr. Moomaw reported. Studies include testing varieties of sugar cane, sorghum and other grains, improved methods of cultivation and trials of various fertilizers.

"The heart of Agricultural Missions," said Mr. Moomaw, "is that its work is done largely among the distressed people of the earth. We have a firm belief in village people. We trust their judgment and they welcome our assistance." Thirty-eight mission boards cooperate in the agency's work.

Rev. Carl Wallace of Southern Pines and **Rev. Clyde Fields** of Asheboro helped each other in their Christian Enlistment programs, with Southern Pines' training for canvassers being November 20-23 and Asheboro's men and boys meeting December 1 and the women and girls December 2, with Loyalty Sunday December 7.

Spaghetti, mainstay of Italian diets, will be specially made from U. S. flour and given to needy families in Italy as gifts from the people of America through the CARE Food Crusade.

Jesus' Matchless Power (Temperance)

Background Scripture: Mark 4:35 - 5:43.

Devotional Reading: Colossians 1:15-23.

Memory Selection: **Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.** Mark 5:19.

JESUS' MATCHLESS POWER

Today's lesson is concerned with the matchless power of Jesus. This power is demonstrated in four realms: Over Nature; Over Bodily Disease; Over Mental Illness; and Over Death. The entire Scripture Lesson, Mark 4:35—5:43 should be read by all in order to get the full sweep of the amazing and matchless power of our Lord Jesus Christ.

JESUS' POWER OVER NATURE

(Mark 4:35-41)

On their way across the Sea of Galilee, one of the sudden and fierce storms which so often struck that little lake threatened to swamp and sink the boat in which Jesus and his disciples were riding. In dismay and desperation, the disciples awoke Jesus who was asleep during the storm, and besought him to save them. The Master arose, rebuked the wind and the waves, "And there was a great calm." Here we see **the Master's power over Nature.** God is not the captive of the forces of Nature. He created them, and loosed them, and He controls them. They are subject to his will and his law. This does not mean that these forces do not sometimes work havoc in human life — typhoons, hurricanes, earthquakes, floods, etc., sometimes exact a heavy toll of life and property. But it does mean that this universe is not dominated by brute force, that Nature's laws are not above Nature's God. There is a higher law than natural law.

JESUS' POWER OVER MENTAL ILLNESS

When the little party reached the shore safely, they were met by a man, who in the thought and language of that day was possessed by "an unclean spirit." He was a maniac, an insane man, and he seemed to be possessed by a legion of evil spirits. It is indicative of the treatment of the insane of that day, that he was exiled to a bleak and barren place, where he lived in caves, indeed among tombs where the dead had been buried — away from home and loved ones and society. It is only in recent years that society has treated the insane much better. And there is still room for much improvement in the way in which we house and treat the mentally ill.

This poor fellow was impressed by the fact that Jesus should come to such a place and pay any attention to him. Harassed by the demons, but hungering for fellowship, he fell at the Master's feet, and besought him to drive out the evil spirits. By the word of his power, Jesus freed the man from the power of the demon, and when later people from the neighborhood came out to see and to hear the strange "goings on," they found the man "clothed and in his right mind, and sitting at the feet of Jesus."

We see here the Master's power over mental illness. And mental illness is a common phenomenon. One out of every twelve children born in our country this year will spend some part of his life in a mental hospital. At present there are more people in mental hospitals than in all other hospitals combined! ! Some competent doctors have stated that from 60 to 75 per cent of our illnesses have their origin in the mind and spirit. In other words defects of the body do not account for nearly as many cases of illness as are caused by nervous tension and emotional strain. The conflict between desire and duty, our disturbing sense of guilt, our deep-seated fears, our habitual grudges and resentments, our smoldering rages against the seeming injustices of life, our repressed malice, envy, jealousy — these and other kindred things upset the normal working of the body, weaken its resistance, and lay it open to illness. To be sure, every person in a mental institution cannot be healed, even by the Great Physician — He did not heal all the mentally ill in his day. But there are many whom He could heal if they allowed him to take their case. Religious faith is a powerful healing factor in mental and spiritual health. To offset the evil effects of the things mentioned above, along with anxiety, hate and resentment, the Master would prescribe generous portions of health-giving potions — love, forgiveness, hope, and faith. Jesus is still saying to these things "Come out of him!" He still has the power, the matchless power to bring health and life to those who are mentally ill. There are many living witnesses to this fact. God in Christ can still give his children "a sound mind."

SUNDAY SCHOOL LESSON

DECEMBER 7, 1958

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

JESUS' POWER OVER BODILY ILLNESS

As Jesus went on his way to heal the daughter of the ruler of the synagogue, He was touched by a woman who had been a sufferer with an apparently incurable disease. In simple faith, she felt that if she could but touch the hem of his flowing garment, she would be healed. And healed she was. Immediately, without the Master even knowing who had touched his garment, she was healed. When in reply to his question as to who had touched him, she came forward and confessed, Jesus frankly said that **her faith had made her whole.** It was a well-authenticated case of "faith healing." We have here an evidence of the Master's power over bodily illness, repeated again and again in his ministry. And repeated again and again in history and in modern life. It cannot be laughed out of court. Furthermore our modern world is gradually discovering and using the power of religious faith in healing diseases not only of the mind but of the body. To be sure God cannot, or at least does not, heal everybody who is ill. But there are thousands who do find new health and strength through faith in his healing power. He is the Great Physician, and there is healing in his touch.

JESUS' POWER OVER DEATH

The delay, occasioned by the act of healing the woman, or due to the lapse of time involved in the slow travel of that day, proved fatal to the daughter of the ruler of the synagogue. Word came to the anxious father that his daughter was dead. There was no use to go on. At least that is what the folks thought. But Jesus thought differently, and with

—Continued on Page 15

A Thanksgiving Offering From Each Church, Please

John G. Truitt, Superintendent

Dear Friends:

The churches, only a few of them are reporting this week, but just wait until after Thanksgiving Sunday and see what this report will show. It is hoped that every church in our Southern Convention will send us a Thanksgiving Offering before December 31.

Wouldn't it be fun to see about fifty churches on this page each week until Christmas? If all reported it would take fifty each week. Many friends have been sending us contributions each week recently. It is a joy to go to the post office every morning and find a sheaf of letters enclosing checks for the Home for Children.

Now I am urging all pastors, and church members to help me get a report from our more than two hundred churches within the next few weeks. In October we received $3,509.83. In November we received $9,112.58. In December let's jump it up $27,000.00 with all those Thanksgiving offerings coming in!

This past Sunday our children did their Thanksgiving program before the entire Sunday School of the Elon Church. They did an excellent job even though they were performing before their school mates and neighbors. Marlene Privitte is our efficient little pianist, 12 years of age. She thought she would be nervous before her piano teacher, but if she was it didn't show. She did beautifully. And each of the children did their parts well. The Elon folks were proud of them, and so was I (Perhaps you think I needn't have added that).

From Elon we went to the Shallow Ford church for the 11:00 o'clock hour. This is an annual affair, and the children always like to go to this friendly nearby church.

Twice in the Gospel of Matthew Jesus said, "Whatsoever ye bind on earth shall be bound in heaven; and whatsoever ye loose on earth shall be loosed in heaven." I like to comment on that in the following way: We should stake off more territory for God. We should claim for it for him. All we can claim for him here on earth will be a part of eternal Kingdom of love; and whatsoever we let slip by us here on earth will be lost to his Kingdom of love. Every day and generation should be taking new areas for him.

These boys and girls are his. The Church has reached out and brought them in. The boundary limits of God's Kingdom have been pushed back so as to include little Tommy, and Mary, and Ann. They were "bound on earth" by the ties of God's love by you. Your dollars, your prayers, your planning — ah! yes, whatsoever ye bind on earth shall be bound in heaven. To give a little homeless, wasting child a chance is to do something divine. If enough of you thought about this, and could see what is happening to such little children here, this Home would not have to go begging. Thanksgiving would be a harvest-gathering time indeed. Your gift will help.

REPORT FOR NOVEMBER 24, 1958

MONTHLY OFFERINGS

Amount brought forward			$ 4,238.26
Eastern North Carolina Conference			
Wake Chapel	$149.46		
Wentworth	90.00	$239.46	
Eastern Virginia Conference			
South Norfolk Comm.	21.00	21.00	
North Carolina and Virginia Conference			
Union (Va.), S.S.	5.00	5.00	
Western North Carolina Conference			
Asheboro	27.00		
Zion	30.00	57.00	
Total			$ 322.46
Grand Total			$ 4,560.72

SPECIAL OFFERINGS

Amount brought forward		$ 6,006.50
Philathea Class, Suffolk Christian Church	$ 5.00	
Mary Sue Brittle S.S. Class, Behtlehem (Nans.) Church	5.00	
Liberty Sunday School, Luverne, Alabama	5.00	
Missionary Circle No. 3, Hunterdale Church (for bed)	37.50	
Friendly Service Gifts:		
Ladies' Aid, Robbins Mem. Church, Greenfield, Mass.	3.00	
Plymouth Daughters, First Cong. Church, Anthony, Kansas	10.00	
In Memory of James T. Wardlaw	5.00	
In Memory of Dr. and Mrs. J. U. Newman	10.00	
In Memory of George M. Apple	25.00	
In Memory of Louis Dixon	25.00	
In Memory of Allie Lee Norfleet	7.50	
Thanksgiving Offerings:		
Mrs. Henry G. Earp, Milton, N. C.	3.00	
Ladies' Aid Fellowship, Eure's Christian Church	10.00	
Mrs. Mamie K .Perkinson, Wise, N. C.	10.00	
Women's Fellowship, Christ Cong. Church, Silver Spring, Maryland	5.00	
Sunday School, Concord Christian Church	25.00	
Clyde, Eugene & Staley Gordon, Burlington, N. C.	200.00	
Mr. & Mrs. G. W. Holland, Takoma Park, Md.	25.00	
Martha's Chapel Church	13.50	
Mr. & Mrs. H. R. Byrd, Newport News, Va.	25.00	
Primary Class, Central Church, Norfolk, Va.	3.00	
Doyle McFarland, Sanford, N. C.	500.00	
Mrs. Della Baker, Greensboro, N. C.	10.00	
Fred O. Hood, West Milton, Ohio	10.00	
Miss Violet J. Holt, Burlington, N. C.	100.00	
Southern Webbing Mills, Inc., Greensboro, N. C.	50.00	
Mrs. E. Christman, Irvington, N. J.	2.00	

Advent Is Here

It's hard to believe, but it's true! One month from today is Christmas! And if you are like me, a great deal of preparation must be made during the days immediately ahead. There are cards to be addressed and mailed, gifts to be selected and wrapped, a tree to be secured and decorated, and a seemingly endless list of small but very important details to be taken care of.

So, I'm going to be quite busy for the next few weeks. And I suspect you're going to be busy too, getting ready for Christmas.

But, you know, the things we'll be doing between now and December 25 — most of them, anyway — are **not** the things which help us to be **really** ready for Christmas. For Christmas is a religious festival, the Birthday of the Christ of our Faith and the Lord of our Church. And if we are to be **really** ready for Christmas, then our "days of preparation" must include time for expressions of our faith in Christ and loyalty to his Church.

The Advent season, when we look forward to the coming of the Child of Bethlehem, begins this Sunday; and all of our Church people should plan to share that day in the Church's worship of the "Holy Infant, so tender and mild," who is the only real reason for Christmas. And throughout December all of us should participate in the services of praise addressed to him who "so loved the world that he gave his only Son." Then, when Christmas **does** come, we shall be **really** ready.

I'm looking forward to seeing you at worship this Sunday and throughout the Advent season.

H. E. Davis,
Chairman, the Church Committee,
Shelton Memorial, Portsmouth, Va.

Community Thanksgiving service for the area of our Liberty, Virginia, church was held Thanksgiving night at Catawba Baptist Church, with the Liberty pastor, Rev. W. A. Rich, bringing the message.

Under the leadership of Mrs. C. M. Robinson, the Women's Missionary Society of South Norfolk church sponsored a family night supper November 20. Dedication of Friendly Service gifts formed the program.

In order to give **Hebron Church** an eleven o'clock worship service, Sunday school follows church service at Union Church, Virgilina, on the fourth Sunday morning in the month. Rev. W. W. Hall is the new pastor. Annual business meeting was held last Sunday at Union at eleven o'clock.

Miss Marian Anderson, world renowned singer and a U. S. delegate to the United Nations, received the New York Bible Society's 1958 Bible Award November 30 in Brooklyn. The presentation is jointly sponsored by the Bible Society and the Brooklyn Division of the Protestant Council of the City of New York.

Mr. & Mrs. C. E. Piland, Holland, Va.	25.00	
Mrs. H. P. Beale, Courtland, Va.	5.00	
Miss Ethel Friddle, Greensboro, N. C.	25.00	
Mr. & Mrs. M. H. Doyle, Sedley, Va.	25.00	
Belew Creek Women's Fellowship	10.00	
Pisgah Cong. Christian Church, Pisgah, Ala.	25.00	
Dr. and Mrs. R. G. Klepser, Arlington, Va.	3.00	
J. A. Russell, Suffolk, Va.	50.00	
Mr. & Mrs. Horace W. Phillips, Hardeeville, S. C.	125.00	
Mrs. Elmer F. Wilcox, Braintree, Mass.	5.00	
Women's Fellowship, Pierson Church, Pierson Station, Ill.	10.00	
J. R. Carter, Ruffin, N. C.	5.00	
Mr. & Mrs. J. H. Alford, Tarboro, N. C.	10.00	
J. H. Webster, Pittsboro, N. C.	10.00	
Special Gifts	21.07	
Total		$ 1,483.57
Grand Total		$ 7,490.07
Total for the Week		$ 1,806.03
Total for the Year		$12,050.79

FALL ACTIVITIES OF SPRING HILL WOMEN

Mrs. Charlie Wheeler

On Sunday, November 16, the Spring Hill Women's Fellowship presented its Thank Offering Program under the leadership of Mrs. Herman Clements, the Stewardship chairman. Following the thank offering program a history of the Fellowship, which was organized in March, 1913, was read by the historian, Mrs. Howard Drewry, Senior.

On Tuesday, November 18, the regular monthly meeting was held with 100 per cent attendance and a Life Memebership was presented to Mrs. E. B. Richardson, the only charter member of the Fellowship who is still active in the group.

Our Fellowship has been concentrating all its efforts recently on preparations for a bazaar to be held at the Veteran's Club in Wakefield on December 5. It will begin at 5 o'clock and there will be a sweet shop with homemade cakes, pies, and candies, a white elephant sale, a pantry shelf, a fish pond, and fancy work, children's dresses, and doll clothes for sale. We plan to use the proceeds of the bazaar to help build Sunday school rooms on the church.

Sympathy is extended to the family of **Mrs. Herbert A. Trost** of Brown Summit, North Carolina. Mrs. Trost was the secretary for the Greensboro District of the North Carolina Women's Fellowship. She passed away last Wednesday at thirty years of age. Funeral services were held at Monticello Church Friday with the pastor, Rev. William Lane, a former pastor, Rev. W. W. Mueller, and Dr. W. E. Wisseman officiating.

John D. Biggerstaff of Burlington has been employed as assistant to **Dr. John G. Truitt**, Superintendent of our Home for Children, because of the increased work in connection with the campaign for capital funds to be launched by our Home for Children next year.

Early Thanksgiving service was held in South Norfolk when our church met with the South Norfolk Baptist Church at seven o'clock in the morning. **Rev. O. D. Poythress** delivered the Thanksgiving meditation.

I Have Given You An Example (Communion Meditation)

Dr. George D. Alley, Minister
Suffolk Christian Church

The gospels of Matthew, Mark, Luke, and John are, among other things, biographical accounts of the life, the ministry, the mission of our Lord Jesus Christ. Biblical scholars agree, however, that it was not the primary purpose of their authors to write biographies; they intended, rather, to record the impact of an event — the impression of an individual upon his own times and the results of that impression in the life and the faith of his contemporaries. The gospels are the "good news" of the **effect** which Jesus, the Christ, had upon a particular people and at a specific time and place in history; it was only in order to illustrate the **cause** that the four evangelists included some of the details concerning Jesus' ideas, his ideals, and certain experiences in his career.

Let us imagine, for a moment, that you or I were setting out to tell the story of someone's life: We would, of course, attempt to follow an outline which would cover the essential facts about that person's life, from the cradle to the grave. We would, naturally, include the most important experiences which came to him, together with those principles which we believe were basic in his character and personality. We would, perhaps. include also particular utterances, or selected phrases from letters or books which he wrote, by way of illustrating what he believed about life and the world. But if our account of this person's life included no more than these bare essentials, it is doubtful that we would have told the whole story and that we would find very many readers who would consider the telling of it worthwhile. This is simply because one's true character and personality are never fully reflected just in terms of what he thinks or of what he says; the full impact of any life is registered in terms of action— the deeds which bear out the sincerity and the conviction of one's thoughts and his spoken or written words.

In keeping with the basic requirements for any biographical material which seeks to be fascinating as well as authentic, the gospels give us a clear picture of what Jesus thought and of what he said but, far more importantly, they include a vivid portrayal of what he did! It is for this reason that we who call ourselves Christians and who are committed to seeking growth in our own spiritual stature, should rely upon the example of his deeds, more than upon his words. There has always been a great tendency in the preaching of the Church to emphasize that which Jesus said, or that which others said about him, rather than to concentrate the attention of the people in the pews on the example which he set before us. Unwittingly, all too many preachers have left the impression that we are to be saved simply by acceptance of an idea, a set of ideals, or the "philosophy" of or about our Lord. This, always, tends to over-simplify the case for, if our actions do not bear out that which we say we believe, then we are living a lie, we are exhibiting hypocrisy, and there is little possibility for spiritual health in us.

It is not our sin that we refuse to believe what Jesus taught, for we have received these teachings on the very best of authority and to believe them is an easy thing to do. It is not our sin that we refuse to accept that which other persons, including some of his contemporaries and the saints of the early Church, have said about him for these, too, have come down to us on the best of authority and we have never been without a wealth of material from the pens of many interpreters who have made the meanings very clear. But it is our sin that we have found it so terribly convenient to ignore the example which Jesus gave us! Time and time again we have followed the easiest possible course: that of being carefully selective in choosing which example we would follow and of determining, according to the devices and desires of our own hearts, how far we would go with it.

Personally, I do not believe that God is very much concerned with how sincerely or with how often I profess my belief in what Jesus said or in what others have said about him. I do not believe that God would ever allow me to "get by" with a mere intellectual acceptance of Jesus' ideals no matter how much I might be willing to say that "these are a good thing and I ought to believe them". I believe, rather, that God is much more interested in seeing how far I am willing to go in my application of these ideals at every point of my life and in all that I think, or speak, or do! It is relatively easy to believe what John says in the third chapter and the sixteenth verse of his gospel, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life". It is a far more difficult thing to apply what Jesus said, as quoted by John in the thirteenth chapter and the fifteenth verse of the same gospel, "For I have given you an example, that ye should do as I have done to you". If we are at all serious about the challenge of the Christian life, then we will know that Jesus would have this apply not just in the matter of the washing of another's feet, but in every walk of everyday life!

Near the end of the nineteenth century, Dr. Charles M. Sheldon wrote a fictional account entitled, "In His Steps", subtitled, "What Would Jesus Do?" During the ensuing years, "In His Steps" has sold more copies, has gone through more editions and has been published in more different languages than any other book in history, save the Bible, itself. "In His Steps" is a simple story which describes the things which happened when a man determined to ask himself, before making any decision, "What would Jesus do?" Needless to say, the results of his decisions were revolutionary. The book, therefore, has had its undiminished appeal, year after year, simply because there is a never-ending challenge to Jesus' appeal, "I have given you an example". Millions of people have read "In His Steps" because they wanted to imagine what might happen in their lives were they to follow the example; millions of others have read it because they were intrigued by the idea and were curious to know what the world might be like were even one person to follow the example consistently. My friends, the question which each of us needs to ask as we come to the Lord's table this morning is, "How far have we gone, ourselves, in following his example?" As we commemorate his last supper with his disciples and his offering of himself in the sacrifice of the cross, how much sacrifice are we willing to make in order that we may be worthy of being called true followers of our Lord Jesus Christ?

N. C. Planetarium Giving "Star of Bethlehem"

The traditional "Star of Bethlehem" program — the version which clergymen, editors and other distinguished people acclaimed from 1949-55 — will be presented at the Morehead Planetarium in Chapel Hill, N. C. again this year.

The tribute to Christmas opened November 25, and will continue through January 5.

"We will return to our original version this year," manager A. F. Jenzano said, "in keeping with our objective to present during 1958-59 the Morehead Planetarium's most popular programs during our Tenth Anniversary Year observance."

The traditional program's first part is devoted to the appearance of the heavens almost 2,000 years ago, to "the Star", and to astronomical events known to have occurred in the years about the time of the birth of Jesus.

Only in the Planetarium is it possible to turn back time 20 centuries and present heavenly phenomena which, if seen by the Wise Men, would have seemed a very potent sign of some great event.

In the latter portion of the demonstration, a pageant of great beauty and originality is presented, with the story of the Birth of Jesus told in lights, color and music.

The traditional scriptural readings accompaning the three dimensional tableaux will again be by Dr. Urban T. Holmes, a University of North Carolina professor, as the scriptural narrator.

A star studded background provides an atmosphere of realism and the visible theme of the story.

The closing scene will be the traditional arched cathedral in which the visitors find themselves, with the soft light of huge stained glass windows illuminating the scene, while a great choir sings a grand Christmas hymn.

Performances will be given nightly at 8:30 o'clock and at matinees on Saturdays at 11 a.m., 3 and 4 p.m., and on Sundays at 2, 3 and 4 p.m.

There will also be 11 a.m. and 1 p.m. performances daily for school children to which the public will be admitted after all children with reservations have been seated.

Tickets or reservations may be obtained in advance by either mail or telephone, and special shows will be presented for the convenience of large religious, civic or industrial groups any day on request.

Admission to the Morehead Planetarium at all times is 35 cents for children in grades through six, 50 cents for grades seven through college and military personnel, and 75 cents for adults. Clergymen are admitted free at all times, and one chaperone is admitted free with each 10 children or students in attendance.

In addition to the Planetarium program, visitors to the Morehead Building may view without charge the many art and science exhibits which are on display at all times and which are changed frequently.

In Memoriam

PUGH

We, the members of Pleasant Cross Christian Church, wish to express our deep sense of loss in the passing of our beloved member, Rev. John Q. Pugh, and to pay tribute to his memory as our dear friend and willing worker.

Rev. John Pugh died October 16, 1958, and was buried in the cemetery at Pleasant Cross, the church he loved so well. No job was too large or too small for this devoted brother. He didn't wait to be asked if he would, but did any and all jobs willingly and well.

Mr. Pugh was a trustee and a deacon, as well as chairman of the building committee. His life as lived before us presents a challenge to us to follow in his footsteps and live better, more dedicated lives for God and our fellowmen.

Therefore, be it resolved, that we bow in humble submission to the divine will of God in the death of our beloved brother, and that we extend our sympathy to his wife and family.

Mrs. J. W. Wilson, Jr.
Church Secretary

SUNDAY SCHOOL LESSON

(Continued from Page 11)

the trumpet sound "Be not afraid, only believe!" they went on. When he arrived at the home, He went into the death chamber, taking with him Peter and James and John, and taking the little girl by the hand, He said "Damsel (or little girl), I say unto thee, Arise." And the girl got up and walked ! ! ! His word was with power. He asserted his power over death. As in the realm of Nature, of mental and physical disease, He was Master or Lord also of death. Death did not have any dominion over him — His Resurrection established that fact. And it has no power over those who believe on him and trust him. We have his word — and his word can be trusted — that he that believes on him, even though he were dead, yet shall he live again, and whosoever liveth and believeth in him shall never die.

The Navajo Indians, found principally in Colorado and Utah, still strap their babies to cradleboards as did the Basket Makers more than 400 years ago.

Father, We Thank Thee:

For peace within our favored land,
For plenty from Thy bounteous hand,
For means to give to those in need,
For grace to help in thought and deed,
For truth to know Thy law divine,
For strength to work with voice and pen,
For love to serve our fellow men,
For light the goal ahead to see,
For life to use alone for Thee,
Father, We Thank Thee.

Grenville Kleisner

CHRISTMAS IS COMING

Is Your Church Preparing For It?

SPECIAL SERVICES

Worship on Christmas Eve — Perhaps a Candlelight Communion
Worship on Christmas Day — Try a 10:00 a.m. service
A Christmas Play — Three are available in our own literature:
  The Two Kings — In "Church School Worker" for December*
  The Lamb Was His — In "What Doth the Lord Require?" — Women's Fellowship program booklet for 1958-59**
  Candles for Christmas — In "For the Living of These Days," Women's Fellowship program booklet for 1957-58***
Christmas Musical Programs by Choirs
Christmas Program by children of church school—See "Church School Worker"*
Caroling to elderly and shut-in members of church

SPECIAL GIVING

Christmas Offering for Veterans of the Cross — A love gift for aged ministers of our denomination
Friendly Service Packages (Gifts should not be wrapped, but wrappings and ribbon included)
  Congregational Christian Home for Children, Elon College, N. C. — Dictionaries; school supplies (notebooks, ball point pens, stationery); pajamas (ages 4-17); soap, wash cloths, toothpaste and brushes; shoe polish; shoe laces.
  Delmo Communities, Box 218, Lilbourn, Missouri — Story books, for children 6-12; games; toys; Negro dolls; school supplies.
  Rev. F. Philip Frazier, Box 216, McLaughlin, South Dakota (for work with Indian churches) — games; toys; school supplies; records; soap; slides.

SPECIAL READING

The Gospel Stories in the Bible
A Christmas Carol — Charles Dickens
The Other Wise Man — Henry Van Dyke
Christmas Without Johnny — Gladys Hasty Carroll
Christmas Is Always — Dale Evans
Christmas Annual — Augsburg Press
Christmas Ideals

SPECIAL FAMILY OBSERVANCES

A Birthday Cake for Jesus (for small children)
Christmas Eve Worship Service — Material in Family Books from Pilgrim Press, 14 Beacon St., Boston 8, Massachusetts (60c each) — "Christmas Here, Christmas There," "The Family Celebrates Christmas."
Making and taking gifts to people who do not expect them — those who serve you (as mailman, milkman, garbage man); those who are lonesome, sick, aged; your church school teacher and minister.
Entertaining students from other countries — write to Mrs. W. W. Sloan, Elon College, N. C., for information concerning international students there.

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* "Church School Worker," Pilgrim Press, 14 Beacon St., Boston, Mass., 60c. Also contains worship services for month, material for teachers and superintendent for Christmas.

** In current Women's Fellowship packet, or order from Mrs. David Shepherd, McIver St., Sanford, North Carolina, 60c.

*** In Women's Fellowship packet for last year.

The Christian Sun

Rev W J Andes 11-59
Box 625

VOLUME 110 DECEMBER 9, 1958 NUMBER 48

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only head of the Church.
2. Christian is sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

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MINISTERS ORDAINED

Sunday evening, November 30, was a very important time for Robert Hultman, Robert Bennett, and Garland Bennett, pictured above, for it was then that they received Conference Ordination in the Asheboro Congregational Christian Church. It was important to the churches they serve, to the Conference of which they are part, and to the 300 people who packed the church to share with them the occasion.

Rev. Clyde Fields, president of the Western N. C. Conference and pastor of the local church, conducted the service. Rev. H. Winfred Bray led the evening prayer. Rev. F. C. Lester, chairman of the committee on the ministry of the conference, preached and led in the ordination service. The candidates were presented by Rev. Carl Brady. Superintendent W. T. Scott gave the charge, and Rev. L. M. Presnell presented the Bibles which were gifts from the conference.

Here And There Among The Churches

Rev. George M. Tally has moved into the new parsonage at Piney Plain. The address is Route 4, Raleigh, North Carolina.

Rev. J. Everette Neese has accepted a call to our church at **Richmond, Virginia,** according to announcement by Superintendent W. T. Scott. Mr. Neese has been serving at Hallandale, Florida.

Sophia Church on Highway 311 looks especially nice to travelers — yard covered with bright green rye grass, boxwood shrubbery newly set out, graveled walks and parking lot. Looks as though somebody cares!

The Quest of the Magi will be presented by the senior choir of Carolina church, near Burlington, North Carolina, December 21. Following the cantata, Holy Communion will be observed.

We "goofed"! Last week we said on the front page of **The Sun** that December 7 was Universal Bible Sunday. Although we found it so stated in several local church bulletins and in worship services in **Children's Religion,** we now realize that the American Bible Society, which sponsors it, says **December 14.** Sorry!

From Haw River bulletin: Advent is a season of preparation for the coming of Christ into the world and should be used as a time of penitence and of special prayer that we may be worthy of him who is God's great gift. The color for Advent is purple. Purple has traditionally been the royal color and we use it in the church during Advent and Lent, the two seasons when we think most of Christ as our King.

Board of Publications augmented by leaders of the conferences and men's and women's fellowships is called to meet at Warrenton, North Carolina, Friday, December 19, 10:30-3:00 p.m. to consider ways of increasing subscriptions to **The Christian Sun.**

A service of music will be the program for the morning worship hour at Shelton Memorial, Portsmouth, next Sunday, when an offering for the "Veterans of the Cross" will be received. Sermon of the pastor, Rev. T. H. Britton, for December 21 is entitled "The Invasion from Outer Space." That evening the annual Christmas party for children of the church will be held.

School of Missions Committee is to meet December 29 in Burlington to make plans for the 1959 session, June 16-19. Chairman is Mrs. Garland Spratley, Dendron, Virginia. Other members are: Miss Pattie Lee Coghill, Henderson; Mrs. J. R. Ellis, Chapel Hill; Mrs. Dewey Dofflemyer, Elkton; Mrs. H. F. Nelson, Winchester; Mrs. W. B. Williams, Newport News; Mrs. W. E. Wisseman, Greensboro; Mrs. F. C. Lester, Asheboro. Please give suggestions for the 1959 School of Missions to any of these people right away.

Cornerstone Laying for the Elon College Community Church is planned for next Sunday, December 14, as a part of the eleven o'clock morning worship service. That evening at 7:30 a **program of Christmas music,** including a rhythmic choir interpretation, will be presented.

DEACONS ORDAINED AT POPE'S CHAPEL

Ethel M. Holmes

Sunday, November 23, Pope's Chapel was the scene of a beautiful service consisting of an inspirational prayer offered by a young minister of the Methodist Church, Rev. Frank Bourner, and a very fine and appropriate sermon by the pastor, Rev. E. M. Powell, whose text was taken from Acts 6:5, "And they chose Stephen."

This preceded the impressive ordination service of five young men for the office of deacons, four of whom had been chosen from Pope's Chapel and one from Oak Level, another church served by Mr. Powell. The four from Pope's are Messrs. Haywood Conyers, Harvey Grissom, Julius Wheeler and Avon Fuller. The one from Oak Level is Mr. Kelton Grissom.

The ordination service continued with a charge to the deacons and their wives by the pastor and the laying on of hands by the ministers and deacons and former deacons of both churches. After this the congregation was asked to extend the hand of Christian fellowship. The wives were asked to stand with their husbands as the closing prayer and benediction were offered by Mr. Kelton Grissom. Messrs. Harvey and Kelton Grissom are uncle and nephew, which speaks well for a family of whom any community might well be proud.

Benjamin Franklin was the first man in this country to cast type, the first to make printers' ink and to use pen and ink sketches.

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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THANKSGIVING SERVICE AT PFAFFTOWN

Mrs. T. S. Scott

A Thanksgiving Service was held in the Fellowship Hall of our Pfafftown church November 22 for the members and all who had helped to make the new building possible.

Turkey and all the trimmings were served to about 85 persons. Everyone seemed to enjoy the supper and the fellowship.

THANKSGIVING SERVICE AT RAMSEUR

Judy Maness

The Ramseur, North Carolina, community Thanksgiving Service was held in the Ramseur Congregational Christian Church November 26 at 7:30 p.m. The pastor, Rev. Garland Bennett, gave as the call to worship "The First Thanksgiving Proclamation" by Governor William Bradford, which was printed in the bulletin.

Participating in the service were the pastors of the Baptist, Methodist, and Pilgrim Holiness churches of Ramseur. Special music, "Be Still, My Soul," was provided by the host church.

A worship center, consisting of fruits, vegetables, flowers, an open Bible and lighted candles was prepared by Mrs. H. M. Kivett of the Ranoca Garden Club.

ADVENT FAMILY NIGHT

Sunday evening, November 30, the beginning of Advent was celebrated at United church, Winston-Salem, where Rev. John R. Lackey is pastor, with a Family Night Program, which began at six o'clock. Each family brought a Christmas dessert.

The Pilgrim Fellowship group presented a humorous skit, "The Night Before Christmas." Several families illustrated the theme "How to Enjoy and Appreciate the Bible in the Home," as was suggested in the Pilgrim Series literature.

Materials were available so that each family could make an Advent candle holder. Families were invited to bring other symbols which had meaning for them. The program closed with a worship service in which each family lit their first Advent Candle.

Father-Offspring Supper is the unique name given by the Laymen's Fellowship of Snowhill United Church of Christ, Springfield, Ohio, where Rev. R. L. Jackson is pastor, to the banquet when the men entertain their children each year. This was held December 2 with a program of slides on "Wild Life in Our Western States."

Comment on the Raleigh Times story printed in November 25 issue of **The Sun:** "A. C. Snow's story points to a county-wide problem that is increasing. Lack of low-cost housing has made it possible for many speculators to buy land near cities, build shacks, and rent them to persons who are almost forced to live under abnormal conditions. The remedy lies in getting counties to institute building regulations so as to meet all sanitary requirements. Disease germs know no boundary lines, and merely because a building is 'just across' the city limits is no reason why a stench should be made to endanger the lives of persons on both sides of the line. There are many socially undesirable things in existance traceable to selfish interests."

FALL ACTIVITIES AT MT. OLIVET (G)

Winona Morris

The Mt. Olivet Church, Dyke, Virginia, is glad to report on the attendance of the Anthony Vernon family. Mr. Vernon, his wife, Mary, and only child, Steve, all received their third year perfect attendance pins this fall. Their foster daughter, Frances Shifflett, who has been with them about two years, received her second-year pin. Mr. Howard Morris received a one-year attendance pin. Since there is an average attendance at Mt. Olivet of only about 41, we feel this is a fine record, especially for Mr. Morris and the Vernon family.

Rev. Rosser Clapp gave the sermons for our revival this fall. He is serving our churches at Luray, Virginia. He gave, quite ably, six inspirational sermons. Twelve people were united with the church during that week.

The Homecoming Day was September 25, preceding the week of revival. The "hymn sing" in the afternoon was quite a success. Several special numbers were rendered by the nearby Methodist, Brethren, and Episcopal churches, as well as the numbers given quite willingly by our Mt. Olivet children's and young people's groups.

HANK'S CHAPEL WOMEN DEDICATE THANK OFFERING

Mrs. Lewis Smith

Sunday, November 30, at ten o'clock the Bertha Riddle and the Edith Thrift Missionary Circles of Hank's Chapel Christian Church, near Pittsboro, North Carolina, gave a Thank Offering program to a large number of people.

The invocation was by Mrs. Larry Huntsman, president, followed by a hymn, "Send the Light." Mrs. Horace Petty read the scripture, Mrs. Clarence Sears led the opening prayer and the group sang "The Kingdom is Coming."

Mrs. Huntsman gave our aims, purposes, and six areas of work. Mrs. Alton Farrell gave a talk on "What We Believe." Mrs. Sam White made a talk on "What Is Stewardship?" Mrs. Floyd White made a wonderful talk on the Woman's Gift. A special thank offering was taken amounting to $103 for which Mrs. White led the dedication prayer. The program was then turned over to the Sunday school superintendent, Harold Boone, who dismissed us with a prayer.

Both circles are doing wonderful work and each year they see that their Friendly Service quotas are sent. Mrs. Frank Howard is chairman of the Bertha Riddle circle and Mrs. Bob White is chairman of the Edith Thrift circle, with Mrs. Huntsman as overall president for both groups.

PROGRESS AT POPE'S CHAPEL

Ethel M. Holmes

Within the past five or six years the following things have been done at Pope's Chapel, near Franklinton, North Carolina:

A heating plant and new pews have been installed.

Four Sunday school rooms built and equipped.

An electric clock placed on the wall.

A choir loft built.

Table and altar furniture added.

Pulpit and table covers bought.

Racks for hats and coats placed in the vestibule.

New cement steps for the front and steps for two Sunday school rooms built.

The church painted inside and out.

A steeple erected.

The grounds graded, top-soil added, and sown in grass.

At present there is no debt on the church. Two projects right now are in the process of being met — seats for the choir loft and a new carpet for the auditorium.

Christmas Is Coming

The angel Gabriel said, "Greetings to you, Mary. O Favored One! — the Lord be with you. . . . Do not be afraid, Mary; God loves you dearly."

Such was the greeting to the young woman in Nazareth nearly two thousand years ago, the one who became mother of Jesus, the Redeemer. It was a strange salutation to the village girl, but it must have warmed her heart to know that God loved her so dearly, that she found favor in the mind of the Infinite, that she was to be highly honored, that she was to be the mother of the Messiah. The angel told her that Christmas was coming, that the longed-for Helper would soon arrive in Israel, that God was to visit the earth in the form of her Son, that God loved her dearly.

It was because of God's love that Jesus came, and it is that same love that makes it possible for us to remember once each year the Birthday of our Lord. Christmas is coming — soon — because God loves you dearly.

The Christmas Offering

Each Christmas season the people in Congregational Christian churches make a special offering for the welfare and joy of the aged ministers, and widows of ministers. It often happens that ministers live far beyond the days of active service, and it seldom happens that ministers save much for these sunset evenings. Sometimes sickness lingers with these faithful servants of the Church. Doctors, hospitals, nurses, medicines, and glasses are great benefits to those in need of such services, but the cost is high. Cold winters deplete small savings.

And then comes a gift from the Church: not a local church, but from all the churches that have shared in the Christmas Fund for Veterans of the Cross. Such gifts cast a halo of joy about the heads and hearts of men and women who have served without thought of themselves.

This is just to remind you that the Christmas Offering is important.

Church Service On Christmas

Is your church to hold religious services on Christmas Day? If not, why not? The busy business world stops the turning of wheels and the secular government relinquishes its right to the day so the Church can celebrate the birth of the King of kings and Lord of lords.

Santa Claus and the exchange of gifts, the family visits and great meals, the previous church programs and all the things we do in preparation for Christmas can hardly be a fitting excuse for keeping the church closed on Christmas Day. Christmas is the time when all people who dwell on earth should flock to the churches and join in joyful thanksgiving and sincere devotion to the Master of Men, God's Son, our Savior.

Church Membership

Preliminary statistics being compiled by the Convention Office from reports made to Conferences indicate that the membership in the Convention churches increased last conference year by a net total of 138 persons. During that year we received Northview church at Sanford, St. Peters in Greensboro, the United Church of Christ in Richmond, and a new church near Petersburg. It appears from this record that the established churches made little or no progress in membership additions.

It is true that 2254 people were received into the membership, but it is also true 334 died, 750 left by letter of transfer, and that a total of 2116 names were removed from the church rolls for one reason or another.

This indicates that there are real problems concerning church membership in the Southern Convention of Congregational Christian Churches. We have missed something that is important. The Executive Board of the Convention suggests a concerted study of the causes of our slow growth in the realm of evangelism and in reporting. Each church should do this study early in the new year. It is not right for us to go from year to year without at least a normal growth in each church. There are more children than ever in American families, and some of them should be growing into our churches. It may be that our system of record keeping and reporting is at fault. Pastors and church leaders are challenged to consider this matter, and make it business of primary importance during 1959. The Convention committee on evangelism may be able to help.

Giving In The Past Year

The Convention Office reported having handled $271,128.68 during the first eleven months of 1958. Of this sum $158,269.01 came directly from the churches and an additional $12,976.52 was received from the Sunday schools. If each member of the churches reported at the end of the year gave his proportional part, that was four and two-thirds dollars for the eleven months.

One could ponder these statistics at length without becoming very happy. A church would hardly need a budget in order to raise five dollars per year from each member for the support of our world-wide Christian Mission. It must not have dawned on us yet that Christ came into the world to save all men, and that we are to make known that message to people everywhere. Since we are doing very little to save the world, we find it hard to save ourselves by maintaining our membership. In all probability the growth in membership and the missionary-benevolence giving are inter-related, and will need to be studied together.

Educating Our Membership

Obviously there is necessity to educate our church membership on the values inherent in our denomination, in the program and plans of the denomination with special emphasis on the work of the Southern Convention, and in the urgency imposed upon us by the Christian Gospel and the needs of our world.

The agency dedicated to this educational process is the paper you are reading. Of course the local churches have primary responsibility in the matter, but **The Christian Sun** furnishes weekly a mass of material that will aid in the process.

If the ministers and lay leaders of local churches will help us to get the paper to the homes of the people, **The Christian Sun** will surely commit itself to helping the people to lift up their eyes unto the fields that are white unto the harvest. Could you give it some time now? That would help to start the New Year right with all the people of your church reading about our heritage, our faith, our programs, and the calls that come from all the modern Macedonias.

Changing Attitude To Old People

Several generous acts in a row and in several weeks, coming to me out of a clear sky — near my 87th birthday give me hope that a new day is about to dawn for the 15,000,000 in our country about 65 years of age — the usual deadline for retirement.

First came an invitation from a young pastor to preach for him. That is very unusual in a town with 700 young preachers.

Next was a generous gesture from the head of a big firm. I owed a little bill of $1.60, and phoned him I was about to send it. He asked me to accept it gratis. I agreed, on the assumption that it was a gesture on the ground of age and unemployment.

Third, an amiable beautician offered to shampoo and dress my wife's hair, either at her shop or at my home, my wife nearly 78 and ill. "Why so generous an offer?" I asked. "I love to do things for old people," she replied. That reason delighted me!

Fourth, a seminary student on the street asked to drive my wife and me several blocks to our home. I told him, "It is singular how few people with cars offer us a ride." As a reason for his offer, he said, "Once on the street in Asheville I asked a kindness of an old man. He said, 'I'm going to charge you for it: do a kindness to some old person when you have a chance.' "

NEGLECT OF KINDNESS TO OLD PEOPLE

As a student and writer on the problems of old people I am convinced that few old people receive generous treatment just because they are old and without jobs and income. For relatively few people ever stop to think that our culture imposes a rank injustice on many millions of our old people. In all lines of employment old people are cut off from their jobs and income by arbitrary deadlines — millions of them while still able and eager to work. It denies them **an elemental human right,** as many eminent sociologists and even government spokesmen are declaring unequivocally. It is cruel; it takes from them the right to work and earn and to be independent and self-respecting. It shortens life.

I have experimented, and found that this truth as yet has only begun to seep into a few minds.

Examples: The proprietor of a heating firm himself did a job for me. The smallness of his charge surprised me — $6.50. Later another heating company did the identical job for me — with far less work and the same mileage. His bill was double the other. I sent him $10, saying I would cheerfully pay his charge, but said the other firm charged only half as much for double the work. I asked no favor, but did say that for years I had had no job nor earned income, and was using up my savings (I was experimenting).

He rang my phone, and his voice showed anger. He even bullied me: 'My charges are always just right; I serve all alike." I paid.

Later I made a more elaborate experiment. Another furnace company replaced a furnace part — at a surprisingly low charge. I don't know why. Several years later a different furnace company replaced the same part, the charge more than double the other — above $60. I asked to pay it in installments, saying I'd pay it cheerfully in time (I've always scorned to ask favors either on the ground of being a minister or of being old and out of a job). With each remittance I experimented by writing a letter and enclosed one of my printed articles about the status of old people, sometimes with comments on the injustice meted out to old people by age-deadlines and the craze for young workers. Who knew but it might make a dent in the thinking of the business world?

At least one letter with such details reached the great furnace company in Michigan. If all my letters and articles made a dent, it seemed to be in one fine young man in the nearby firm. He came to see me incidentally and remarked, "I was much impressed by your letters and articles." Maybe a seed in the great world of business?

A WARNING TO BUSINESS AND GOVERNMENT

Elsewhere I've thrown out the warning of Raymond J. Jeffreys in his book **Life Will Begin at 100,** that the fifteen million old people past the age deadline of 65, and other millions of unemployed between 55 and 65, already hold the balance of power in our country by sheer voting strength. Decades ago "The Townsend Plan," proposing a living income for all old people, frightened politicians and government, one result being "Social Security."

Denial of the "elemental human right" of work and income to many millions of old people begins to make many old people restive, as living costs rise, and as Social Security and retirement pensions prove inadequate to keep millions above want.

This warning has to do with all who see the plight of the dispossessed millions of the aging. It will be not only kind, but even wise business policy for all who sell goods or services to old people to recognize the unequal status of old people deprived of jobs and income, and to atone in some degree for the injustice done them in our culture, by generous treatment. Such a generous attitude to old people by the business world would be a long step toward government action in their interest. And all may help by a sympathetic attitude.

S. L. Morgan, Sr.

Wake Forest, N. C.

About * * *

A GOOD AND THOUGHTFUL NEIGHBOR

Near the little town of Ipswich, Australia, an American cemetery was established in 1942. From the time of the first burial in it until 1,408 fallen service men had been interred there, Mrs. Rose Manson carried flowers to the cemetery daily, made notes from grave markings and sent a picture of each soldier's grave to his family.

Although the mother of eight children and of limited means, Mrs. Manson refused all financial aid to bear the expense of her correspondence and picture-making. Instead, she took a job cleaning the local post office at night to meet the cost of her beloved undertaking. The only thing she would accept from correspondents were flower seeds to be sown in the cemetery, and small American flags which she placed at the head of graves.

After all the bodies had been returned home for burial or sent to the national cemetery in Hawaii, mothers of Mrs. Manson's "boys in silence" brought her to the United States and arranged a coast-to-coast tour for the grand lady from "down under".

Many bereaved parents whom Mrs. Manson had comforted traveled hundreds of miles to see and talk with her because she had done so much for them, and in the doing had become a living symbol of a good and thoughtful neighbor.

C. B. Riddle

Emmanuel — God With Us

A SERMON BY A FORMER EDITOR OF THE SUN
PREACHED IN THE CHURCH OF WIDE FELLOWSHIP
DECEMBER 11, 1949

REV. ROBERT LEE HOUSE

Shakespeare once asked the question, "What's in a name?" Very little, he suggested, but he might not have said that, if he had been thinking of Hebrew names, for there was surely no nation that paid more attention to the bestowal of names than the chosen people. Hebrew names were often compounds of words making a significant sentence. Elijah, you will recall, means Jah is my God, Israel means Prince of God, Nathaniel means God is my gift. Emmanuel means God with us. The word for the humanistic rather than a theistic faith would be Emmanuish, Man with us.

The text is a great statement of theistic faith: God, our God, is with us. Here is the central emphasis of Advent, the significant and thrilling season in which we find ourselves just now. The Advent or coming of Christ into our humanity dramatized that truth in imperishable form. God is in our world.

This is my Father's world
He shines in all that's fair
In the rustling grass I hear him pass
He speaks to me everywhere.

Have we lost the wonder, the thrill of it? It may be that 1900 years of Christian history have somewhat dimmed our perception of the majesty of this great event. We have doubtless grown accustomed to it. It may no longer fill us with awe as when we first heard the story.

Jewish thought in the later stages of Jewish History had tended to place God at an immeasurable distance from man; it developed the idea of God's holiness at the expense of his personal contact with people. Enthrowned afar off in sublime majesty, so far away, indeed, as to make immediate contact with him impossible.

Jesus came to reverse that idea, to bring God within reach of every seeking soul. Jesus made God real, credible, loving, available, desirable.

It is the people's God that Jesus came to reveal. Emmanuel, Emmanuel! The first followers of Jesus could say it as they walked the lanes of Galilee, or trod the sacred streets of Jerusalem. The Martyrs could say it as they went forth to greet the unseen with a cheer. Today it is our confidence and our strength as we face the problems and difficulties of life.

This truth should find emphasis and illustration at many points, especially here in our church. It should be our perennial theme, our theme song, if you please! I find that there is a church in Southern Pines Named Emmanuel Church. Indeed! How appropriate! In a very real sense every Church is Emmanuel Church, seeking to bring God to man and man to God. Architecture, literature, sermons, music, Sunday School lessons — all proclaim this eternal and august truth: God is here! This is none other than the House of God and this is the very gate of Heaven.

Think how vital and precious this truth must be for the missionary. All else is secondary. It is at once the missionary's strength, his comfort as well as his message. A Chinese by the name of Mr. Lo dropped into a Christian service and was startled to hear these words read by the minister: "Lo, I am with you always." The gospel became personal to him at that moment. Would that each of us might be startled into the realization that God is with us and that He is mighty to save. Recall the great missionary hymn:

Ye Christian Heralds, go proclaim
Salvation through Emmanuel's name;
To distant climes the Tidings bear,
And plant the rose of Sharon there.

The truth of God's nearness is made especially vivid when we gather around the Communion Table. "God was in Christ," we are told, "reconciling the world unto himself." Mature Christians never forget Calvary in their observance of Christmas. Sinful man, we realize, stands in need not only of a Santa Claus but also and more especially of a Savior. God is here in saving grace and power. Never let the mystery of that saving truth dim its reality. This is the central message of the Bible, of Advent, of the Incarnation, of Christmas, of the Lord's Supper. Emmanuel, God is with us.

I know not how that Bethlehem's Babe
Could in the Godhead be,
I only know the Manger Child
Has brought God's life to me.
I know not how that Calvary's Cross
A world from sin could free,
I only know its matchless love
Has brought God's love to me.

O Come, O Come, Emmanuel

O come, O come, Emmanuel,
And ransom captive Israel,
That mourns in lonely exile here
Until the Son of God appear.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel!

O come, thou Dayspring, come and cheer
Our spirits by thine advent here;
Disperse the gloomy clouds of night,
And death's dark shadows put to flight.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel!

O come, thou Key of David, come,
And open wide our heavenly home;
Make safe the way that leads on high,
And close the path to misery.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel!

—12th Century Latin Hymn

Present Tense Opportunity

In a recent word from my pen I tried to emphasize the fact of **present tense religion.** In this sequal I would emphasize in a similar manner our present tense opportunity to exercise and express that religion. In the June issue of **The Upper Room** a Mr. Thomas tells of hearing a young woman speak recently on Our Lord's Great Commission (Matthew 28: 16-20). The speaker had dedicated her life to work on the foreign field and was looking forward with the greatest joy to telling the Good News to those who had never heard it. The girl's eyes, her face and every muscle in her body were all aglow with the happiness that was in prospect for her. The thrill of her soul was imparted in a beautiful and meaningful way to those who heard her. I would not detract an iota from this dear girl's joy and enthusiasm, but would rather underscore it heavily.

However, I would raise the question as to why those who remain at home and tell the same story to those in their own homes, in their own communities, and to their own people should not be gripped, thrilled and filled with this same joy and happiness as the girl of whom Mr. Thomas tells. Is not the gospel story one of the permanent, unchangeable and ever-increasingly thrilling experiences of life? When we think of countship, of marriage, of bringing children into the world, do we have to add a foreign glamour to it to give to it its power to thrill? I insist that these experiences are just as fresh, just as vital, just as thrilling in our everyday routine today as they were in the Garden of Eden. In a similar manner, the telling of the story of God's love, of his sending his Son into the world "to seek and to save that which was lost", of his immediate presence and blessing, to those right about us should be just as thrilling as to those in foreign parts. When our Lord gave his commission to his followers to witness for him they were to begin "in Jerusalem", go out "over Judea and Samaria and to the ends of the earth" (Acts 1:8). My point is that when we get hold of the right point of view in this matter, the person next door to us or even in the same house is as really and as truly an opportunity for us as is the one we used to speak of as "the heathen". (I pause here to say that the word "heathen" is one that I have tried and am trying to cast out and leave out of my vocabulary.)

When shall we come to bring ourselves back to the New Testament spirit, the New Testament method, and realize something of the New Testament success? When we do so, every human being on the earth will be our opportunity, and our testimony to the person next to us will bring the same thrill as our testimony to those in foreign lands. Standing before a congregation in Western North Carolina many years ago, I told them I didn't believe in "foreign missions". You should have seen some of the old misers smile. But I soon called them back to the ground when I insisted that our Lord said, "The field is the world" (Matthew 13:38), and we are obligated to every human being on the earth. And so, I insist that my opportunity, and yours, begins with the person next to us, and extends to the ends of the earth.

W. R. Cullom

Wake Forest, N. C.

In Times Like These . . .

When national and racial feelings run high and in many parts of the world people regard American Christians as "fat, complacent, easy going — toasting marshmallows by the heat of a world on fire" —

The Congregational Christian Service Committee maintains Fraternal Workers at the invitation of churches in France, Germany, Italy, Taiwan and Korea who are "living epistles . . . known and read of all men," ambassadors of Christ and the real heart of America.

It supports the Ecumenical Work Camp program of the World Council and screens applicants each year for participation in these "seminars of international Christian helpfulness and understanding."

It recruits other young people for a half dozen similar interracial work camps in the United States, Puerto Rico, and France.

It carries on its work everywhere "regardless of race, class, creed and nationality."

RUSSIAN CHRISTIANS RESETTLED

Delegates to the General Council will remember Barstow Robbins' story of the White Russian "Old Believers" who had migrated to China long ago, lived in a unique community until forced to leave by the Communists, who had been stranded for some time in Hong Kong until the World Council of Churches could find a place for them to settle — and how the week of the General Council the first group was on its way to Brazil.

Religious News Service puts it thus: "A quiet group of bearded men and their wives and children, in colorful peasant dress, arrived at the Los Angeles airport, the first contingent of 492 waiting to leave Hong Kong behind to start new lives in Brazil.

"When the ship pulled out of Los Angeles on the final lap of the long trip, the holds were filled with more than 60 tons of pioneering supplies — agricultural and carpenter tools, household goods, sewing machines, wire fencing, etc. — provided by American Protestant churches.

"It is reported that about one-tenth of the 6,000-acre tract of land between Asuncion and Sao Paulo has been cleared for farming and nine buildings already stand on the site."

Thus the World Council of Churches and Church World Service, working for years to find some method of providing this group of Russian Christians with a home, has finally succeeded. And through our denomination we are a part of that effort.

No waste is so expensive as a wasted life. No reward is offered for its return.

Use Of Symbols At Christmastide

A Program That Is Being Used In Our Durham Church

William T. Scott, Jr., Minister

Our fathers, the Puritans, were very late in observing Christmas because of the extravagances of the Feast they had known in the old world. But through the years we have built up a multitude of customs associated with the season — trees, candles, wreaths, baking, and drink. Our customs, however, have lacked any distinctly Christian rootage, so that they seem pretty far removed from faith.

The following seeks to take certain key symbols of our faith — water, bread, the tree and the vine, and light — and relate them to our customs. Scripture readings are suggested for each day of Advent, prayers and hymns for each week. The possibilities for family activities using the symbols in each week are almost limitless: (ie., cleaning the house, baking cookies and cakes, making the wreath, trimming the tree, et cetera.)

At the same time this is not intended as merely putting the stamp of approval on what we are already doing! As a matter of fact, it is hoped that by relating our customs to the symbols of faith from which they came we may the better stick to the joy of witnessing in all our activities to the coming of the Savior.

It is further hoped that a daily "family altar" will be observed in the homes of the Church, and that the symbols may be employed so that the smallest child may through them share in the common worship.

* * * *

The First Week in Advent "Water"

Water was listed as one of the four elements by the ancients. It has been in Christian tradition a symbol of cleansing and of refreshment, and of service.

the hymn

Lord to me compassion show
As thy tender mercies flow;
In thy vast and boundless grace,
My transgressions all erase;
Wash me wholly from my sins,
Cleanse me from my guilty stains. Amen.

the prayer

O Lord God, Father Almighty, purify, we beseech thee, our inmost hearts, and wash away all the stains of our sins, that being cleansed by thy loving mercy, we may without fear joyfully remember the coming of our Lord; through the same, thy Son, our Savior Jesus Christ. Amen

the readings

Sun.—Isaiah 55—"Ho, everyone that thirsts"
Mon.—Psalm 51—"Wash me thoroughly"
Tues.—Matthew 10:40—"a cup of cold water in my name"
Wed.—Matthew 3—"the baptism of John"
Thurs.—John 4:13—"the water of life"
Fr.—John 13—"Jesus washes disciples' feet"
Sat.—John 7:37—"if any one thirst"

The Second Week in Advent "Bread"

Bread is a symbol of the "means of sustaining life," of God's care and nurture of his people. In the Christian tradition, because of its place in the Lord's Supper, it is a symbol of fellowship in the body of Christ and of eternal life. Also it is symbolic representation of Holy Scripture.

the hymn

"Break Thou the Bread of Life"

the prayers

O God, whose blessed Son did manifest himself to his disciples in the breaking of bread; open we pray thee the eyes of our faith, that we may behold thee in all thy works.

O God, who feedest thy children with the true manna, the living bread from heaven; grant, we beseech thee, that this precious food may be our support throughout our earthly pilgrimage, until we reach that land where there is neither hunger nor thirst: through Jesus Christ our Lord. Amen.

the readings

Sun.—John 6:35—"I am the bread of life"
Mon.—Luke 24:13—"known in the breaking of bread"
Tues.—I Cor. 5:6—"unleaven bread of truth"
Wed.—Luke 4—"live by the word of God"
Thurs.—Matt. 26:26—"this is my body"
Friday—Exodus 16—"bread from heaven"
Sat.—John 6—"the miracle of the loaves"

The Third Week in Advent "The Vine and the Tree"

The vine is for Christians a symbol of Christ and of his relationship to his followers. The tree is a symbol both of death and of eternal life — both the tree of life and the tree upon which Christ was crucified. Also in this connection should be mentioned the Christmas rose, the symbol of Christ.

the hymn

Lo, how a Rose e'er blooming
From tender stem hath sprung!
Of Jesse's lineage coming
As men of old have sung.
It came, a flow'ret bright,
Amid the cold of winter,
When half spent was the night. Amen.

the prayer

O Christ, the true Vine and source of life, ever giving thyself that the world may live, who also hast taught us that those who follow thee must lose their lives for thy sake; grant us so to witness thy coming and so to receive in our souls the power of thine eternal sacrifice that in sharing thy cup we may share thy glory and at the last be made perfect in thy love; to the honor of thy holy name. Amen.

the readings

Sun.—Isaiah 5—"the vineyard of God"
Mon.—Hosea 14—"shall blossom as the vine"
Tues.—Psalm 80—"have regard for this vine"
Wed.—John 15—"I am the vine"
Thurs.—I Peter 2—"He bore our sins on the tree"
Friday—Isaiah 61—"oaks of righteousness"

Sat.—Revelation 22—"for the healing of nations"

The Fourth Week in Advent **"Light"**

Light is symbol of Christ and of divinity in general. It also is symbolic of the victory of God over evil and of purity. Candles and stars have had wise use in expressing each of these meanings, particularly in Advent.

the hymn

"O Little Town of Bethlehem"

the prayer

O God, who didst prepare of old the minds and hearts of men for the coming of thy Son, and whose Spirit ever worketh to illumine our darkened lives with the light of his gospel; prepare now our minds and hearts, we beseech thee, that Christ may dwell within us, and ever reign in our thought and affections as the King of Love, and the very Prince of Peace. Grant this we pray thee, for his sake. Amen.

the readings

Sun.—Luke 1:39—"a light to those in darkness"
Mon.—Isaiah 9—"a great light"
Tues.—Genesis 1—"let there be light"

Christmas Eve

the hymn "Silent Night"

the prayer

O God, who hast made this most sacred night to shine with the illumination of the True Light: grant, we beseech thee, that as we have known the mystery of that light upon earth, we may also perfectly enjoy it in heaven: through the same Jesus Christ our Lord. Amen.

the reading

Matthew 2—"the Christmas star"

Christmas Day

the hymn

"Joy to the World"

the prayer

O God, who makest us glad with the yearly remembrance of the birth of thine only Son Jesus Christ; grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge, who livest and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

the reading

John 1—"the darkness has not overcome it"
John 8—"I am the light of the world"

A Christmas Worship Service

Used by Our Newport News Church

(We hope this will be of some use to you in your family gatherings at Christmas.)

Sing together a number of your favorite Christmas Carols.

Scripture lesson found in Isaiah 9: 2, 6, 7a.

Meditation: **"And Jesus Came in the Fulness of Time."**

About two thousand years ago God saw the need for a leader and a teacher to be put on earth for his people. One warm December night in a stable, in the small town of Bethlehem, His Son, who was called Jesus, was born. For Jesus' mother, God chose a peasant woman called Mary. For his earthly father, he chose Joseph. Both were people of meager means but hard working people with their hearts full of love and kindness.

I like to think that Mary and Joseph were the kind of parents who no matter how busy they may have been, always had time to spend with Jesus and his brothers and sisters. Whether it was to teach, discuss their problems, or play with them.

There are many legends told about Jesus' birth. The one I like best, is about a little girl, whose father owned the stable in which Jesus was born.

The night Jesus was born, one star was much brighter than the others. It was as if it hung directly over the stable. Early the next morning, Rachel awoke just before dawn, to find the star still hanging over the stable. She dressed and slipped quietly out to the stable and there found that during the night, a baby had been born. She crept softly toward the manger in which Jesus lay and carefully slipped her finger into his soft palm .Something wonderful happened to her at this time. Ever since she could remember, she had been afraid of many things. But at this moment, when she touched Jesus' hand, all fear left her. She grew up never to be afraid again.

Many years later the doctor discovered she had an incurable disease. She knew her life on earth was soon to come to an end. But she was not afraid. To those who questioned her about the fear of death she said, "Now I will slip my hand into God's hand, so of what do I have to be afraid."

Jesus came in the fullness of time. And it was Christmas — a part of God's great plan. From the time Jesus was born he made many changes in the lives of numerous people. Not only the years he walked upon the earth but also the years to follow.

We, too, are a part of God's great plan. If we fail to do our part, we spoil that part of His plan.

At Christmas time we are reminded again of the influence of Jesus' birth. Let us not forget that Jesus came in the fullness of time and that was and is Christmas. He should be in the center of whatever plans we have for this joyous season that awaits us.

Let us remember that Isaiah, the great prophet, called Jesus the Prince of Peace. What is Peace? It is living in love, the kind of love which caused God to send Jesus into the world as the promised Prince of Peace.

Let us come to Christmas on our knees, with humble and contrite hearts and with thanksgiving for all the many blessings God has given us.

Let us Pray:

Prepare our hearts, our Father, that we may this Christmas feel the glory of the living Christ who came in the fullness of time as a part of God's plan. Help us to be unhurried and expectant in our approach to the Christmas season. In the name of Christ who was Son of Man and continues to live as Son of God. Amen.

Serving In Love

An Address by Lonnie Thomas
A Layman in Carolina Church

Jesus' recipe for a dynamic life of usefulness and happiness could be summed up in one command — Love thy neighbor as thyself. The conviction that we are children of God, created in his image, redeemed by Jesus Christ, and called by him to love our neighbor as our selves imposes upon us inescapable duties— duty to God, duty to our fellow man and duty to our loved ones and our homes.

If we perform our first duty well — to love the Lord our God with all our heart, with all our soul, and with all our mind — God will fill us with the Holy Spirit and give to us power to let our lights shine as Jesus commanded us to do.

Jesus in his day illustrated this spiritual light with a candle. Jesus said that men do not light a candle and put it under a bushel, but on a candle stick so that all in the house might see. But if Jesus were living in these modern days, I believe he would have used the electric light for his illustration. We, who know about electricity, know that when an electric lamp does not burn brightly there is a ground on the wires. If this ground gets bad enough, it becomes what is called a short circuit and blows a fuse and the light goes out. I believe our spiritual lights become grounded and burn dim or short circuit and go out at times. And, too, I believe we are oftentimes unaware of how dim our spiritual lights are burning. Yes, and I think sometimes we blow fuses. It is necessary for us to keep our spiritual lives clear of resistence, which weakens our lives, and causes us to be irritable in our homes and elsewhere. But the brightness of our spiritual lights depend on how we display our lives in our conversations and in our daily tasks.

Have you ever watched someone set up a window display? Did you notice how careful they were in arranging each item in order that it might look its best? That window display is set up for one purpose and that is to attract the eye of buying public and to show them the quality of the merchandise displayed. We do not need to go about telling people the quality of our religion, for people see our lives. Therefore, we should be very careful about the life we display. We should seek truth and sincerity in our speech and actions. Judas betrayed Christ in action, by a simple kiss on the cheek of his Master. Judas paid for that act with his life. Peter denied his Lord in speech when Christ was being tried before Pilate. Three times Peter said "I do not know the man." Why do you suppose Peter said this when he had been following the Lord for about three years? Just a short while earlier Peter had said that he would even die for the Master. When the test came Peter's light went out, simply because he was thinking of his own wellbeing. He was afraid — afraid to let his light shine. But let us not condemn Peter too hastily, because we too deny Christ when we fail to let our lights shine. We often refuse to let our lights shine even in our homes. What had Peter done, he had said only a few words, but oh! the tragedy of the words he did say.

We are much like Peter for we do and say things in spiritual darkness, and regret comes when we remember the words of our Lord, often causing us to weep bitterly. The stain of this sin is almost indelible. Smallpox may be healed but it leaves its mark behind; a cut limb may be cured, but the scar remains forever.

When the evening comes and our day's work is done, you can not go back to change it. The record is completed when the sun goes down, and God himself cannot change it if he would. God can greatly bless whatever has been right; he can pardon what has been ill, but what is written is written and a million years from today it will still be true that you lived today as you did. What a vastly important thing this is. How it should solemnize us as we live from moment to moment, from hour to hour, and from day to day. We must realize that what we are doing now is done forever. When we come to the close of a day and lie down at night for rest can we say, "Thank you Lord for a perfect day?" Or have we done something or possibly left something undone that haunts us? Do we wish to lengthen the day in order that we might correct some of our mistakes? Would we like to lengthen the day as Joshua did for the Israelites?

How many times have we wished for Joshua's power over nature, how often have we longed for a few more hours. Who has not wished for more time to complete a task. But this is not ours to do. We must fill each day, pack into each hour and moment faithful service and profitable accomplishments. We can not lengthen the hours, but we can use the time God has given us and not waste moments that can never be regained. We must give an account to God for the investment we have made of the days and hours and the moments he has intrusted to us.

There are few preachers in comparison to the vast number of people on the earth. All of us who profess to be Christians must preach a sermon everyday of our lives. Let me illustrate with this poem by Edgar A. Guest.

Sermons We See

I'd rather see a sermon than hear one any day,
I'd rather one should walk with me than merely show the way.
The eye's a better pupil and more willing than the ear;
Fine counsel is confusing, but example's always clear;
And the best of all the preachers are the men who live their creeds,
For to see the good in action is what everybody needs.
I can soon learn how to do it if you'll let me see it done.
I can watch your hands in action, but your tongue too fast may run.
And the lectures you deliver may be very wise and true;
But I'd rather get my lesson by observing what you do.
For I may misunderstand you and the high advice you give.
But there's no misunderstanding how you act and how you live.

HYPOCRITICAL SINGING

We sing "Blest Be the Tie That Binds," and let the least little offense sever it.

We sing "Serve the Lord with Gladness," and gripe about all we have to do.

We sing "We're Marching to Zion," but fail to march to Sunday School, Prayer meetings, or Church.

We sing "The Whole Wide World for Jesus," but never invite our next door neighbor to Church!

We sing "O for a Thousand Tongues," and don't use the one we have.

We sing "Throw out the Lifeline," and content ourselves with throwing out a fishing line.

— **The Challenge,**
Liberty Church

Spragg To Be Treasurer

Rev. Dr. Howard E. Spragg, of Westfield, New Jersey, has been elected treasurer of the Board of Home Missions of the Congregational Christian Churches.

He will succeed Rev. Dr. William F. Frazier who retires December 31 after fifteen years in the post.

In his new position Dr. Spragg will be responsible for a budget with annual disbursements of over $10,000,000.

In addition to his work with the board, Dr. Spragg has been elected treasurer of the Annuity Fund for Congregational Ministers and the Retirement Fund for Lay Workers. He will also serve as treasurer of the corporation of the denomination's General Council.

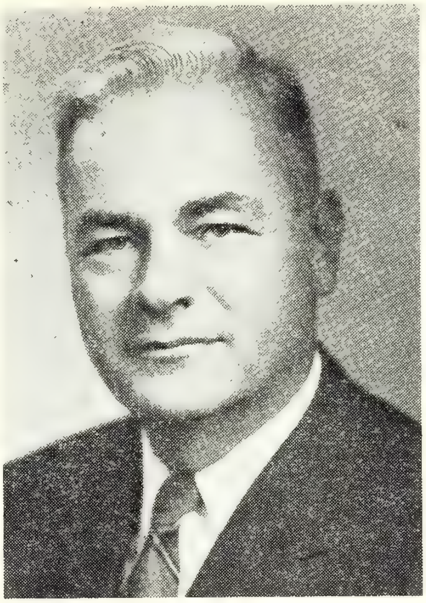
The election, which required action from the directors of the various agencies involved, took place over a period of months.

Until his election Dr. Spragg was General Secretary for Administration for the Board of Home Missions.

The Board of Home Missions carries on an extensive program in Christian education and race relations, and aids in the establishment of new churches a well as in the expansion of old churches. Besides serving the denomination's 5,549 churches, the board works with 26 church-related colleges and maintains a ministry to students on scores of other college campuses. In Puerto Rico, where the denomination has worked since the end of the Spanish American war, the board conducts a program of medical work, social and community services and theological education.

From 1943 through 1948, Dr. Spragg was pastor of South Congregational Church, Chicago, one of the first community-based interracial churches in America. In 1949 he went to Puerto Rico as general secretary of Congregational Christian work there. He was responsible for the program of Ryder Hospital, Yuquiyi Rural Life Center, 23 churches and 40 rural chapels.

He came to New York in 1952 to join the national staff of the Board of Home Missions.



Dr. Howard E. Spragg

Dr. Spragg played an integral role in the formation of the United Church of Christ, which was created in 1957 by the union of the General Council of the Congregational Christian Churches with the Evangelical and Reformed Church. He is co-secretary of the United Church's Board for Home Missions, which is in the process of formation.

Dr. Spragg was born in Malden, Massachusetts, in 1917, and worked as a student assistant in the First Congregational Church there. He was graduated summa cum laude from Tufts College in 1938, where he played on the varsity football team. He served as a student assistant in the philosophy department at Tufts and in his junior year was elected to Phi Beta Kappa.

Dr. Spragg studied at Union Theological Seminary and received the Bachelor of Divinity degree from Chicago Theological Seminary. He was ordained to the Congregational Christian ministry in 1942. In 1956 Dr. Spragg was awarded the Doctor of Divinity degree by Yankton College.

Dr. Spragg is married to Jane N. Spragg, M. D., a physician. Dr. Jane Spragg served on the medical staff of Ryder Hospital while living in Puerto Rico. She practices in Westfield and is a member of the school board there. The Spraggs have five children.

THINK ON THESE THINGS

Those who know about the physical and spiritual hunger of people throughout the world have a great desire to help. We can help by giving money and clothes, by praying, by seeking more information about the needs and then telling others. This is the type of work that God has for us to do. We must witness for Him, not by words alone, but by action and deeds.

It is often said that the church is always asking for money. Maybe it is true, but the money given through our church does much good and goes to needy areas where individual contributions cannot go. After all, hadn't you rather be the one that God has blessed with enough and some to share, than to be the one begging for food and clothes for yourself and your family and no way to earn it? Think about it. The tide could turn and we be on the receiving end. We are robbing ourselves of rich blessings from God when we do not give generously to His work.

Our money is important and so is our time. God gives each of us 168 hours a week. It is up to us to decide how we will use it. To be good stewards, we should tithe our time as well as our money. One tenth of our waking hours is eleven and one-fifth hours per week. Do **you** give that much time to the work of the Lord? The more you do for the Lord, giving your time and money, the more you enjoy it.

—**Bulletin**, Apple's Chapel

FORGIVING TIME

Elizabeth F. Caviness

When the shadows of evening are falling
And the day has begun its rest,
When the twilight noises are muted
And the world seems reverently blest,

It's time to ask of forgiveness and
Strength for tomorrow's path,
For the eyes shouldn't close in sleep
When the heart is harboring wrath.

The sting of a tongue in anger
Can linger and fester a sore
That breaks out again unexpected,
Bringing trouble and more.

So when evening shadows are falling
And the world seems reverently blest,
It's time to ask, and give, forgiveness
That the conscience, too, may rest.

Mission Materials Available Free

Three plays recommended by the Friendship Press for use this year in connection with our mission studies are available from Miss Ruth Dunn, Southern Convention Office, Elon College, North Carolina. Placed there by the Women's Fellowship, these may be borrowed at no charge:

Under One Roof — A one-act play about Puerto Ricans in New York. It requires ten characters, which include one woman, three men, and children ranging from 7 to 19 years of age.

Heart-Sound of A Stranger — Play concerning modern Mexican-American relations. The characters include three women, two men, a 9-year old boy and a 12-year old girl.

The Khanum and Her Treasures — A play of Iran, showing customs of that country. Characters include grandmother, father and mother, uncle, maid and three girls, 12, 14, and 15 years of age.

A set of pictures on **Mexico** and one on modern life in **Palestine**, with explanations to go with them may also be borrowed from Miss Dunn, or from the Conference missionary education chairmen. They are especially good to use with children's groups in their mission studies for the year.

Mrs. F. C. Lester, President
Southern Convention
Women's Fellowship

On the African island of Lagos, when women meet they kneel and express gratitude, while men shake hands three times and interrupt each shake to lay their hands over their hearts.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Dec.

MEXICO

14—**John Howe** went out in 1957 for five years to do educational and youth work at Guadalajara with his wife and five children. He was in Marine Corps 12 years after graduating from Naval Academy, has been an inventor and school teacher. Mrs. Howe is a nurse.

15—**William Feeney** and his wife went to Guadalajara in 1957. They do religious education work in all the churches.

GENERAL EXECUTIVE OFFICE OF AMERICAN BOARD

16—**Rev. Alford Carleton** heads the American Board as its executive vice president. He served the Board in Turkey and Syria for 30 years previously to 1954. He was president of Aleppo College, Syria, for 24 years. He is considered an expert on the Middle East.

17—**Rev. Daniel Bliss**, assistant to Dr. Carleton, was born into a missionary family. His father was the second president of American University, Beirut, and his grandfather was founder and first president. Daniel taught there after college, and was pastor of Second Congregational Church of Greenwich, Connecticut 1936-1957.

18—**David M. Stowe**, educational secretary, is youngest member of staff. In last 17 years he has been associate minister and director of Congregational Student Center in Berkeley, chaplain and chairman of Department of Religion at Carleton College, missionary in China, obtained his B.D. and Th.D. at Pacific School of Religion, assuming his present position in 1956.

19—**Rev. Dobbs Ehlman** has been Executive Secretary of the Board of International Missions of the Evangelical and Reformed Church since 1947, following missionary service in China and Japan and pastorates in Indianapolis and New Oxford. He has joined the staff of the American Board without portfolio to symbolize the growing cooperation between the Board of International Missions and the American Board.

20—**The General Council** has as its moderator now a former missionary of
for us.
the American Board, Dr. Ray Phillips of South Africa. We pray that all our leaders do and say will be a reflection of God's will for them and

ASHEBORO DISTRICT LEADERS MEET

Mrs. H. Winfred Bray, Asheboro District Chairman of the North Carolina Women's Fellowship, invited local fellowship presidents and minister's wives to meet in Randleman the afternoon of November 30. Leaders were present from Antioch (R), Asheboro, Bailey's Grove, Flint Hill (R), High Point, Liberty, Pleasant Grove, Pleasant Ridge, Ramseur, Randleman, Seagrove, Sophia, Spoon's Chapel, and Union Grove churches. Each local president introduced her minister's wife.

The report blank was studied in detail, so that each group would know exactly what was requested of them and could be working toward that end. Report of the N. C. Women's Fellowship board meeting was given by Mrs. Bray, and plans for the rally to be held March 21 at Ramseur were completed. At the request of Mrs. I. L. McDowell, assistant chairman, Mrs. Bray agreed to return to the Asheboro District to preside over the rally, although she will be living in another area at that time.

At the close of the meeting Mrs. F. C. Lester presented Mrs. Bray with a book, **Christ and the Fine Arts,** as a farewell gift from the women of her district.

Delicious refreshments were served by Mrs. Bray and Mrs. McDowell to the twenty-six women present.

WOMAN'S GIFT DEDICATED AT CAROLINA

Mrs. Hillary Jones

Sunday night, November 23, the Women's Fellowship of Carolina Church, near Burlington, North Carolina, held their Woman's Gift dedication service in the church hut.

Also Misses Carolyn Anderson, Becky Hall, Laura Taylor and Jo Carol Apple from the Teen-Age Class presented a sacred play, "With Wisdom and With Courage," by Mrs. James McQuiston, which was in the National Women's Fellowship program booklet for 1957-58.

Mrs. Lewis Hall, stewardship chairman, was responsible for this program, which was inspiring to those attending the service.

Pilgrim Fellowship of United, Winston-Salem journeyed to Chapel Hill last Sunday to attend the Christmas program at the Morehead Planetarium.

The Power Of Jesus In Human Life

Background Scripture: Mark 6:6-13; 30-44.

Devotional Reading: Isaiah 6:1-8.

Memory Selection: **And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd.** Mark 6:34.

A TEACHING MISSION

Jesus came teaching. And He continued to teach throughout his ministry. He was eager to get the truth to the people, and in today's lesson he is going "around about the villages, teaching." There was an urgency about his ministry of teaching. He looked upon the people with compassion; he wanted them to have both bread for the body and for the mind and heart. And so he went from village to village teaching. There was nothing formal about it so far as place and program were concerned. He would enter into a village, gather a group around him, often in the open air and in the streets, and sometimes in the synagogue, and teach them. By stories drawn from everyday life he taught them the things concerning the Kingdom of God.

SHARING THE TEACHING MINISTRY

There was too much for Jesus to do alone. He could not hope to get around to all the villages in his beloved country, or to reach all his fellow-countrymen. So he decided early in his ministry to share his teaching and preaching and even his healing ministry with the twelve. Heretofore he had said "Come unto me," and "Learn of me." But now he says "Go, and teach and heal." It was a sound strategy. Not only did it multiply his teaching ministry, but it developed the disciples. Dwight L. Moody said that it was much better to set ten men to work, than to do the work of ten men, and Jesus was setting twelve men to work. Furthermore he knew that people learn by doing. No matter how intimately the Twelve were associated with him, and no matter how closely they studied his methods, they would never learn to teach or to preach without teaching and preaching. His purpose, then, was two-fold: to reach the people, and to develop the disciples.

He sent them out "two by two." This was sound psychology. Each man reinforced the other. It gave them added and multiplied confidence and courage. It increased their effectiveness. What one man did not think of, the other would. It made more impressive their impact upon those to whom they went. Those who organize Every Member Canvasses or Christian Enlistment Programs or Visitation Evangelism have adopted this method of Jesus in sending the people out "two by two." In Jesus' plan he would reach more and more people in less and less time. He would multiply his teaching ministry six fold!

The wise and efficient pastor puts his people to work. He can perhaps do some of the things his people do better than they can do them. At least at the time. But in using them he gets more work done and he develops the workers at the same time, until in time they can do the work as well as he can do it. The fact is that it is impossible for a minister to do all the things he ought to do. He must train his people to help him.

SOME GUIDING PRINCIPLES

Reference has already been made to the fact that Jesus sent the disciples out "two by two." There are practical principles illustrated here. It should be kept in mind that this was to be a quick and limited campaign. It was not to cover all of Galilee nor was it to last indefinitely. It was a kind of "training course." Jesus therefore bade his disciples "to take nothing for their journey, save a staff only, no scrip, no bread, no money in their purse, and not two coats." To take that literally as applying to a modern minister or missionary is ridiculous. It was a statement of a local situation which embodied a universal and timeless principle. These men, and all of Christ's men, are to think first of their message; then they are to think of their own welfare. They are to seek first the Kingdom of God, knowing that they will have such things as are necessary. A minister or a missionary should have enough income to free him from anxiety about material things This does not mean that he should be able to live in luxury; it does mean that he ought to get enough to live without wearing himself out with worry about how to pay his bills for the minimum necessities of life for himself and his family. Many a minister would be a better minister if he got a salary that was adequate for modest living free from financial worry.

"Into what place soever ye enter in a house, there abide till ye depart from that place." The Jews were noted for their hospitality. The disciples were to be among people they knew, and they could expect a good welcome. So they had no need of burdening themselves with a lot of equipment, nor did they need to waste time in going from one house to another. "Accept the hospitality of the home open to you, go about your work until it is finished, and then move on to another village" was the counsel of Jesus This advice fitted in with the situation. He did not want these "fishers of men" to be so concerned with their "tackle" that they never got around to catching any fish! The fact is that so many of our churches are so busy keeping the wheels of the church going around that there is little time or energy left for doing the main work of the Church!

"And whosoever will not receive you, nor hear you, when ye depart from thence, shake off the dust under your feet, for a testimony against them." Jesus was suggesting that these men do the very best they could, and leave the rest to God. If one door closed in their faces, another door would open. If people closed their ears and their hearts to them, they were to move on where there were ears and hearts open to them. This is no defeatist attitude. Every generation of Christians has followed this rule. When the Jews in Antioch in Pisidia, or in Corinth or in other places did not hear Paul, he moved on to other places. Thus it was that when China was closed to missionaries by the Communists, they moved on to India, and Africa and Japan and the islands of the sea. We are responsible, not for results, but for efforts. We are not to become weary

—Continued on Page 15

SUNDAY SCHOOL LESSON

DECEMBER 14, 1958

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

AT OUR CHURCH HOME FOR CHILDREN

The Christmas Gifts That Are Needed

John G. Truitt, Superintendent

Dear Friends:

Thank you for your contributions this week. They are from several churches and many friends. They amount to $2,513.23. They have come from ten states: Alabama, California, Connecticut, Kansas, Kentucky, Michigan, Minnesota, Nebraska, North Carolina and Virginia. By that it would seem our Home for Children is becoming more widely known. We are very grateful and encouraged.

And we have as yet nearly two hundred of our own Southern Convention churches to hear from, with their Thanksgiving Offering. We hope every church in the convention will share the responsibility of their Home for Children.

Thanksgiving Sunday has been so recent we have not yet had time for the churches to make their reports, but we feel sure they will not overlook receiving the offering. And we hope when they do receive it they will mail it in promptly. If some church has not yet received the Thanksgiving Offering, please do so.

Christmas is just around the corner. Many of you will be wondering what you can do for the Home for Children, or the children. Needed most of all are funds with which to purchase the things the boys and girls need, and would appreciate. A few toys for the smaller children seem essential. They will receive them by the carton, dozens and dozens of them. There will be more by far than the children can appreciate, and many of the middle size and larger children will be disappointed. Send such gifts as you feel will be of service, pretty shirts, dresses, warm coats, windbreaker jackets — or better still send us a check and instructions with it. Most of these children will get twice as many baubles and nic-nacs as they can make any use of. The homes in which they visit at Christmas, and the communities where those homes are located will see that they have Christmas. Help us with the warm coats — new and pretty and Christmasy! Help us with the snug, properly fitting shoes, new and shiny and expressive of the true Christmas spirit. Help us with the dresses — beautiful, colorful, washable not the fragile, dry-cleaning type — oh! or better still send us a check and your joyous Christmas wish and leave it up to us who are here and know the children and what they want. You may not have quite as much fun in doing it that way, but the children will have more, and be better benefitted.

And while I am writing of Christmas — a merry and happy Christmas to you, and God's blessings and bounty be upon you. And please remember each little child here and their helpers in your Christmas prayers.

REPORT FOR DECEMBER 1, 1958

MONTHLY OFFERINGS

Amount brought forward			$ 4,560.72
Eastern North Carolina Conference			
Mt. Auburn	$ 12.87	$ 12.87	
Eastern Virginia Conference			
Rosemont	39.00	39.00	
North Carolina and Virginia Conference			
Hines Chapel — Thanksgiving	56.60		
Liberty — Thanksgiving	20.65		
Reidsville — Thanksgiving	409.59	486.84	
Western North Carolina Conference			
Big Oak, S.S.	3.15		
Sophia	3.00	6.15	
Virginia Valley Conference			
Linville, S.S. — Special	50.00	50.00	
Total			$ 594.86
Grand Total			$ 5,155.58

SPECIAL OFFERINGS

Amount brought forward		$ 7,490.07
Class 15, Reidsville Cong. Christian Church	$ 15.00	
Jr. Baraca Philathea Class, Holy Neck Church	13.25	
Harrison Factors Corp. (dividend)	37.50	
New Hope Christian Church, Roanoke, Ala.	5.00	
Friendly Service Gifts:		
Jr. & Sr. Pilgrim Youth Fellowship, Damascus Cong. Christian Church, Chapel Hill, N. C.	12.00	
Federated Church of Cambria, Miss. Comm., Cambria, Minn.	10.00	
World Friendship Group, Mayflower Cong. Church, Minneapolis, Minn.	10.00	
Women's Fellowship, Cong. Ch., Marietta, Minn.	3.00	
In Memory of Mrs. Nancy Frost	5.00	
In Memory of Charlie H. Pitt	25.00	
In Memory of Oliver C. Osborne	3.50	
Thanksgiving Offerings:		
Lawrence H. Fields, Durham, N. C.	5.00	
Mr. & Mrs. J. E. Branch & Dottie, Garner, N. C.	35.00	
Mr. & Mrs. J. L. Burford, Winston-Salem, N. C.	5.00	
Cong. Christian Church, Hope Mills, N. C.	21.68	
Mr. & Mrs. J. M. Byrd, Sr., Suffolk, Va.	5.00	
J. W. Drake, Pittsboro, N. C.	50.00	
Diane and Dougie Donald, Richmond, Va.	3.00	
Mr. & Mrs. Archie Newman, Henderson, N. C.	100.00	
Shallow Ford Christian Church	100.00	
Bethlehem Christian Church, Broadway, Va.	28.33	
Mr. & Mrs. Harry E. Ollerhead, Newport News, Va.	50.00	
O. H. King, Burlington, N. C.	50.00	
Sophia Cong. Christian Church	39.00	
Mr. & Mrs. W. G. Sharpe, Reidsville, N. C.	25.00	
Mt. Auburn Christian Church (ENC)	100.00	

Our New Hymnal Is Ready

Boston, Mass., Dec. 1 — A new hymn book with primary roots in the 300-year-old Bay Psalm Book was published here today by the Pilgrim Press.

It is the Pilgrim Hymnal of the Congregational Christian Churches, product of five years of study and research and the denomination's first revised hymnal in a quarter of a century.

The hymnal was presented at a dinner given this evening in the roof ball room of the Parker House in honor of Rev. Dr. William Fiske Frazier, of Old Greenwich, Connecticut, retiring treasurer of the Board of Home Missions of the Congregational Churches, who has worked closely with the Pilgrim Press in Boston for many years.

Rev. Dr. John E. Wallace, chairman of the Pilgrim Press Committee and pastor of Wellesley Hills Congregational Church, Wellesley Hills, presented the hymnal to Rev. Dr. James W. Lenhart, chairman of the Hymnal Committee and pastor of the State Street Congregational Church, Portland, Maine.

The book contains 456 hymns, including selections from the Genevan Psalters and the Bay Psalm Book; 50 pages of choir and service music, 50 pages of worship aids, 48 Psalter readings and 28 unison readings.

Primarily responsible for compiling the new book was a committee headed by Rev. Dr. James W. Lenhart, minister of the State Street Congregational Church, Portland, Maine. Working with the committee as editors were Dr. and Mrs. Hugh Porter of the School of Sacred Music, Union Theological Seminary. Dr. Ruth Messenger of the Hymn Society of America served as research consultant.

Hundreds of Congregational Christian laymen and ministers helped the committee by responding to questionnaires and attending seminars designed to disclose hymn preferences in churches all over America.

Described as "broadly ecumenical in spirit," the Pilgrim Hymnal "is a blending of the great hymns of the Reformed and Free Church tradition with the best of contemporary ones." Some hymns are published here for the first time, others are re-discovered great hymns of the past. The majority were hand-picked from the common treasury of the long popular hymns of the Christian Church.

Charles A. Butts of Boston, general manager of the Pilgrim Press, said that the first order for the new hymnals came from the State Street Congregational Church in Portland, Maine, several months ago. It was accompanied by a check for $1,000.

Dr. Frazier has served for more than 20 years on the Board of Home Missions, as an executive. Born in Bath, New York, he is a graduate of Oberlin College and Drew Seminary and holds an honorary D. D. from Middlebury College. He was ordained a Congregational minister in 1911 and filled pastorates in New Jersey and Vermont. He was state superintendent of Congregational Churches in Vermont and Connecticut before being called to the Board of Home Missions in 1936. As treasurer he has managed endowment funds in excess of $76,000,000.

W. V. Coble, Burlington, N. C.	100.00	
Erwin A. Holt, Burlington, N. C.	150.00	
Mrs. Wm. Hunt, Irvington, N. J.	3.00	
Mr. & Mrs. J. M. Whitley, Suffolk, Va.	10.00	
Mr. & Mrs. Emmett H. Rawles, Suffolk, Va.	50.00	
Henry I. Jaffe, Virginia Beach, Va.	2.50	
S. J. Hinsdale, Burlington, N. C.	25.00	
Women's Fellowship, Cong. Church, Courtland, Nebr.	5.00	
Ladies' Aid, Pine Grove Cong. Church, Sault Ste. Marie, Mich.	10.00	
Pachaug Ladies' Aid Soc., Cong. Church, Jewett City, Conn.	5.00	
Women's Christian Fellowship, Towanda Cong. Christian Church, Towanda, Kans.	10.00	
Woman's Miss. Soc., Piney Plain Church	34.30	
J. C. Helmer, Newport News, Va.	25.00	
Mrs. H. B. Berry, Danville, Va.	10.00	
Clyde W. Rudd, Greensboro, N. C.	50.00	
D. L. Boone, Durham, N. C.	50.00	
Mrs. W. F. Shotwell, Virgilina, Va.	5.00	
Dr. & Mrs. Robert A. Watson, Elon College, N. C.	100.00	
C. M. Fields & Family, San Leandro, Calif.	5.00	
H. E. Whitesell, Elon College, N. C.	5.00	
Mrs. C. T. Holt, Sr., Burlington, N. C.	50.00	
Miss Georgia Bradley, Mebane, N. C.	20.00	
Lebanon Christian Church, Sanford, N. C.	18.40	
Mr. & Mrs. H. B. Newman, Henderson, N. C.	25.00	
Walter J. Alston, Henderson, N. C.	25.00	
Mr. & Mrs. Clyde R. Buckner, Burlington, N. C.	10.00	
Mrs. A. D. Pate, Burlington, N. C.	20.00	
Grace's Chapel Church, Sanford, N. C.	111.00	
Oak Grove Church, Sunbury, N. C.	11.00	
Mrs. Laurin E. Leete, Portsmouth, Va.	30.00	
Mr. & Mrs. Charles Apel, Morehead, Ky.	10.00	
R. O. Strange, Vernon Hill, Va.	35.00	
Church School, Cong. Church of Christ, Tryon, N. C.	31.01	
Jr. & Sr. Pilgrim Fellowships, Cong. Church of Christ, Tryon, N. C.	36.65	
Special Gifts	74.25	
Total		$ 1,918.37
Grand Total		$ 9,408.44
Total for the Week		$ 2,513.23
Total for the Year		$14,564.02

SUNDAY SCHOOL LESSON

(Continued from Page 13)

in well doing for in due season we shall reap if we faint not.

DOING THE BEST THEY COULD

"And they went out and preached that men should repent, and they cast out many devils. . . and healed many that were sick." They were amateurs as compared with Jesus. They must have bungled the job quite often. But **they obeyed and did the best they could.** And God honored their efforts and crowned them with success. He still does. Ours not to reason why; it is ours to obey when he calls.

Are Strangers Welcome In Your Church?

Hy Young

When the title question was asked of twelve people, chosen at random from churches of several denominations, each one answered in the affirmative. But how many of our churches really make a visitor feel welcome? How do you, as a church member, make a visitor feel welcome in your church?

During my twenty-seven years in the Navy I had occasion to visit many churches, sometimes in uniform, sometimes in civilian garb. My reception in different churches ran the gamut from near-hostility to a warm Christian welcome that made me feel that people of the congregation were really glad to have me there and hoped I would return. When warmly received, and circumstances would permit, I did return, and I usually brought a friend with me.

I remember walking into a church in a Western State one Sunday morning. No one greeted me, unless blank stares might be classed as greetings. I had come ashore with the desire to worship God in the fellowship of other Christians, but there seemed to be no feeling of fellowship in this church; so I rose quietly from my seat and walked out the door. I found an entirely different atmosphere in a church only a block from the first one. There I enjoyed a well-taught Sunday school lesson, and in the later service, a fine sermon. After the benediction, I received more than a dozen welcoming handshakes, accompanied by invitations to future services.

It has been my observation that geographical location has little influence on the way in which churches welcome visitors. Time was, perhaps, when the South could be regarded as symbolic of warmth and hospitality, while reserve and coolness were believed characteristic of the North; in general, people of the West were thought to be openhanded and friendly. This is not always so today, at least where churches are concerned. My conclusion is that the treatment accorded visitors varies with individual churches.

How can the individual church member make a visitor feel welcome? He can do it by simply being friendly. A pleasant nod and a smile, a greeting and a handshake, or a cordial introduction, usually helps to make the visitor feel at home. Visitors in a Sunday school class may be introduced to individual members if the group is small; however, if the class is large, the class president, or the teacher, may call the visitor by name and announce that the class is happy to welcome him. After the class session, individuals in the group can further the good impression by extending a welcome to the new person. In small churches, the time between Sunday school and the morning service may be used for greeting visitors. Of course, a visitor should be asked to give his name and address, usually by filling out a card provided for this purpose. The friendly overtures of Sunday should be followed by a visit during the week. This visit may be made by the pastor or an interested layman, or better, by both.

We belong to our present church because of the friendliness of its members. Of course, it is a good, sound church doctrinally, too, but visits by three of the members during our first two weeks of residence here in the city helped us to decide to move our letter to this particular church.

Friendliness is a mark of Christian character. Let visitors see friendliness in you!

—Duplex Envelope Company

The Christian Sun

Rev W J Andes 11-59
Box 625

VOLUME 110 DECEMBER 16, 1958 NUMBER 49

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only head of the Church.
2. Christian is sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Organ of the Southern Convention of Congregational Christian Churches.
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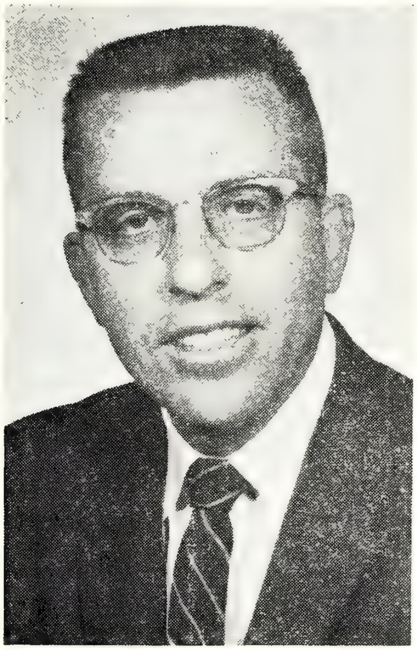

NEW PASTOR OF UNION RIDGE

Rev. H. Winfred Bray has accepted a call to Union Ridge Church, near Burlington, North Carolina, to become effective February 1. Mr. Bray is a product of Pleasant Grove Church, near Bennett, and a graduate of Elon College. For the past six years he has served our church in Randleman, beginning full-time work there in 1954. Mrs. Bray is serving her second term as chairman of the Asheboro District of the Women's Fellowship. The couple have one son, Phillip, who recently celebrated his third birthday.

Here And There Among The Churches

Rev. Bland Leebrick of Apple's Chapel helped with revival services last week at Mt. Lebanon church, Shenandoah, Virginia, where Rev. Rosser Lee Clapp is the pastor.

Ten from Apple's Chapel sang in the First Presbyterian Church, Greensboro, last Tuesday evening when the Oratorio Society of Greensboro presented Handel's **Messiah.**

Could you pick out Louis Wilkins on the Missions Council bulletin for December 7? His pastor, Rev. W. A. Rich, sent **The Sun** a bulletin with Louis' picture encircled. He is one of a group of teachers sailing for Turkey — 30 of them. Louis is a member of Liberty, Virginia, church.

Carolina Church, near Burlington, where Grant J. Burns is minister, is having a business meeting following church next Sunday for the purpose of adopting a budget. Service of ordination for new deacons and observance of holy communion is planned for Sunday evening, December 28, at 7:30, with Rev. Kenneth Register of Beverly Hills church officiating.

Rev. Dr. Edwin T. Dahlberg, president of the National Council of Churches, will spend the 1958 Christmas season with units of the United States armed forces in Spain and North Africa. He will preach on Christmas Day at Sidi Slimane, French Morocco, headquarters of the 390th Air Base Group. This is the sixth year the National Council has sent its president to visit members of the U. S. armed forces at Christmastime.

Douglas Albert of Pakistan and Elon College was the guest speaker when our Church of Wide Fellowship youth group entertained the Youth Federation of Southern Pines last Sunday evening.

New officers of Laymen's Fellowship at First, Burlington, elected at a meeting December 8 are: President, J. V. Simpson; vice president Robert R. Tatum; secretary, H. H. Wellons; treasurer, Petie Neese.

Rev. Robert Knowles and Miss Ruth Dunn of the Southern Convention Office met witth teachers from every department at Apple's Chapel December 16 and 17 to help them with the next quarter's literature. This church decided to use **Pilgrim Series** throughout its church school, following a meeting with Rev. Almeda Vickery November 18.

Pilgrim Fellowship Council of the Southern Convention will meet at the Suffolk Christian Church, Suffolk, Virginia, at 2:00 p.m. New Year's Day, according to announcement by Charles Garren, president. Members of the Council are invited to share in the sessions of the Virginia Christian Youth Convention at Richmond, January 2-4.

Rev. Robert Knowles was the guest speaker for the Loyal Men's Bible Class of First, Burlington, when they had their annual Christmas banquet December 5. A delicious meal was served by the Women's Fellowship. Don Frederick, retiring president, was master of ceremonies. Herman Swift is the newly elected president to serve for the coming year.

Dr. Beverly Madison Currin, Jr. was ordained in the Protestant Episcopal Church in Richmond, Virginia, October 26. "Matt" is a graduate of Elon College, Duke Divinity School, and of Union Theological Seminary where he received the M. A. and Th. D. degrees. He has supplied churches of our denomination in this area, and our best wishes go with him in his new field of work.

FRIENDLY SERVICE INFORMATION

For Women's Fellowship Groups

Layettes for Refugee Babies in Lebanon (some Fellowships have been assigned quotas for Layettes for Lebanon. These are needed and any group may send one or more.)

Layettes should contain: (pack in plastic bag)

1 Wool Blanket
4 diapers
1 Bath towel
2 Ivory Soap
2 Vests (flannel-open in back)
3 muslin shirts
1 flannel dress
2 binders
safety pins

Migrant Centers for North Carolina (Supplies should be sent to the following centers, stating it is a Friendly Service Gift and for the Migrant Ministry.)

Ann Street Methodist Church, Beaufort, N. C. (Migrant Ministry)

Huggins Tire and Battery Co., 102 W. First Ave., Hendersonville, N. C. (Migrant Ministry)

Olive Branch Baptist Church, Elizabeth City, N. C. (Migrant Ministry)

Mrs. Clyde Fields, Chairman
Friendly Service,
Southern Convention

Volume 110 Number 49

THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Salem Chapel Is Changing Pastors

James & Frankye M. Rayburn

As the year draws toward the close here at Salem Chapel, we find ourselves inclined to look both forward and backward. Forward expectantly and hopefully to having the Reverend Fred Allred and Mrs. Allred giving full time to our community churches here. At the same time there is among us a feeling of sadness that we shall miss the weekly visits and ministry of Dr. and Mrs. Sloan.

As we re-live the past period of our church history we marvel that what began more or less hopelessly has ended in greater accomplishment and confidence for the future. Not being able to procure a full time pastor we felt frustrated and more or less hopeless. Now we remind ourselves that God indeed "moves in mysterious ways" and that "His wonders are past finding out."

Dr. Sloan has given us his best at all times, and his best has left nothing to be desired. Never talking down to us, he has drawn us upward to greater heights of faith and understanding. His truly great knowledge of the Bible, its origin and development, he has shared with us and many of our questions have been answered. Dr. Sloan is as one who not being unaware of the darker side of the picture of world conditions still finds much cause for optimism.

And so we feel that we would be of all men most unworthy if we did not speak of what has been done among us and to the glory of God. May we be more worthy of his manifold blessings as we move forward into the New Year.

FOUNDER'S DAY AT MT. ZION

Lillian Sharpe

On our Founder's Day at Mt. Zion, November 23, our offering for the parsonage amounted to $373.87, and one of our members added enough to it to make it $400.

There were six ministers represented when the roll of ministers was called. Mr. William Fonville, son of Rev. J. W. Fonville (who was a former pastor) spoke on "What the Sunday School Means to the Church." Rev. Mr. Fonville was well represented by his two sons and daughter, their wives and husband, and their children (six of them). Mr. William Fonville is from Long's Chapel.

Rev. J. F. Apple of Henderson spoke on "Progress of Mt. Zion" and told of some of his experiences while pastor here.

On this day we also had as our guest Mrs. Oma U. Johnson from our Church History Room at Elon College. She told us a little about the work she is doing there.

An enjoyable time was had by all. The table was loaded with good things to eat. This day will long be remembered at Mt. Zion.

NEWS FROM RALEIGH

The pledge goal for 1959 of $15,776 was reached, and the church looks forward to successful activity.

Church attendance in November last year averaged 135, and this year the average was 141.

New books added to the church library included "Southern Heritage" by James Dabbs, "Epitaph for Dixie" by Harry Ashmore, "the New Testament in Modern English" by J. B. Phillips, and Evelyn Duvall's book for Teen-Agers called "Facts of Life and Love."

Work is continuing in Joe Louis Park, a project in Christian helpfulness sponsored by the church and aided by students from Shaw University, Meredith College, and State College, and by money gifts from citizens of Raleigh. (For information about this project, see our November 25 issue.)

The Women's Fellowship sends **Daily Devotions** to shut-ins and others who wish this service. The women are selling Calendars for the new year.

1959 INSTITUTE OF RELIGION . . . opens at United Church Jan. 19 for 6 consecutive Mondays. Among speakers are Southern Regional Council head James M. Dabbs, ex-Voice-of-American-man and Eisenhower aide Arthur Larson, Chicago scientist and churchman Percy Julian, U. S. Senator Clinton Anderson. Four classes will treat court reform, religion and politics, social legislation, foreign affairs; outstanding leaders come from Durham, Raleigh, and Chapel Hill.

Rev. Joseph W. Merchant, Secretary for the Urban Church, Board of Home Missions, New York, will visit our High Point and Winston-Salem churches Wednesday, December 17, with Superintendent Scott.

THANK OFFERING AT NEW LEBANON

Jessie Sharpe, Reporter

On Sunday, November 30 the Women's Fellowship of New Lebanon church presented its Thank Offering Program under the leadership of Mrs. C. C. Griffin president of the society.

A Psalm of Thanksgiving was read by Mrs. R. A. Sharpe. The service was very impressive as several women dedicated gifts as an expression of gratitude for God's blessings during the year.

The thank offering amounted to fifty nine dollars.

CYPRESS CHAPEL LAYMEN HAVE GOOD YEAR

J. P. Byrd, Sr., Reporter

The Laymen's Fellowship of Cypress Chapel Christian Church, near Suffolk, Virginia, was organized in December, 1957. We have had a very successful year in the work. The fellowship meets quarterly, March, June, September and December, with a dinner meeting and program.

For our speakers we have had two preachers and two laymen. They represented the Christian, Methodist, Baptist and the Evangelical and Reformed Church. We also have a program of song and music by our own talent. Our attendance ranges from 40 to 50. Our meals have been fine and the fellowship great.

We have had good delegations to attend the rallies at Elon College, Great Bridge, and Franklin. Our fellowship is in cooperation with the Moonelon project and also working toward our church ground improvement and parking problem. During the year we have enjoyed the programs, the dinners, and the work together.

We were led by the following officers this year: President, J. P. Byrd, Jr.; vice president, Ralph Hollowell; secretary-treasurer, James Rogers. For 1959 our officers will be Jimmie Boyette, president; Donald Carter, vice president; and Norfleet Brinkley, secretary-treasurer. We are looking for greater things for the years to come.

Open House at the parsonage of United, Winston-Salem, will be held next Sunday afternoon at 2:00. The church Christmas party will be at 6:00, followed by a Candlelight Service at 7:00. Rev. John R. Lackey is the pastor.

Mary Praises God

My soul doth magnify the Lord,
And my spirit rejoices in God my Savior.

When Mary, the lovely maiden of Nazareth, became aware that she was really to become the mother of the Master, she sang a hymn of praise which began with the words quoted above. (The poem is found in St. Luke 1:46-55.) She accepted the high honor bestowed upon her with joy, and sang the praises of God. Otherwise she could not have been a proper mother for her Son.

In the coming of Jesus to earth Mary saw more than just an honor for her. It did delight her that she was chosen as the channel for God's gift, but that was unimportant compared to the fact that God was fulfilling his promise to Israel, and that the lowly people were coming into their heritage.

What a difference it would make in the lives of most of us as we go about our daily task if we were to sing often: My soul magnifies the Lord, and my spirit rejoices in God my savior! That is far different from a sort of hypnosis induced by saying: Every day in every way I am getting better and better. Rejoicing in God is the high privilege of all the people of the world, "For God so loved the world that he gave his only begotten Son that whosoever believeth in him . . . shall have everlasting life." This is what Christmas should mean to all of us.

Our Troubled World

At Christmas time we do not like to be bothered with the troubled world. We have Christmas programs to share in clubs schools and churches; there are presents to buy for family and friends; greetings must be sent to those who are near and many who are far — some practically forgotten between Christmases. We are too busy to think much about the world in which we live. In fact we are too busy to think much.

But, like it or not, the world is right with us, and sometimes it presses for consideration. Such a time is this.

In Asheboro last week, the lovely little town which we call home, the high school was closed one day because in the early morning someone notified the police that a bomb had been placed in the school building. There was no bomb found, but 800 young people lost a day from school, and the citizens paid a thousand dollars for the education of their children that did nobody any good. All over North Carolina pranksters, or idiots, or people too wicked to be classified in this family paper, closed schools with bomb threats. This is a new day in North Carolina; but not a good one. It is dangerous. And such threats for the destruction of property and school children must be stopped quickly, as the Governor indicates that it will be.

In Virginia, the other fine state served by this paper, several schools have been closed all Fall. Some ten thousand young people will have no Christmas school parties; neither will they receive promotions at the end of the school year; for they have no schools — by order of the Governor of the Commonwealth, and the vote of the Legislature. Regardless of the causes for the order, the fact still remains that the young people have no schools. It is also true that ministers, teachers, and business leaders who have children to educate are being forced to move elsewhere in order to give their children the opportunities which they should have. That is tragedy that must inevitably retard the progress of a fine state that has contributed greatly to the United States of America.

While America is making up its mind about obedience to law as interpreted by the courts, while integration of all the people into one united country is being debated with more fervor than wisdom, and while civil rights make multitudes unhappy and divide the major political parties our country is being threatened by an erstwhile comrade in war. It appears that American soldiers could easily have conquered the remainder of Germany in the late conflict in that area of the world, but they were halted so our comrades could share in the victory. Berlin was divided into sections to be ruled by four different nations, and was a sort of island surrounded by Communist territory. Now England, France, and the United States are told that they must move out within six months. We may not want to move on such short notice, nor at the behest of one who has no right to dictate the removal.

Government in many countries has recently changed hands, and in many more finds itself with no solid foundation. It is difficult to think of any country where there is peace, prosperity, and a sense of security as this Christmas season approaches. Songs of frivolity, suspicion, and hate are all too widespread for the comfort of the people God lets inhabit his earth these nineteen centuries after the birth of his Son in a troubled world. It just may be that the coming of that Savior so long ago, which coming we are privileged to celebrate within the next few days, will prove to be for us the hope that will bring light into a dark world. For that let us all devoutly pray.

In Conclusion

This is the last regular issue of this paper until the New Year. Next week there will be a special Christmas number, but no effort will be made to carry the regular features, or to make the format the same as usual. This "in conclusion" is therefore similar to that of many preachers who continue for another ten minutes.

For 110 years this paper has brought information and inspiration to the people of the Southern Convention. It began its service in 1844, twelve years before the Southern Convention was organized. The War Between the States caused the paper to cease operation for four years, but other than that it has steadily promoted the beliefs and programs of the people called Christian.

How well it has done its work is debatable. But it should be remembered that the paper began before there was a college, an orphanage, or a mission board in this area, and that in no other part of our denomination, Congregational and Christian, is there either an orphanage or college that belongs to the Conference or Convention. If, suddenly, **The Christian Sun** should cease, the institutions would surely feel that part of their foundation was removed.

This week the mailing list numbers 3,180. This list includes the ministers of the Evangelical and Reformed Church in our area, several college and university libraries, many of the offices of the denomination, all the Conference superintendents, and a goodly portion of the leaders in the Southern Convention. And yet one is aware that there are thousands of families within our borders who do not receive the only weekly publication of the denomination, and the best purveyor of information concerning our churches. It is hoped that in 1959 this condition will be radically changed, and all our people will have a chance to read **The Sun.**

About * * *

ENGLISH HANDBELLS

Although many varieties of bells are to be found everywhere, from the common ornaments at Christmastime to tower bells weighing many tons, the English handbell as such is a type unknown to most Americans. It has, however, been in use in the United States for more than a century under a false label.

In 1839 that shrewd showman and astute perpetrator of hoaxes, P. T. Barnum, imported from Lancastershire, England, a band of bell ringers. Apparently feeling that their origin was not quite colorful enough for American tastes, Barnum arbitrarily transformed this group into the "Swiss Bell Ringers", a title which has remained through the years. The Swiss neither play bells nor make them, and a native of Switzerland probably could not explain what a handbell is.

The first Americans to take up handbell ringing were the family of William Peak — probably as a result of seeing and hearing Barnum's bell ringers. As the term "Swiss Bell Ringers" was already established in America, Peak adopted it for himself, and thus from his time onward, all handbells in this country were strictly a "Swiss" importation.

In the Old Testament there appear many references to small bells, and King David himself is said to have been adept at bell ringing. The Greeks and Romans found many uses for bells, but it remained for the Christian Church to elevate them, literally and figuratively, to a loftier plane. Because of their emotional appeal, bells occupied an important position in the liturgy of the Church, both inside and outside. Their external use soon demanded an increase in size in order that their sound be heard by more people — hence the large tower bell.

About 1700, some smaller bells were made to be held and swung by the hand. These bells enabled a band of ringers to retire to some secluded place and practice in private. Thus was the origin of the English handbells.

C. B. Riddle

Living where their prehistoric ancestors did, and much the same way, the Pueblo Indians of New Mexico and northeastern Arizona are often called living examples of archeology.

A Member Speaks - - -

Georgie Cherry

Are you proud of your love of God and His Son, Jesus Christ? Are you proud of your Church? If you can answer, "Yes," to these questions, help yourself and help your church. You can help by telling others about your church and what it means to you. You would be surprised how eager your friends will be to hear what you have to say.

Some of your friends may not have a church home. Your interest and pride in YOUR church will encourage them to visit your Church, to become friends with your fellow church members, to join in our growing love of God by worshipping Him with us.

Be eager to tell of your friendship with each other. This friendship for each other is developing more and more as we worship together, grow together, spread our joy of worship about us. Invite your friends, especially those who do not as yet have a church home, to worship with you. Then they, too, can see and feel for themselves the reason for your pride in your Church.

Our minister has asked that each member try to bring in a new member during this year. Now, during the season of Advent, is an excellent time to begin: Tell your friends and neighbors about our friendly church. Invite them to join with you in worship so they can see for themselves. Introduce them to our minister. Invite them to ask questions. You will be surprised how easy it is. You will be surprised how grateful your visitor will be to share our growing Love of God, our growing of self, our growing Church.

in Warwick Messenger

DESTINY

We shape ourselves the joy or fear
Of which the coming life is made,
And fill our future's atmosphere
With sunshine or with shade.

The tissue of the life to be
We weave with colors all our own,
And in the field of destiny
We reap as we have sown.

John Greenleaf Whittier

What Is Spirit?

The summer of 1907 marked my first visit to London and my first personal contact with Dr. G. Campbell Morgan. If I am perfectly honest at this point I must confess to a little prejudice against Dr. Morgan. The why of this attitude on my part need not be entered into here, but let me say here that I deliberately formed the purpose to hear him with an open and honest mind. When his huge frame stood before us and when he began to speak I was chained to him, so to speak, with my attention. Before he had spoken a dozen words I knew that I was listening to one of God's great prophets. That judgment has not been altered from that day to this. On Monday morning following this experience I went into a bookstore and purchased one of his great books — **The Crises of the Christ.** In that book I found an analysis of Spirit that I had not seen before, and this, too, has gone with me through the years. It was this: Spirit has three elements in it: (1) **Mind,** or the power to think; (2) **Emotion,** or the power to feel; and (3) **Will,** or the power to choose or execute. Later it dawned on me that I had here the meaning of the important statement in Genesis 1:27 — "God created man in his own image." That is to say that man, too, has the power to think, the power to feel, and the power to choose. Later still, it came to me that the same analysis applies to the statement in Revelation 3:20. The Lord wishes to live in the **mind** and have us think as he thinks. He wants to live in our **affection** and have us love as he loves; he wants to live in our **wills** and have us choose as he chooses and to execute our choice in harmony with his own character and purpose. Nor is all this limited to the flesh. If I understand the assurances of Jesus, our Lord, the same privilege is to go on through eternity. Our minds, our affections, our wills are to go on growing larger, fuller and richer, world without end. If any one can find anything that could possibly be richer and better than this, I will thank him with all that is in me if he will point it out to me. For my part I care for nothing better.

W. R. Cullom
Wake Forest, N. C.

A Day In The Talas Clinic

Isabel Hemingway
American Board Nurse

Talas is a village in the center of Turkey. It spreads over the side of a hill and the clinic is near the top. During the summer trucks and bus lines come on the road past the clinic but in the winter, when weather is snow and ice, patients are left at the bottom of the hill and have to struggle up on foot. And still they come. This shows how hard they try to see our doctor.

There has been an American mission doctor here for more than 70 years and even though the individual doctors have changed they have given such uniformly good service that people from nearby villages and far away ones keep coming to see the Talas Doctor.

Each day in clinic is different from every other one as it is the patients who make the difference. I have picked out one particular day to write about. It was a cold November day but clear so that many people came. Snow had not started yet and 48 people and their friends and relatives filled the waiting room to overflowing. The mixture of men and women and children could be seen in any doctor's office or hospital waiting room. However, this particular group would not be found in America. A few stylishly dressed modern ladies could have stepped off Fifth Avenue but the conservative Kayseri ladies with black veils and high-laced shoes you may not have seen before. Village women with gay colored dresses and their hair in many tiny braids would attract your attention too. As there are people from several different areas the particular type of head-dress is different and some wear big baggy pants to protect their clothes and add to their outlines. Village men wear pants that are wider than their city relatives and also do not shave as often.

Patients are seen in the order in which they arrive. Each person has an interview where the card is filled out and symptoms asked. If he has come before, the former card is found in the files. The doctor gives a routine examination with special attention to the part in question. From the remarks made by patients I know they appreciate this. One said: "This doctor really gave me the going over. He will surely know what my trouble is." Another one chimed in, "Yes, he listened and thumped me both front and back and when he says I am fine I believe him." I won't tell of each of the 48 people except to divide them into 20 men, 21 women, 2 boys and 3 girls. Here are a few close-ups:

Hayguhi is a middle-aged woman employed by the school. She has been having rheumatic aches and pains for some time and finally came to see what Dr. Nute could do. Besides medication he ordered a medcolator treatment. She felt better after one so has been coming daily for a treatment before going to work. It seemed worthwhile when she said, "I used to walk slowly up the hill but the last few days I have skipped up like a young girl. For weeks I haven't been able to reach around to tie my own apron strings so that my husband had to help me in the morning. Now I can reach to do it myself."

Mahmut, a young man with draining sores on his leg, was getting well but very slowly. Then we started using the ultra violet lamp and after just a few treatments he came for his last one and can go back to work.

Fatma came in announcing that she had been on the way three days. (This means two days travel and she was with us the morning of the third.) She had wheezy breathing and aching back. We gave medicine for the asthma and one medcolator treatment. Unfortunately we cannot hear if it was helpful or not. That is one of the difficulties of a dispensary service that one cannot keep track of patients from a distance who come once and then are not heard from for months or years, if at all.

Sabri, a boy of 13, had been deaf for several years. This came after a fever, his father reported. We could do nothing for him. Some people have come with ears full of wax and when that is removed their hearing is improved so that many others come to have their ears looked at. Unfortunately we can't help all of them.

A little 12 year old girl called Findik, was thin and anxious looking. What she chiefly needed was to have the parasites removed from her system. We hope she gets plump and rosy after this is done.

The most gratifying thing of the day was news from a lady who had been in the clinic several weeks before. She had terrible looking eyes, all ulcers, and she couldn't see at all. She had been to a hospital in Ankara and was told that they could do nothing for her. In routine urinalysis we found sugar in the urine and she went home with a diet list to follow and some medicine for her eyes. Now came a woman from her village with a specimen of urine that showed no trace of sugar and news that her friend could see. The ulcers had practically disappeared and everything was fine. Dr. Nute sent word to continue on a somewhat fuller diet for several weeks and send another specimen. As the friend remarked, "we will certainly do it if the snow holds off. As soon as it snows we are cut off for the winter and can't possibly come again."

The last few came in a group — all Circassians and only the men in the group could speak Turkish. The first of them to be seen was a girl who screamed as though her throat was being cut instead of her temperature taken. She didn't get quiet till it was all over and she was sitting on her father's lap waiting for medicine. Then she seemed quite happy to eat a piece of candy and hold a picture card. The sight of white-clad figures, the word Doctor and then not understanding our words had certainly set her off into a fit of wild screams. We hope she will not be so scared another time.

Diagnoses for the day went from grip to unexplained headache, heart trouble to pulmonary tuberculosis. Dr. Nute is expected to have an answer to every situation. Sometimes he does have the Magic Pill that cures. In other cases he sends the patient to a specialist in Kayseri for operation or treatment. Unfortunately there are cases who come too late for any treatment and these are the hardest to turn away. In a non-Christian land most of our patients are not Christians. We as Christian doctor and nurses have the daily privilege and duty of showing our faith to those whom we serve. This means in the way we greet, talk to and treat each patient and his relatives. If we create an atmosphere of helpfulness so that a Moslem goes away saying, "That is a good doctor, even if he is an Infidel" then we have at least made an impression.

To be sustained in the daily rush of patients we must have a continual reminder of the indwelling Spirit. Please remember us in your prayers so that we may not fail in our basic witness.

Leadership Training School To Be In Greensboro

Dorothy Ballinger, Dean

Plans are now complete for our Leadership Training School to be held in January. Your officers, following the suggestions of the Planning Committee, are pleased that we could arrange the following courses for you with such qualified instructors.

Place — First Evangelical and Reformed Church 2714 West Market Street, Greensboro, N. C.

Time — Sunday through Wednesday — January 11-14.

Schedule — Sunday —

2:30-3:00 P. M.	Worship and opening session
3:00-3:50	Class Period
3:50-4:00	Intermission
4:00-4:50	Class Period
Monday and Tuesday	
7:30-8:20 P. M.	Class Period
8:20-8:30	Intermission
8:30-9:30	Class Period
Wednesday	
7:30-8:20 P. M.	Class Period
8:20-8:30	Intermission
8:30-9:15	Class Period
9:15	Closing Session

COURSES:

Program of Music in the Church Mr Donald Trexler, Instructor.

Teaching Junior Highs and Senior Highs Reverend Robert Knowles, Instructor.

Religion in Everyday Life Dr. W. E. Wisseman, Co-ordinator: For those who cannot attend each session, we think this course will prove most helpful. Each evening we will have a different topic and a different speaker.

"Religion in the Teen-Age World" Miss Shirley Pegram, Instructor. Sunday afternoon.

"Religion in the Community" Mr. Albert S. Lineberry, Instructor. Monday evening, January 12.

"Religion in the Home" Mrs. W. E. Wisseman, Instructor. Tuesday evening, January 13.

"Religion in the Business World" Mrs. Hoy L. Fesperman, Instructor. Wednesday evening, January 14.

Methods in Teaching Pre-School Children Mrs. James Hollowell, Instructor.

Teaching Primary Children Mrs. Carl Daye, Instructor.

Life and Literature of the New Testament Dr. Raymond Smith, Instructor.

We would like to urge each of you to discuss these courses with the leaders of your church and to see that your church has at least two people from there in each course. We feel that with the courses mentioned above, there is a place for the people of your church whether they are teachers or not. We would appreciate your publicizing this!

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Dec.

GENERAL EXECUTIVE OFFICE OF AMERICAN BOARD

21—**The United Church of Christ** was formed in Cleveland, Ohio, in 1957 with the union of the Congregational Christian and Evangelical and Reformed Churches. The compelling spirit of unity, nourished by prayer and a true humility, dominates this union.

22—**The Work of Other Denominational and Interdenomination Boards.** The American Board, though the oldest of American mission boards is by no means the largest. We join in prayer with all other groups who engage in foreign missionary work that Christ may be brought to the world, and that all people may receive his message.

23—**The Office of Recruitment** acts as a clearing house for information for young people who are interested in full-time Christian service. Secretary of this department is Miss Dorothy Cushing, who has served our denomination since 1926.

24—**Prudential Committee** is the name given to the "executive board" of the American Board. It is formed of a group of leaders in our churches from all over the country and meets regularly to plan the foreign mission work of our denomination. At the present no person from the Southern Convention is on the Board — Dr. Henry Robinson, who has been serving in Burlington, is a member.

25—**Christians in all lands.** Christianity was born in Asia. It spread to Europe, to Africa and the Far East. It spanned the oceans and came to the Americas. We can thank God for the Christians of all lands, their vitality, their usefulness, and their ever-fresh discovery of Jesus Christ.

26—**Foreign students in the United States.** There are some 40,000 students from other countries in our country. We should be especially concerned to see that they have opportunities to visit in Christian homes. Foreign students at Elon College are eager to share with our church people.

27—**Dr. Carl E. Taylor** was born in India where his parents are medical missionaries of the Reformed Presbyterian Church. He has taught public health in India and is now on the staff of the Harvard School of Public Health. He is also serving as medical consultant of the American Board.

28—**Mary Walker** has been a missionary in China and Africa and has visited Moonelon. She supervises the collection, organization, and use of records of the American Board and of its library of books and pamphlets and answers questions which come to the Board.

29—**Junior Staff.** The indispensable "junior staff" of the American Board types endless letters, adds endless columns of figures, packs innumerable shipments and generally keeps the wheels turning and thus makes it possible for the executive officers to function.

30—**The Missions Council** is the official body for cultivating interest and procuring funds in all our denomination's mission enterprses. **The Offce of Communication** is the public relations unit serving all activities of Congregational Christian Churches, communicating wth the general public through press, radio and television.

31—**Congregational Christian Chaplains serving with the Armed Forces.** More than 80 of our ministers are chaplains, serving around the world. They are in truth missionaries — in their ministries to the servicemen, and in their relationships with the nationals of the countries where they serve.

REV. RALPH KEITHAHN ON FURLOUGH

"India Is Hope Of Christian Church"

Boston, Dec. 1 — "If I wore my Indian clothes in Boston, I would be arrested," says Rev. Ralph Richard Keithahn, here on furlough from the American Board of Commissioners for Foreign Missions.

A Congregational Christian missionary and minister of the Church of South India in Madras State, India, Rev. Keithahn is used to an average temperature of 100 degrees. "My usual costume in Madras is a white home-spun 'dhote,' or wrap-around skirt and turban to protect my head from the sun."

Mr. Keithahn is evangelist and counselor to rural development workers in Madura diocese. The development is an inter-faith project, administered jointly by Protestant, Roman Catholic, Hindu and Moslem workers. Land donations are solicited for Indian farmers too poor to own the plots they till. The land is worked collectively by several families or a whole village.

Mr. Keithahn assists in the training of village leaders. He has encouraged the Indians to practice home industries, such as spinning and weaving which may be done during the hot season when few crops are raised. He also trains teachers to give courses in citizenship, explaining intelligent voting criteria to villagers, nine tenths of whom are illiterate.

In order to be closer to his Indian co-workers Rev. and Mrs. Keithahn have adopted Indian dress and their way of life. Their home has often been a simple village hut where they have slept on the floor on bed rolls.

Their three children, Richard, Mearl Marie and Ruth Kirabai have all attended Indian schools. Mearl Marie, now an intern at Methodist Memorial Hospital in Mysore City, was one of the first Americans to graduate from the University of Madras.

All of the Keithahn children have nicknames given them by Gandhi, a close friend of their parents. Richard has Gandhi's own name — Karamchand. Growing up in a compound with Indian children they learn to call everything "my friends" from bugs to puppies. Mrs. Keithahn remembers five year old Mearl Marie calling her to look at a "gloriously beautiful beetle."

Last year there were 3000 converts to Christianity in Rev. Keithahn's diocese. His work has been primarily among untouchables. Some of his most recent evangelistic work has been among the leather workers, a profession shunned by most caste Hindus who consider leather work unclean. Mr. Keithahn showed the workers how to use more developed methods in their tanning, thus making their products saleable on the open market. As evidence of their newly-acquired skill the minister carries with him everywhere a billfold and briefcase presented him by these workers.

The missionary has often been greeted in untouchable villages by prostrate inhabitants wishing to express their thanks for his care. "You must thank God," he always tells them.

"Until you came we did not know there was a God," they answer.

"India today is the hope of the Christian church," says Mr. Keithahn. "She is the most religious of all nations. When I went to call on the Chief of police of Mysore State, the chief's son informed me that his father could not be disturbed as he was saying his prayers, which I found to be his habit. Whoever found an American in a similar position who would admit denying a visitor while engaged in prayer?"

Mrs. Keithahn, M.D., is a medical missionary whose book on modern diet and food-raising methods is now being translated into local dialects. Widely used in Indian schools as a textbook it is a nutritional guide for rural families whose diet often consists exclusively of polished grain.

Dr. Keithahn wrote the book as a result of experiments on her own food farm. She demonstrated which foods could be raised in family plots in the typical Indian village. At times her only help in the project was her cook who ploughed the soil with a bullock and calf.

During his furlough in the United States Mr. Keithahn will visit his son and daughter-in-law, Mr. and Mrs. Richard Keithahn, both students at Yale Divinity School, New Haven, Connecticut; and daughter, Miss Ruth Kirabai, a medical student at Carleton college, Northfield, Minnesota. He will also visit his sisters, the Misses Fred Krahmer and H. E. Celander of Fairmont, Minnesota and his brother, Dr. E. E. Keithahn of Sleepy Eye, Minnesota.

Adequate Support For Ministers

The average minister works about twice as many hours per week as the average member of his congregation. For these long hours he receives perhaps a little more than half as much as the median income of his parishioners. To prepare for his calling he needs more education than most of the members of the community in which he lives and, to do his job well, he certainly needs more books and magazines.

The minister must not only live on a small salary with the hardships such salary means to himself and his family, but he must supply sympathy, counsel, encouragement and spiritual energy for all those members of the community who require it.

Some polls have indicated that two-thirds of the ministers interviewed were in debt. Many are unable to provide proper medical care for themselves and their families. They must keep up their spiritual alertness and enthusiasm in competition with unpaid bills, inability to provide proper education for their children, and oftimes in the face of seeing their wives have to go outside the home to augment their meager salaries.

The service rendered by our ministers is as essential as that offered by other members of the learned profession. Civilization is built on a spiritual foundation. It will come tumbling like a house of cards if the strength of the undergirders is not maintained.

We need more money for many things but perhaps the most urgent of all is adequate support for our Christian ministers.

—Christian Economics

Come all ye faithful to

CHRISTMAS CHURCH SERVICES

AT ELON COLLEGE

White Gifts will be brought to the worship service at eleven o'clock December 21 at Elon College Community Church. That evening at 5:30 there will be a Christmas Family Supper at the parish house, with a service led by Committee on Christian Education, a play by the kindergarten, "the hanging of the greens" by Pilgrim Fellowship, and special music by the choirs.

Holy Communion will be observed at Elon College Community Church Christmas Day with services at eight, nine, and ten o'clock in the morning. Dr. W. J. Andes is the pastor.

AT APPLE'S CHAPEL

Children's Christmas Program will be given at **Apple's Chapel** next Sunday evening at 7:00.

AT ASHEVILLE

Annual service of carols and candles will be held Sunday evening, December 21, at **First, Asheville.** A Christmas party for the children will be held December 19, and on Christmas Eve the young people will go caroling at the homes of sick and shut-in members of the parish.

AT WARWICK

The Adoration of the Kings and Shepherds, a pageant of the nativity, will be presented at Warwick church, December 21, at five o'clock. Last Sunday afternoon this church had a **Family Christmas Workshop** — wrapping gifts to go in Christmas stockings for hospitalized children; decorating church Christmas tree; making Christmas decorations; enjoying a snack supper; sharing in a family worship service conducted by the Marvin Sherrill family (copy of which was given to each family to use in their own home.) Tomorrow (December 17) the church holds its **annual Christmas dinner for adults.** with Rev. Melvin Dollar as guest speaker.

AT HIGH POINT

Special Love Offering to go on payment for the new church site will be a feature of the ten o'clock Christmas morning worship service at **First, High Point,** where Rev. F. C. Lester is pastor.

Sunday school program, under the direction of Lonnie Sledge, superintendent, will be given next Sunday evening.

AT RALEIGH

Christmas means the candlelight and carol service at 11:15 Christmas Eve when the night of the Nativity is marked in quiet simple reverence.

It means all the music of the Cantata Service on Sunday, Dec. 14 at 11 a.m. with a story-sermon by Mr. Noyce.

It means the gathering of young and old for the Christmas Party — carols around the tree and the manger service when gifts for the church's adopted Christmas families, Sunday afternoon the 21st, at 4 o'clock.

It means Family night, December 12, with a covered dish supper and everyone making all kinds of decorations for the house and for the Christmas tree at church.

Let these things make Christmas meaningful for you and yours.

AT ASHEBORO

The adult choir of our Asheboro church will present a cantata **Prince of Peace** by Ashford next Sunday evening at 8:00. The primary junior and youth choirs will go **caroling** on Sunday evening at 6:00, visiting homes of sick and shut-in members of the church family. **The Sunday school** will meet Monday evening, December 22, for a program consisting of a filmstrip and music by the primary, junior and youth choirs. White Christmas gifts will be brought for Uplands Sanitorium in Tennessee. Mrs. John L. Davis is director of the adult choir, Mrs. J. F. Jerles of the children's and youth choirs, and Mrs. Sam Greeson is organist.

AT CHAPEL HILL

A concert of Christmas music was presented by the sanctuary choir and the youth choir at the United Congregational Christian Church on Sunday, Dec. 14.

There were Christmas selections by Pergolesi, Berlioz, Bach, Handel and several folk songs. The youth choir, directed by Mrs. Shiela Jameson, sang carols from France, England, and Poland.

The climax of the service was the presentation by the sanctuary choir of Clokey's cantata, "When the Christ Child Came," directed by William Sasser. Thelma Sasser is organist. The choir will sing part of the program for the patients at Gravely Sanatorium this week.

AT BURLINGTON, FIRST

First, Burlington though without a regular pastor, is having a full program of Christmas activities. Last Sunday morning the choirs of the church presented Christmas music as the basis for the worship service. Sunday evening the Iris McEwen Class presented a pageant, **The Message of the Christmas Angels,** with 40 people taking part. This was directed by Miss Margaret Boland, Mrs. John Williams, and Mrs. Lankford Rudd. Next Thursday evening the Lila B. Sellars class will hold its annual Christmas meeting and party. Friday evening the Junior Department of the Sunday school will have their Christmas party in the educational building. Next Sunday an appropriate Christmas program has been planned for the Sunday school assembly following classes by Mr. Braudie Fitch, superintendent. A Christmas sermon will be given by Rev. John S. Graves, interim pastor, at the eleven o'clock worship hour. The Pilgrim Fellowship will go caroling at six o'clock.

A FINE CHRISTMAS GIFT —

The Christian Sun

Elon College Receives Gift From Esso Foundation

J. E. Danieley

In a telegram sent to Elon College this week chairman of the board Eugene Holman announced a gift of $2,000.00 to the college from the Esso Education Foundation. A statement from the Foundation said, ". . . While our state universities and other institutions deriving their support from public funds are of great importance, privately supported colleges and universities are also vital. The continuance and growth of this part of our educational system are also obligations to be shared by all who are concerned with the education of our future leaders."

In its first year of operation, the 1955-56 academic year, the Foundation made grants of $1,067,900. During the second year the total was $1,191,450 the third year $1,292,760, and for the current year $1,423,420. This means total contributions of almost five million dollars in the four year period.

This gift comes to the college at a time when funds are needed for so many purposes. Current expenses, repair and renovation of physical plant, improvement of the appearance of the campus, scholarship assistance to worthy students and endowment funds for increasing faculty salaries are all pressing needs. This example by one of our leading industries is most encouraging to those of us who are seeking funds for our colleges and should stimulate others to invest in the college. A gift to Elon College is more than a gift . . . it is an investment in the future of our churches and our country. We appreciate the fact that many have seen this vision and hope that it can be communicated to others who should share in the on-going program of our college.

LUNCHEON HONORS DOLLAR AND KNOWLES

On December 2 a luncheon was held in the ballroom of the McEwen Dining Hall at Elon College honoring Rev. and Mrs. Melvin Dollar and Rev. and Mrs. Robert Knowles. Mr. Dollar has recently become Associate Superintendent of the Southern Convention while Mr. Knowles is the new Minister of Christian Education.

Members of the Executive Board of the Convention (which met in Elon College that day) and their respective husbands and wives attended the luncheon, as did other members of the Convention staff, and Mrs. Earl Danieley and Dean and Mrs. H. H. Cunningham of the college. Martin T. Garren president of the Southern Convention, presided at the luncheon, introducing the honorees who told of their new work.

Mrs. W. T. Scott and Mrs. Danieley entertained the visiting wives during the afternoon and provided refreshments for the entire group at the close of the Executive Board meeting.

UNIVERSAL WEEK OF PRAYER
January 4-11, 1959

One of the important dates of the church calendar is the Universal Week of Prayer, sponsored by the National Council of Churches' Department of Evangelism — January 4-11.

Dr. Georgia Harkness has prepared a series of daily meditations to aid in the observance of this special week. Each meditation is based upon one of the major moods that constitute the range and depth of Christian prayer. It is accompanied by a suggested Bible reading, a hymn and a prayer. These booklets are 10c each and it is suggested that one be furnished for each church family. They may be ordered from P. and D., National Council of Churches, P. O. Box 301, Madison Square Station, New York 10, New York.

How To Make Universal Week of Prayer More Meaningful in Your Community. Here is the successful blueprint for making Universal Week of Prayer one of the richly meaningful observances of the year. Suggestions on publicity, organization, leadership. CII. 25c each.

A Way of Prayer. By George A. Buttrick. Jesus said, "After this manner . . . pray ye." A detailed, deeply spiritual interpretation by the author of one of the great works on prayer. CII 10c each. $8.75 per 100.

Prayer. By Harrison Franklin Rall. How to pray, as well as the larger meaning of prayer, eloquently explained. CII. 5c each.

Prayer Cells and Evangelism. By Samuel M. Shoemaker. Points up a challenge and an opportunity for the Christian church. And what better time to begin than with Universal Week of Prayer! CII. 10c each.

Message From The Henry Robinsons

The first snowfall of the season has reminded us that we live in the north and can now take for granted ice and snow for several months ahead. Such thoughts are not too heart-warming to us older folks, but very welcome, even exciting, to the younger set. Ruth thought it a bit queer to have school with 4 inches of snow. She will learn soon that snow does not bring an automatic holiday.

Our parish is large, interesting, and challenging. It seems a bit strange to live in a community that is actually under-churched. For 40,000 people there are 4 Protestant and 1 Roman Catholic church. This means that many are not affiliated or only very loosely affiliated. Of course, a goodly number go to Bridgeport for services. Even so, the opportunity for winning people into the church fellowship is almost unlimited. Just how our church planning for the future should be done is a matter for careful study and vigorous action.

The school system is one of Connecticut's best. There are no double sessions as is the case in many neighboring towns. Both of our children have enjoyed their classes and find that high grades come hard because the standards are high.

I have enjoyed preaching to two congregations on Sunday morning, at 9:30 and 11:00. However, I very much miss my teaching assignments in the adult classes. We have two sessions of church school during the church hours, so that both church sanctuary and parish house are utilized all morning. There is a week-day nursery in the parish house and also released-time Bible study twice each week.

The church thus far provides a full-time office secretary plus part-time help at this point. We have a part-time director of religious education whose attention is exclusively with the church school. A Yale Divinity student is employed on week-ends to direct two active Pilgrim Fellowship groups. Later in the year a pastor's assistant will be employed, but that matter at the moment is in abeyance.

This is a report to our many friends of the Southern Convention whom we hold in high esteem and to whom we promised to write "when we got settled."

Henry and Harriet Robinson

"She Has Done What She Could"

By H. H. Smith, Sr.
(Ashland, Va.)

On His way to the cross, the anointing of the Master took place at Bethany. Replying to those who criticised this gracious act, as one of extravagance and a waste of money that might have been given to the poor, the Master replied: "Let her alone; why do you trouble her? She has done a beautiful thing to me. For you always have the poor with you, and whenever you will, you can do good to them; but you will not always have me. She has done what she could; she has anointed my body beforehand for burying. And truly I say to you, wherever the gospel is preached in the whole world, what she has done will be told in memory of her." (Mark 14:6-9. R.S.V.).

Jesus commended her act by saying that she had done all she could and it was a beautiful thing, because done through love for her Lord.

It brings joy to the Lord and inspiration to others when His followers do likewise today. An Englishwoman, who wanted to send the gospel to those who were without it, heard of David Livingstone's great work in Africa and sent him a contribution of "thirty pounds" — worth about $150 then — and Livingstone used the money to employ a helper. It was this "helper" who saved the life of Livingstone, when he was attacked by a lion. Though his arm was disabled by the wound, his life was spared for many years of service in the Dark Continent, because a Christian woman "did what she could" to support the cause of missions.

Let us bear in mind that both the gift and the spirit of the giver count when one strives to be a true coworker with his Master; and it is often the case that the "spirit of the giver" accomplishes more than the gift itself. Here is a case in point:

Booker T. Washington related this incident which occurred during the early days of Tuskegee Institute. "I recall," he said, "one old colored woman, about seventy years of age, who came to see me when we were raising money to pay for the farm. She hobbled into the room where I was, leaning on a cane. She was clad in rags, but they were clean. She said: 'Mr. Washin'ton, God knows I spent the bes' days of my life in slavery. God knows I's ignorant an' poor; but" she added, "I knows what you and Miss Davidson is tryin' to do. I knows you is tryin' to make better men and better women for de colored race. I ain't got no money, but I wants you to take dese six eggs, what I's been savin' up, an' I wants you to put dese six eggs into de eddication of dese boys and gals.' "

EXEMPLARY LIVING

The three impressive incidents mentioned above have an exemplary value that is immeasurable. Jesus urged His followers to lead exemplary lives — such lives that, if followed, would bring blessings to others by inspiring them to live consistently: "Let your light so shine before men that they may see your good works and give glory to your Father who is in heaven." (Matt. 5:16). Paul emphasized the importance of living exemplary lives, and it was a source of joy that he could commend the Thessalonian Christians for their "work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ." So consistent were their lives that they "became an example to all the believers in Macedonia and Achaia."

Three beautiful acts:

"She has done what she could" — to express her love and devotion to her Savior, who calls it a "beautiful thing," and publishes it to the world: "And truly, I say to you, wherever the gospel is preached in the whole world, what she has done will be told in memory of her."

"She has done what she could," — to send the gospel to the Dark Continent. Not able of herself to support a missionary, she could support a "helper," who saved the life of a missionary and prolonged his ministry for many years.

"She has done what she could," — this poor colored woman, who longed to see the boys and girls of her race educated. The story of her giving her all for this cause — though it be only a half dozen eggs — has touched the hearts of multitudes and moved them to greater devotion to the cause of education for her race.

In Israel, cottage cheese is made from the milk powder in CARE's Food Crusade packages for needy families. The $1 parcels can be subscribed through CARE, New York 16, N. Y.

A SCHOOL IN AFRICA

The school is near Bailundo. The people are very poor, but have a tremendous desire for education. A trained worker from Dondi Institute and his wife are in charge. Room, board, and tuition amount to about $15.00 per year, but is near a fourth of a family income. Students work to make food for the school. The wife instructs half the students in the fields in the morning and the other half in the afternoon. The man and his two assistants teach the two groups.

When the youngsters have reached about the sixth grade they may take examinations given by the government in the Portuguese language. Those who are lucky enough to meet this test may then attend mission schools, if they can possibly pay the small fees that are necessary. One of the strange things is that many of them not only do the remainder of the grades and college, but that some of them even go to other countries for graduate study and become scholars.

A desire for education, and economic necessity, make it seem wise for large numbers of the African people to go to centers of industry. Then they run into all the pitfalls of western civilization, such as segregation, gambling, and drinking. Actually the mission schools have given the idea of self-improvement to thousands of those who today are struggling in the maelstrom of places like Johannesburg where the African who had been made to believe that he is a man in his own right, a child of the loving Father, is now learning from the white men that he is inferior, that he cannot have things like other people. And the African is confused.

All-time record for giving was set by U. S. Protestant and Orthodox church people in 1957, according to the National Council of Churches. The total was $2,206,593,817. What is also believed to be a record, according to Rev. T. K. Thompson, director of the Department of Stewardship (and formerly with our denomination's stewardship commission) is that 20.1 per cent was for benevolences; gifts for foreign missions increased from $59 to $64 million, about 5 per cent. **Highest per capita giving** was by Seventh Day Adventists ($160), with United Brethren in Christ, second, with $118 per person.

Joy At The Saviour's Birth

Background Scripture: Luke 1:26-56; 2:1-20.

Devotional Reading: Luke 1:67-79

Memory Selection: **My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.** Luke 1:46, 47

Christianity is fundamentally, a religion of joy. It is also a religion of song. Faith in Jesus Christ awakens gladness and creates happiness that bursts forth in song and praise. It was thus in the beginning, is now, and evermore shall be. Today's lesson shows how there was joy and gladness in connection with the Saviour's birth, and how that joy and gladness expressed itself in songs and praise.

JOY BEFORE THE SAVIOUR'S BIRTH

When the angel revealed to Mary the great and blessed fact that she was to be the mother of the long-expected Messiah or Christ, and when the impact of that truth was felt in her soul when she visited her kinswoman, Elizabeth, she burst into song — one of the immortal songs of literature. It is known as the Magnificat — so-called from the first word in the Latin versions of the hymn. "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour," — thus does she begin her song of praise and joy. With innate modesty, this woman of humility, gentleness and spiritual sensitiveness, thanks God for his goodness in giving his unspeakable gift to the world through her. The song is clearly divided into two parts: The first is personal in character — she sings praises unto God for the favor He has bestowed on her, and for the honor which will come to her as the mother of our Blessed Lord. She was right, for she became the pattern of womanhood at its best, and she is honored in the liturgy of every Church.

The second part is social — she sings of the character of Christ's Kingdom, and of the moral revolution it will involve. This Kingdom will not be based on armed might but on humility and love that would be a direct denial of the old standards of goodness and greatness. The proud and mighty would be cast down, wrongs would be righted, the people would be set free, there would be spiritual deliverance for God's children. There is a universal note in the song as well as an individual note. The point in all this is that in this song before the birth of Jesus there was a central theme of joy and gladness.

JOY AT THE SAVIOUR'S BIRTH

If there was joy before the Saviour's birth, how much more was there joy at his birth. It is not necessary to repeat here the story of the birth of Jesus. That is the best known story in the world's literature — even small children know it and can tell you about it. In keeping with the theme of this lesson, it is enough to call attention to the fact that **there was great joy at his birth.** When the angel appeared to the shepherds he said, "Be not afraid; for behold I bring you **good news of a great joy** which will come to all the people." (RSV) And when the angel was joined by a great multitude of the heavenly host, **they burst into a swelling chorus singing** "Glory to God in the highest, and on earth, peace among men with whom he is pleased!" (RSV) or as the Authorized Version has it, "Glory to God in the highest, and on earth peace, good will toward men." Here was something more than a pure, modest Galilean maiden singing her song in the presence of her cousin or kinswoman in an obscure place in private: here were the heavens themselves breaking into ecstatic song and filling the whole area with their joyful chorus. Inanimate nature joined human beings in expressing the joy that flooded human hearts with the coming of the Babe of Bethlehem, the Saviour of the world. A little later the aged Simeon, and the even more aged Anna burst forth into song when they saw the Baby Jesus in the Temple. A great outpouring of joy greeted the coming of the Lord Jesus Christ.

JOY OVER THE SAVIOUR'S BIRTH

That chorus of joy at the Saviour's birth set the pattern for the joy that has found expression in so many ways because of his birth. For instance almost without exception, if indeed there are any exceptions, **Christmas music is characterized by a recurring note of joy.** There is a lilt and a lift about Christmas Carols and Christian Christmas hymns and music that is the inevitable and spontaneous overflow of the joy that is associated with the coming of Christ into the world. And many of the world's greatest oratorios and instrumental masterpieces express this spirit of joy. Furthermore thumb **through a hymnal and see how many hymns express the spirit of joy and gladness** and praise and thanksgiving centering in, and flowing from Jesus Christ. Pagan religions and atheism know nothing of this note of joy and gladness, and even in those religions that do have any music of joy worthy of the name, it is a kind of "plagiarized praise."

SUNDAY SCHOOL LESSON

December 21, 1958

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

If the hymnal is a book of praise and joy because of the Saviour's birth and ministry, **what about the New Testament? That book is the most joyful book in the world.** And it is the source of the world's greatest joy. And the secret of this joy is the fact of the birth of Jesus Christ, and his saving life and ministry. Contrary to the belief of many people, Jesus was a joyful man, a man of radiant cheer, and sound optimism. He was constantly urging people to be of good cheer and of good courage. He was continually brightening lives and banishing fear. He was a joyful man, and the men who wrote the books of the New Testament had caught his spirit and were true in their delineation of that spirit.

And before his death the Master bequeathed his joy to his disciples. "My joy I give unto you, and your joy no man taketh from you," He said. The Christian who does not have a source of joy which the world cannot give nor take away has missed one of the basic elements of the Christian faith and life.

This may seem like a strange Christmas lesson. But it is the very essence of what Christianity means and does. Christmas is the anniversary of the coming into the world of Jesus Christ, the event in which the Word became flesh, and it is supremely a festival of joy and gladness, not because of gifts, but because of God's unspeakable gift. Let us rejoice and be glad in it.

Jesus Acknowledged As The Christ

Background Scripture: Mark 8:27-9:1.

Devotional Reading: Acts 2:29-36

Memory Selection: **Thou art the Christ, the Son of the living God.** Matt. 16:16

WHAT MEN THOUGHT OF CHRIST

In reply to his question as to whom men said that he was, the disciples of Jesus gave several answers. Some men thought he was John the Baptist, although there seemingly was not much similarity in the appearance or the methods of the two men. Others thought he was Elijah, come back to life again. Although there was not the fiery spirit of Elijah in Jesus there was the forthright courage in proclaiming the truth, and the deep loyalty to God that was characteristic of Elijah. Still others thought that he was Jeremiah also come back from the grave. Here was a tribute to his tenderness, his compassion, his insistence on the worth of the individual. And others, not able to contain or confine him within the limits of one personality, said he was "one of the prophets." It is a tribute to the many-sidedness of the Master. And to his greatness — they associated him with the greatest spiritual geniuses of the nation. It is to be noted that they found no living man with whom to compare him! But they still did not see him or know him for what he truly was. And Jesus was not satisfied with the opinion of the crowd. He wanted to know what his disciples thought of him. He wanted to be sure that they understood his person and his mission.

WHAT MEN HAVE THOUGHT OF CHRIST

It is interesting to note what men through the centuries have thought of Christ. It makes a long and varied and interesting and suggestive list. Men have thought of him as **the best man who ever lived**, as **the perfect man**, as **the master teacher**, as **the great example**, as **the great preacher**, as **the son of man**, as **the ideal of character**, and in other categories along the human, even if exalted human line.

And of course, men have thought of him in other terms from the divine standpoint. They have thought of him as **The Christ, The Messiah, The Saviour, The Lord, The King of Kings, The Son of God as well as the Son of Man**, and in other exalted terms, which exalt his Divinity rather than his humanity. Indeed the list of names by which the Lord Jesus Christ has been called would be a long one, a very long one. He is so altogether lovely, and there are so many facets to his character and so many phases to his work, that men have exhausted their vocabularies in their attempts to describe and define him.

WHAT DO YOU THINK OF CHRIST?

After the disciples had told Jesus what men thought of him, or whom they said he was, he asked them this pointed and pertinent and pregnant question: "But whom say ye that I am?" Jesus was interested of course in what men thought of him. But only mildly so. His main interest was in what the intimate circle of his disciples thought of him. Thus his personal, penetrating question. It was the crucial question then. It pointed up the central issue then.

It does the same thing now. And for us. It is interesting, and it can be helpful, to know what men have thought and what men do think of Jesus Christ. But we cannot take refuge in the estimates of others. Each man must answer this question of Christ for himself. It is not a question of what other men have thought of Christ, or of what other men think of Christ, but of what do I think of Christ. Is he just another of the world's great men, indeed the greatest of the world's great men? Or is he a personal Saviour? Is he Lord? Is he Master of my life? Let every man face this challenging question. Upon the answer to this question everything depends. The lower view of Christ's person has not stood the test of time and use. It is only those who have taken the higher view of Christ's person who have shown the moral passion and the spiritual energy which have shown themselves efficient on the field of foreign missionary effort, in the spread of the Kingdom in unpromising quarters at home, and in the production of the necessary volume of unselfish consecration for vigorous church life throughout the world. The vaster moral enterprises of the world have been left to those bodies of Christians which told that Jesus Christ is divine, the Son of God in a unique sense, God in the flesh. What think ye of Jesus Christ? That is, what really is your estimate of him, what is your personal relationship with him?

SUNDAY SCHOOL LESSON

DECEMBER 28, 1958

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea and Oakland
Congregational Christian
Churches, Chuckatuck, Va.

WHAT DO YOU THINK OF CHRIST'S FORMULA FOR LIFE?

As soon as Peter, under the inspiration of the spirit of the living God himself, made the great confession that Jesus was the Christ, the Son of the Living God, Jesus began to speak about his humiliation and his death on the Cross. That was a hard saying for Peter, and the other disciples. They thought the Messiah or the Christ was to be a great King and Ruler, establishing a throne in Jerusalem and ruling the world, after subduing his enemies and the enemies of the Jewish nation. And here he was talking about being humiliated, mistreated, rejected, and of all things, being crucified! Alas for poor Simon Peter. He little knew that the pathway to spiritual advance lies along the way of painful humiliation and of unmeasured self-sacrifice. Nor did he realize that one can save or find his life only as he gives or loses his life. If any man would follow Christ, he must deny himself — he must repudiate all self-centered ambitions and claims, and submit himself to Christ's claims and will. Christ, not self, must become the center of life. There can be no real Christianity without a Cross. There are too many of us who have a smug, comfortable, effortless kind of Christianity. Crosses? We will have none of them in our lives!

A typical $1 CARE Food Crusade package for a needy family overseas contains enough milk powder to make 20 quarts; enough flour to make 7 extra-large loaves of bread; enough cheese to fill 70 hearty sandwiches; enough corn meal to cook 50 big bowls of hot cereeal. Send your dollars to CARE Food Crusade, New York 16, N. Y.

Bethlehem Gives A Christmas Party

John G. Truitt, Superintendent

Dear Friends:

Many churches in the course of the year do fine things for the Home for Children, other than making their regular contributions. This past Sunday night—first Sunday in December—the Bethlehem church, near Suffolk, Va., sent Dr. and Mrs. R. E. Brittle up to the Home for Children with their good wishes for a merry Christmas.

They brought a gift, beautifully wrapped and with the child's name attached, for everyone of our children. At 7:30 Sunday evening we assembled in the diningroom. Our guests and our children along with the matrons were seated at the tables. The big cartons of gifts were packed on one of the extra tables, the three big bags of peanuts were stacked in one corner of the diningroom; the children gay and wide-eyed and waiting were ready for the fun. I welcomed our guests and thanked them for the gifts and treats. Mrs. Brittle responded and assured us that however much we liked the things given, we still would not have half as much fun as they did in preparing them, and presenting them to us. Then Dr. Brittle made a speech in which he urged all the children to show their gratitude toward the staff members, rather than to those who come and go, "for the staff members are your real friends who love you and stand by you all the time, day in and day out."

Then four children helped in handing out the gifts and the treats of candies, apples, and nuts. It was really a great Christmas party, and all our hearts were lifted up in gratitude to our friends and to our heavenly Father.

This Bethlehem Congregational Christian Church, of Nansemond County, Virginia, shows by its monthly offerings from the Sunday school, by special monthly offerings from classes, and by sponsoring five of our children liberally and generously that they are our good friends. During the time of their present pastor's ministry they have over-crowded their church and Sunday school rooms, have added additional rooms and diningroom and kitchen, and now they have quite over-run all that, and are about ready to build an additional sanctuary and re-model their present plant to try to take care of their Sunday school and congregation. Being generous to all the enterprises of the church does not seem to hold them back, nor get them into the habit of frequently looking for a new minister.

Thanks to many, many friends and churches for the good report this week. We anxiously await an offering — Thanksgiving or Christmas — from every church in the Convention. We are nearly half way to our goal. We are still hoping and praying that God will raise up friends and church offerings sufficient to reach the goal. And many thanks for all you have done and are doing.

REPORT FOR DECEMBER 8, 1958

MONTHLY OFFERINGS

Amount brought forward			$ 5,155.58
Eastern North Carolina Conference			
Clayton	$21.50		
Henderson	30.00		
Hope Mills	2.00		
New Elam	6.00		
New Elam — Thanksgiving	29.85		
Pleasant Union	25.00	$114.35	
Eastern Virginia Conference			
Damascus	19.25		
Newport News, S.S. — Thanksgiving	57.49	76.74	
North Carolina and Virginia Conference			
Apple's Chapel	18.50		
Graham, Prov. Mem.	15.00		
Greensboro, Calvary	18.00		
Greensboro, Palm St.	15.50		
Ingram	26.00		
Mebane — Thanksgiving	45.00		
Monticello	49.55		
Pleasant Ridge — Thanksgiving	25.00		
Hendersonville	3.50	216.05	
Western North Carolina Conference			
Asheboro — Thanksgiving	54.75		
Brown's Chapel	36.00		
High Point, First	50.00	140.75	
Virginia Valley Conference			
Antioch	20.50		
Newport, S.S. — Thanksgiving	31.50	52.00	
Total			$ 599.89
Grand Total			$ 5,755.47

SPECIAL OFFERINGS

Amount brought forward		$ 9,408.44
H. O. Byrd, Suffolk, Va.	$ 20.00	
Hebron Cong. Christian Church, Thomaston, Ga.	10.00	
In Memory of Mrs. W. A. Newman	50.00	
In Memory of John Leath	5.00	
Friendly Service Gifts:		
Women's Fellowship, Cong. Church, Monticello, Iowa	8.00	
Friendly Society, First Cong. Church, Closter, N. J.	25.00	
Eleanor W. Thomas Miss. Soc., Cong. Church, Ebensburg, Pa.	10.00	
Women's Fellowship, Cong. Church, Lincoln, Kans.	10.00	
Christmas Offerings:		
Women's Guild, Pilgrim Cong. Church, Pomona Park, Fla.	10.00	
Miss Vera V. Van Cleave, Wadley, Ala.	3.00	
Mrs. G. B. Hastings, Grant, Nebraska	10.00	
Thanksgiving Offerings:		
A Friend	25.00	
L. C. Bryan, Burlington, N. C.	25.00	

DR. JESSE H. DOLLAR WRITES HIS NEWPORT NEWS CHURCH

About Christmas And Other Things

ABOUT ADVENT: The word "Advent" means, literally, "coming into." So our thoughts during the Advent season should center around Christ's "coming into" the world as God's unspeakable Gift to mankind.

The Old Testament Prophecies are full of expectation. The Israelites were suffering under foreign kings, and from time to time they were captives in strange lands. They wanted deliverance, and they looked to God to give it. It was in fulfillment of this hope and faith that the prophets spoke. The people believed because they wanted so much to be free and to live in Jerusalem forever. So Advent is the fulfillment of God's promises, through the prophets, to bring peace to them. In the same Advent, of the same Christ child (rejected by the Jews, then and now), is our hope and joy at Christmas time. To make it really meaningful to us as individuals, we must allow him to come into our hearts as He came into the Manger. The world of His day had long expected Him. Advent to us must be a time of expectation, to be realized as we move, day by day, toward the Christmas Season.

HOW SHALL WE PREPARE? Do you plan for Christmas by buying everyone a present whom you think will expect one, or might send you one? If so, what a pity! Jesus came to give himself and his salvation to those who were lost and had no hope. Should we not keep the needy ones in mind at Christmas. Jesus said, "As often as ye did it **unto the least** of these, ye did it unto me." If you want to have the best Christmas you ever had, give bread to the hungry, water to the thirsty, clothes to the naked and visit someone in prison. This is the kind of a Christmas we need to bring about. If we do it for others, Christ will come to us anew!

THEN WHAT OF THE NEW YEAR? Here again, it is not too early to begin planning what we will do with the New Year when it comes. This, too, needs some forethought. If we enter it carelessly we will likely use it carelessly.

AS FOR THE CHURCH, we are already making plans. Materials are on order to begin our Church Attendance Crusade on January 4th, 1959. This is a national endeavor, and will be participated in by thousands of churches. It has been one of the best projects we have ever used. We can make it so again.

OUR CHRISTMAS GREETING: Mrs. Dollar joins me in wishing for each member of our church family, and our many friends, a Christmas Season filled with thoughts of Christ, whose birthday it is, and thoughts of how we may more effectively and fully invest our lives in the furtherance of His Kingdom on earth. If there is ever to be "Peace on Earth" there must first be "Peace in the hearts of men." May his coming be in your heart, and may the New Year be yours to use for Him!

Mr. & Mrs. A. W. Cooper, Hamlet, N. C.	10.00	
Youth Fellowship, Seagrove Christian Church	8.00	
Apple's Chapel Church	57.10	
Pfafftown Cong. Christian Church	9.27	
Burlington Rotary Club	884.00	
Intermediate Class, Seagrove Christian Church	16.00	
Damascus Cong. Christian Church, Sunbury, N. C.	45.00	
Mrs. W. C. Wicker & Mrs. Ruth Rogers, Elon College, N. C.	10.00	
Mr. & Mrs. Allen E. Gant, Burlington, N. C.	500.00	
Woman's Fellowship, Eutaw Comm. Church, Fayetteville, N. C.	25.00	
L. S. Flynn, Winston-Salem N. C.	25.00	
New Hope Christian Church, Louisburg, N. C.	12.10	
J. T. Ellison, Franklinville, N. C.	18.00	
Mrs. A. P. Coble, Greensboro, N. C.	5.00	
I. Fletcher Craven, Ramseur, N. C.	5.00	
V. L. Eppard, Luray, Va.	25.00	
Mrs. L. A. McKinnell, Maize, Kans.	1.00	
Frank Collier, Burlington, N. C.	5.00	
Sykes Foundry & Machine Co., Inc., Burlington, N. C.	75.00	
Newlin Hardware Co., Burlington, N. C.	25.00	
Roger Gant, Burlington, N. C.	25.00	
C. D. West, Newport News, Va.	10.00	
First Cong. Christian Church, Albemarle, N. C.	49.77	
Alamance Laundry, Burlington, N. C.	150.00	
Clarence Hooper, Burlington, N. C.	25.00	
W. K. Holt, Jr., Milledgeville, Va.	25.00	
Jule Pace, Mebane, N. C.	20.00	
Rev. and Mrs. Lawrence P. Juell, Glasgow, Mont.	5.00	
Mrs. Mearl Thompson, Musselshell, Mont.	1.00	
Special Gifts	379.08	
Total		$ 2,661.32
Grand Total		$12.069.76
Total for the Week		$ 3,261.21
Total for the Year		$17,825.23

A MESSAGE FROM A SUNDAY SCHOOL SUPERINTENDENT

In Church School we are striving in many ways to bring children and adults closer to God. But I think if we can only accomplish the five objectives listed below we will have attained our goal.

Victory is ours when the Church School has been able to produce:

1. A person who is able at any time and in any place to discover God in Worship;
2. A person who can use the Bible as a handbook of living;
3. A person who has an intelligent understanding of the background and purpose of his church and is happily related to it;
4. A person who is continually growing in Christian Character;
5. A person who unfailingly sees in every human being a brother and a Child of God.

Signed: Norman C. Etheridge, Jr.
The Christian Temple

Escapees from East Germany and other satellite areas are still arriving in West Berlin and Germany at the rate of 4,000 a week. American aid reaches many of these refugees through contributions to the CARE Food Crusade, New York 16, N. Y.

WHY WORSHIP REGULARLY?

Ten Reasons

Because of

The example of our Lord. "He went as His custom was."

Because of

The scriptural exhortation that echoes across the centuries, "not forsaking our own assembling together as the custom of some is."

Because of

The uplift which comes through worship. Who is not conscious that his greatest need in these days is "A Presence which disturbs me with the joy of elevated thoughts"?

Because of

The harmonizing of the soul with the music of the spheres. Our age cries out for those who are "in the spirit on the Lord's Day."

Because of

The joys of Christian fellowship. "Behold, how pleasant and how good that we, one Lord confessing, together dwell in brotherhood, our unity expressing."

Because of

The courage and Christian optimism received. "I had fainted unless I had believed to see the goodness of the Lord in the land of the living."

Because of

The contribution that worship makes to the building of a peaceful world. "The rich and the poor meet together. The Lord is the maker of them all." World brotherhood can be realized only as it finds its source in our hearts, our homes, our communities, our nation.

Because of

The development of a sensitive conscience. It is when we see "the Lord high and lifted up" that we cry, "Woe is me for I am undone, for I am a man of unclean lips and I dwell in the midst of a people of unclean lips."

Because of

The acquiring of a passion to serve. It is the love of God nourished in the sanctuary which leads us to "love our neighbor as ourselves" and to serve in the spirit of Him "who came not to be ministered unto but to minister."

Because of

The glory worship ascribes to God. "Worship the Lord in the beauty of holiness." Our age needs to recover its lost appreciation of the glory and majesty of God.

"O COME LET US WORSHIP"

JOINT DEPARTMENT OF EVANGELISM
NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

The Christian Sun

DECEMBER 23, 1958
VOL. 110 NO. 50

O holy Child of Bethlehem,
  Descend to us, we pray;
Cast out our sin, and enter in,—
  Be born in us today.
We hear the Christmas angels
  The great, glad tidings tell;
O Come to us, abide with us
  Our Lord Emmanuel!

—Phillips Brooks

Rev W J Andes 11-59
Box 625

Come let us adore Him

©
S-C

Christmas Awe

Always, on Christmas Eve, my childhood awe
Returns, to recreate the magic night,
With Mary, Christ child, and a brilliant star,
And everywhere, the all-prevailing light.
I step outside into the cold brisk air
Away from warmth of fire and glow of tree,
To wish upon my star and waft a prayer
Of gratitude for bounty given me.
I know God's purpose for His holy Gift,
I want to shout it down the tinselled street;
I want all other hearts to know the lift
Such knowledge brings to make our lives complete.
My childhood awe, my adult faith, sans guile,
Have wrought a miracle: I saw God smile!

—Dorothy Edwards Summerrow
Christmas 1958
In N. C. Clubwoman
Used by permission of author

Volume 110 Number 50

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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One Solitary Life

Here is a young man who was born in an obscure village, the child of a peasant woman. He grew up in another village. He worked in a carpenter shop until he was thirty, and then for three years he was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to a college. He never put his foot inside a big city. He never traveled 200 miles from the place where he was born. He never did one of the things that usually accompany greatness. He had no credentials but himself.

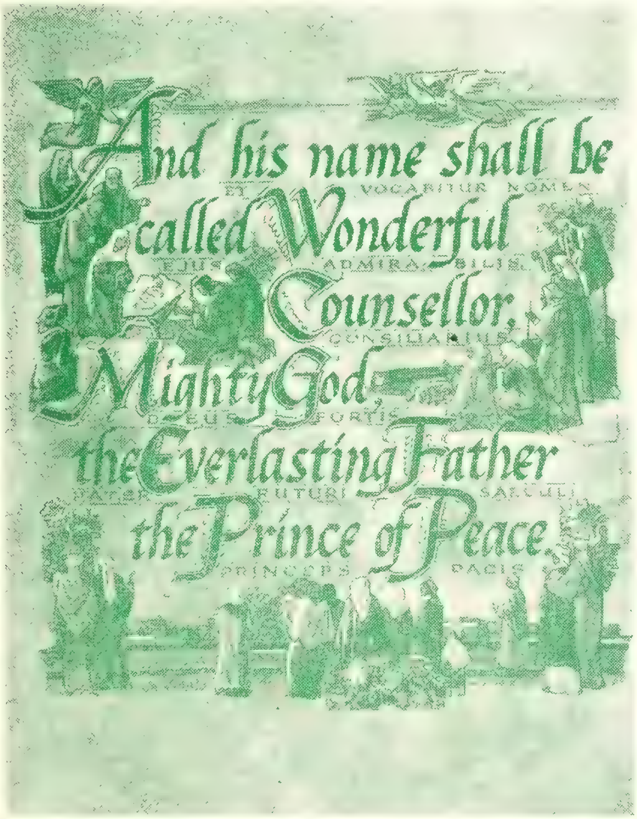
While he was still a young man, the tide of public opinion turned against him. His friends ran away. He was turned over to his enemies. He went through the mockery of a trial. He was nailed to a cross between two thieves. While he was dying, his executioners gambled for the only piece of property he had on earth, and that was his coat.

When he was dead, he was laid in a borrowed grave through the pity of a friend.

Nineteen centuries wide have come and gone, and today he is the central figure of the human race and the leader of the column of progress. I am far within the mark when I say that all the armies that ever marched, and all the navies that ever sailed, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of a man upon this earth as has that . . .

ONE SOLITARY LIFE!

By James A. Francis, D.D.



A full-page, full-color insert — suitable for framing — appearing in CHRISTMAS, An American Annual of Christmas Literature and Art, Volume 28. Edited by Randolph E. Haugan. Augsburg Publishing House, Minneapolis, Minnesota.

There Is Room In My Heart For Thee

Thou didst leave Thy throne and Thy kingly crown,
When Thou camest to earth for me;
But in Bethlehem's home there was found no room
For Thy holy Nativity.
O come to my heart, Lord Jesus,
There is room in my heart for Thee.

Heaven's arches rang when the angels sang,
Proclaiming Thy royal degree;
But in lowly birth didst Thou come to earth,
And in great humility.
O come to my heart, Lord Jesus,
There is room in my heart for Thee.

The foxes found rest, and the birds their nest
In the shade of the forest tree;
But Thy couch was the sod, O Thou Son of God,
In the deserts of Galilee.
O come to my heart, Lord Jesus,
There is room in my heart for Thee.

Thou camest, O Lord, with the living word
That should set Thy people free;
But with mocking scorn, and with crown of thorn,
They bore Thee to Calvary.
O come to my heart, Lord Jesus,
There is room in my heart for Thee.

—Emily Elliott

There Were Shepherds

And there were in the same country shepherds abiding in the fields, keeping watch over their flocks by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them:

Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; you shall find the babe wrapped in swaddling clothes, lying in a manger.

. . . and the shepherds said one to another, Let us now go even unto Bethlehem and see this thing which is come to pass . . . . And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

St. Luke 2:8-16.

Christmas In 1958

A fitting editorial for Christmas in the year of our Lord 1958 eludes me. Ideas flit through the mind, but nothing seems to be just right to finish this year of writing, to inspire the readers, and to render proper appreciation to Him whose Birthday we celebrate.

Problems different than the usual have confronted us in this year of prosperity in the land we love. The rash of bombing churches, schools and homes is something new for those who are descendants of people who founded a nation for freedom of worship, and with liberty and justice for all. In international relations we appear to have lost standing rather than to have made friends and influenced people. But Christmas is not the time to review our troubles. Christmas is a time for gratitude, for joy.

And what could inspire the readers of this religious journal that is maintained largely for the people of North Carolina and Virginia who are members of the Congregational Christian churches? Many of them may look at the records of their churches for the year and become discouraged, and many are certainly unhappy about matters that separate them from their friends. Christmas is the time for rich friendships, for visitation, for a new look at the Babe of Bethlehem and the man he became, for music that comes to us through the centuries from those who devoutly loved our Lord Christ, for rest in the bosom of families that love each other. It is the time to forget grudges, misunderstandings, and fears. It is the time to let love run through all the currents of life until all similarity to Old Scrooge as portrayed in Dickens' **Christmas Carol** is purged from the system, and everyone can rejoice like the family of Bob Cratchit is reported to have done. If by chance sorrow should come to any home, it should be met like the people in **The Bird's Christmas Carol**, whose darling left the rejoicing family as sweet music came from the voices of children singing in the church hard-by.

Christmas needs no story but its own as told by St. Luke and St. Matthew for inspiration. Shepherds and kings and a lot of things are mixed in the story. Angel songs, long journeys, fear and rejoicing, gifts, a Baby in a manger with Mary and Joseph standing watch while wise men worshipped, hate and fear and love — they are all there. And suspense, and climax, and devotion — what more could one want in a story for Christmas, or any other time? The Christmas story as told in our Great Book lacks nothing in beauty and truth. It just needs to be accepted, loved, lived. Be a watchful shepherd, a worshipping wise man, a lovely mother, a devoted husband and father, a good citizen, or a child that "increases in wisdom, stature, and in favor with God and man."

Appreciation for Christmas is never quite adequate. "In Excelsis Gloria" resounds from voices everywhere, and it fills the ether waves at Christmastime. But words and music, though beautiful they may be, can never express fully the joy that fills the human heart as we dimly understand the meaning of God's Christmas gift to us, poor sinners that we are, without hope except as it is found in the meaning of Christmas. Santa Claus is a grand old fellow, and it is good to imitate him by bringing pleasure to little children. But if Santa Claus, by some strange movements of the mind, should become the center of Christmas, we would be of all people most miserable. It is the assurance of God breaking through human experience and living as a man on earth that brings satisfaction to the spirit of mortals. Nothing less than Emmanuel, God with us, satisfies the deep longing of those who stop the regular pursuits once each year to gather with the family around the fire-side for the Christmas celebration.

In homes and churches, on highways and in the air, in business and pleasure, with song and dance and prayer, with cards and letters and gifts, with sermons and anthems, with rejoicing and confession, in America and Europe and Asia and Africa and in all places far and near, there will arise this Christmas-time praise to the Giver of Life and to Him whose Birthday is a recurring reminder that we are never alone, that God is always near and ready to redeem, to strengthen all that is good within us, and to bring us joy that runs as deep as life itself.

Christmas Wishes

The editor and his family who help him, the printers and all who share in the typesetting, layout, composing, printing, folding, and mailing of this paper, wish for each reader and his family joy and gladness during the Christmas season and a New Year that shines gloriously.

We covet, and it is agreed that we shall have, a week of vacation for Christmas. Thanks for letting us come into your home fifty times this year. That is probably more than most of your neighbors have done, or you have done for them. Next year we will come again, full of hope, ideas, dreams, plans, and good fellowship. Until then, "God bless us, everyone."

Wise Men From The East Came

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying,

Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

And he sent them to Bethlehem. . . . When they had heard the king, they departed, and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they were come into the house they . . . fell down and worshipped him: and . . . presented unto him gifts; gold, frankincense, and myrrh. St. Matthew 2:1-11

About * * *

BETHLEHEM, SCENE OF TROUBLE

Of all the ironies of history, none is more outstanding than that of the history of the little town of Bethlehem, birthplace of the Prince of Peace. It was never a place of peace, and even during this Christmas season while messages of "peace on earth, goodwill toward men" are exchanged, and choisters around the globe sing "O little town of Bethlehem, how still we see thee lie", almost the very opposite is being manifested in many parts of the world.

Bethlehem, a town of near 10,000 inhabitants, long associated with the religion of brotherly love and the gentle art of the shepherd, has frequently been the scene of strife and bloodshed during its 30 centuries of life.

The town's first mention in the Bible is associated with death, that of Rachael, nearly 2000 years before Christ. Tending his sheep around Bethlehem was the boy named David, who later slew his ten thousands to the mere thousand of Saul. In Bethlehem, too, occurred Herod's massacre of the infants at the time of Christ.

Nearly 1000 years ago one of the turning points of the Crusades occurred at an old church just outside of Bethlehem, where Richard the Lion Hearted gave way before Saladin, Moslem warrior and arch opponent of the Crusades.

In the first World War, new battle lines were drawn around Bethlehem, when in November 1917 British and Turkish-German forces battled for Jerusalem, about five miles to the north. Several years later British forces triumphed over Arab rebels in Bethlehem. Current conflicts among nationalities are numerous in and around the birthplace of the Saviour.

But with all the disturbances of the world, even in the cradle where the great Apostle of Peace was born, men of abiding faith and unconquered hope live and pray for peace, and Christmas has not lost its meaning.

C. B. Riddle

Bethlehem

By Edgar Guest

No doubt they thought in Bethlehem
The world would never hear of them.
They had an inn where sometimes stayed
The wandering caravans of trade,
And near it was a stable kept
Wherein at night the cattle slept;
But lost to splendor and renown,
Theirs was a little wayside town.

One night a man and woman worn
Asked to be sheltered till the morn.
The keeper of the inn replied:
"My every room is occupied.
There is no space that I can spare."
The man said: "We must rest somewhere.
What of the stable, yonder, sir?
There I can make a bed for her."

"Yes," said the keeper, "go ahead!
Toss down some straw and make a bed."
No doubt he was surprised at morn
To hear a baby had been born,
And shepherds wandering from afar,
Guided to Bethlehem by a star,
Had come that little Child to see,
As if important He could be.

The caravans of trade moved on,
The great officials soon were gone.
Nor did it once occur to them
That fame had come to Bethlehem.
The poor innkeeper never knew
He should be long remembered, too,
Because on that first Christmas morn
'Twas in his stable Christ was born.

Ministers Write Their Members About Christmas

CHRIST IS COME

Lewis Bill Simmons

The favorite music of all the world at Christmas time is Handel's "The Messiah." It came out of the darkness. It was in 1741. George Frederick Handel was walking the street of London in bitterness and despair. He had been famous for his music. But jealous rivals had ruined him. He had been driven to bankruptcy. A stroke had left him partially paralyzed. Now he was near 60 years of age, with no income, his health shattered, his creativity gone. He felt it was the end of hope. It was darkness such as he had never known before.

One night, after walking the streets, he returned to his shabby lodgings and found a bulky package on the desk. It proved to be the words of "A Sacred Oratorio" and a letter asking him to write the music. Without interest, Handel began to leaf through the pages. A passage caught his eyes: "He was despised and rejected of men." As he read further, he seemed to feel a kinship with the words: "He trusted in God. . . God did not leave his soul in hell. . . He will give you rest. . . Come unto him. . ." Now the words began to come alive for Handel, "I know that my redeemer liveth. . ." And then followed the words of the Hallelujah Chorus.

And a light was born in the darkness. . . Handel took his pen and began to write music. . . Day after day he wrote, almost as if in a trance. He would leave the table and go to the harpsichord, or walk about the room, crying, "Hallelujah," with tears running down his cheeks. At last he fell on his bed utterly exhausted. He slept for 17 hours . . . but on the desk lay the score for "The Messiah."

What happened in Handel's life? In the darkness, Christ came. It was as God promised in the fact of Christmas. And it can be so with you or me. As Handel went over and over the words on the paper, Christ was born in his life. Through his great music Christ has been born in other people's lives. Christmas can be a time when Christ becomes real in your life; Christ can be born within you. Christ found the doors closed to him when he made his entrance into this world. There was no room for him. Will you make room for him in your life this Christmas? Will you let Him be born anew in your heart this year?

A CHRISTMAS MESSAGE

George D. Alley

Christmas this year, as in any other, should be for all of us a holy time; made so by our deep sense of hope and joy when we remember that what we really celebrate is the unspeakable precious gift of God's son. In your busy hour of preparation for the observance of this time, may you have occasion to think of the incomparable difference between life at its best, today, and what it would be had the Christ-child not been born. Then, having thought, may you find a moment of solitude in which to offer a prayer of gratitude.

Christmas this year, for most of us, will be a time of family fellowship. May the pleasure of being together with our families be increased by remembering that Jesus was born into a family not unlike our own. May we be so conscious of our desire to be Christian families, that Christ shall, indeed be our unseen guest . . . the silent listener to every conversation . . . at this time, and throughout the coming year.

Christmas this year, as I come near the close of five full years of ministry in your church, is a time when I would like to come into each of your homes bearing gifts, in appreciation for the love you have shared, the encouragement you have given, the privilege you have bestowed in all of our associations as minister and people. Such gifts as I have to give are the same as you have given me and, for the time which we may have together in the days ahead, I would pledge to you, again, my friendship and my love . . . in any hour or at any place where I may be of service.

The following words are not my own but they express what is my prayer for each of you, not only in this season but throughout the coming year:

"O holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel."

Suffolk, Virginia, Newsletter

CHRISTMAS

Christmas is made of little things;
Happy children, a bell that rings,
A candle's gleam — the firelight's glow.
Bright Holly wreaths and frost and snow,
Memories of those we love and of happy hours spent together
And the grand old wish from heart to heart
As warm and wonderful as ever.

MERRY CHRISTMAS AND HAPPY NEW YEAR!

"Bums And Quacks, Too"

Gaylord B. Noyce

"Christians" have no monopoly on Christmas. Some of our complaints about the commercialization of the season are no doubt important, but we may do well with a second look at the critical mood. The cultural festival may in fact move in various ways many of the unaccredited who don't step into church.

At least that's how it first was as the stories have it. The shepherds were bums — uncouth and unaccepted by good community leaders you can be sure. As for the wisemen, they practiced a phony science, astrology; quacks they were. But they caught the idea of this Birth, while more proper people in the city missed it. All men, then, even with dubious motivations, may catch in their Christmas pursuits some glimpse of the judgment and the divine love which shines in through the chinks of our tawdry and trivial preoccupations and bring new promise of hope and meaning.

That's part of the Incarnation — that all conditions of our human life are sought out by God. The word becomes flesh; "God imparts to human hearts the blessings of his heaven." It is the beauty of Christmas that its imagery is so persuasive as to cause many whose regular lives deny it to suspect at least fleetingly this greatest of truths and its relevance to their world. And if all of us knew more deeply this truth, surely peace and goodwill would more quickly reign.

"O Holy Child of Bethlehem, descend to us we pray.
Cast out our sin and enter in; be born in us today."

GRATITUDE AT CHRISTMAS

O. D. Poythress

The very thought of Christmas, and what it means, thrills our very souls. Christmas should be a time of thanksgiving. To be thankful we must be thoughtful. When God's spirit moved upon the mind and heart of the psalmist he sang "Bless the Lord O, my soul, and all that is within me bless His Holy Name. Bless the Lord O, my soul, and forget not all His benefits". Then the great apostle, moved by the Holy Spirit, wrote "For God so loved the world that He gave his only begotten Son, that who-so-ever believeth in Him should not perish but have everlasting life". From Genesis to Revelations the Bible tells us the story of God's dealing with man, of God's love, of God's mercy, of God's plan in the redemption of man, and thus in the fullness of time Jesus was born in Bethlehem of Judea. He lived for us, He died for us, and ascended on High, and sat down at the right hand throne of God, where He makes intercession for us, and moment by moment, day by day, hour by hour, always God is bestowing His blessings upon us. How grateful we should be, how thankful for all His blessings, for all His benefits! ! ! !

Lest we do forget — Jesus, when He was here among men, said: "I will build my church, and the gates of Hell shall not prevail against my church". You and I are a part of His great church, and remember, too, that "Jesus loved the church, and gave Himself for the church". It is a divine institution — Jesus gives us His divine assurance that He is building it, and He gives us His divine assurance that it will endure.

We have a great church here, and you and I, individually and collectively, are trying to help our Lord the best we know how to build His church for His honor, glory and praise. 43 years ago you had 15 families—approximately—32 members. Today you have 370 families — 730 members. Your offering 43 years ago was approximately $100.00 per month. Today your budget for the coming 15 months is $45,672.87. Today your church is a part of a great world-wide missionary program. You are living the words of our Lord when He said "Go ye into all the world, and preach the gospel to all nations, beginning at Jerusalem". How humble and grateful we should be to feel that deep in our hearts we can share in the greatest, the largest, the most important business in all the world; going out witnessing for Him who lived and died to redeem us from our sins, and with this spirit in our hearts this Christmas we truly can keep the birthday of our Lord in a way and manner that will please Him.

—South Norfolk Church

CHRISTMAS CANDLE

W. E. Wisseman

A five-year-old boy heard his playmates in the neighborhood talking about Santa Claus coming down the chimney on Christmas Eve. The boy seemed to be very much upset. The reason was that he lived in an apartment and there was no chimney for Santa Claus to make his entrance.

Christmas Eve came, and as his mother tucked him in for the night, he said: "Mother, please unlock the door and keep it unlocked tonight so that Santa Claus can come in."

We hear much talk about the Christmas spirit, but what do we mean by it? To different people it means different things. The true Christmas spirit is the spirit of Christ. This spirit expresses itself in generosity, in love, forgiveness, understanding and compassion.

When Christ comes into the heart he brings that spirit with him. And he comes to each of us — "Behold, I stand at the door and knock, if any man hear my voice and opens the door I will come in."

All too often there is no room for him in our crowded lives — even as there was no room for him in that crowded inn long ago. The door to our hearts is locked — it may be selfishness or pride, or even fear for what changes he might make in our lives.

Appropriate words for Advent are "Prepare ye the way of the Lord." He is coming, always coming.

There is an old legend which tells how on Christmas Eve people put one candle in the window of the home as a welcome to the Christ child to come in and bless them.

Christ is coming — unlock the door to your home and your heart — keep a candle burning and a prayer in the heart.

"Come to my heart, Lord Jesus,
There is room in my heart for Thee."

Christmas without Christ is like a picture frame without a picture.

—First, Greensboro, Newsletter

JOY TO THE WORLD

Joy to the world
The Lord is come:
Let earth receive her King;
Let every heart prepare him room,
And heaven and nature sing.

He rules the world
With truth and grace,
And makes the nations prove
The glories of his righteousness,
And wonders of his love.

—Isaac Watts

A CHRISTMAS MESSAGE

John S. Graves

For the last 2000 years there has come to all at this time of year, to all Christian folk a sudden warmth and glow of heart, a renewed awakening of soul, and a deeper probing of the mind as we prepare to celebrate the birth of God's Son. What a marvelous act of God's revealing and redeeming love! What a hope as God in Christ was reconciling the world unto Himself!

We again prepare ourselves for this wondrous event which has fulfilled God's promise of so long ago. As we re-read Luke's account we are filled with awe and reverence. In Mary's response to this announcement we find a sincere giving of self in great humility and adoration-responses which must be ours if we are to receive the Christ Child. In Joseph we see his obedience to God's plan and purpose. In the shepherds we feel the excitement and bewilderment of so tremendous an experience. In the wise men we glimpse the majesty of the new King. In Herod we clearly note the heart of a cold, greedy world. Which of these personalities is most prevalent in our preparation for Christmas? Our preparation can be a lavish expenditure of wealth or of spirit.

It is my prayer and wish for you that God may lead you through the holy season into a fuller realization of His reconciling act of love. May you seek a deeper humility, a greater adoration, a more yielding obedience, a deeper understanding of his purposes, and a new joy of excitement as you celebrate the birth of Christ.

Throughout this season and the new year ahead may you hear the angel say, "I bring you glorious news of great joy which is for everyone — a Saviour has been born for you. He is Christ the Lord."

— The Christian Reporter
First, Burlington

Christmas Greetings From Convention Leaders

SOUTHERN CONVENTION

Martin T. Garren, President

At the joyous Christmas season the officers and the Executive Board of the Southern Convention extend sincere greetings and best wishes to the pastors and all the members of the churches of the Convention.

We appreciate the interest and the cooperation which have been shown throughout the Convention during the past year. We solicit the same degree of interest and cooperation in the year to come. Only through unified effort can there be the kind of program in the Convention which will have proper impact and significance.

Many people have worked long and hard in the activities of the Convention. To all of them we express gratitude. Special appreciation goes to the dedicated and efficient staff of the Convention. The Superintendent, Dr. Scott, the Associate Superintendent, the Reverend Melvin Dollar, the Minister of Christian Education, the Reverend Robert A. Knowles, have provided leadership and inspiration. Miss Edna Fitch, Miss Ruth Dunn, and Mrs. Carey Andes have given without stinting of their time and talent to the implementation of the program of the Convention.

The Christian Sun and its editor, Dr. Lester, have told the news of the churches and have kept always before us the responsibilities and the opportunities which go along with our membership in the churches of the Convention. For this fine job, we are grateful.

We compliment the heads of the Convention institutions on the fine jobs they have done. Dr. Danieley at the College and Dr. Truitt at the Children's Home have discharged with competence and dignity their manifold responsibilities.

The Boards and Auxiliaries of the Convention have all carried forward with great achievement in their respective areas. To all of these we extend our thanks: the Board of Christian Education, the Board of Publications, the Mission Board, the Laymen's Fellowship, the Women's Fellowship, the Pilgrim Fellowship, and the Historical Society.

Many have contributed greatly to the work of the Convention. It is certainly not possible to mention them all by name. Let us express, therefore, our appreciation to all who have attended meetings, written letters, kept records, made talks, or have had any part in Convention acttivities. For the Executive Board we say to all, "Merry Christmas and A Happy New Year."

ELON COLLEGE

To the Christian Sun Family — Greetings!

Since shortly after the middle of November when I first saw this year's commercial Christmas decorations, one phrase from the Christmas story has occurred to me again and again —". . . there was no room . . .". How crowded Bethlehem was then and how crowded our lives are now. With all of the activities and commercialization of the holiday season it is easy to imagine that for many of us there is no room for the Christ. When the line of type is too long to spell out Christmas, we use Xmas; when we work too long during the week, we excuse ourselves from attending worship on Sunday; in the midst of the gaiety of the season and the giving and receiving of gifts, we forget that at Christmas we give thanks for the Gift. May He find room in our hearts and lives as He comes again to dwell with us.

All of us at the College are grateful for the blessings which have been ours during this year. We are especially thankful for our friends in the churches and the interest and concern which you have shown for the work we are doing in the field of Christian higher education. We count it a blessing to have your friendship and to know that you make it possible for us to serve our young people and the cause of the Christ through Elon College.

We send our heartfelt greetings and best wishes for happiness, joy and peace at this Christmas season and for good health and success in the New Year.

Sincerely yours,
J. E. Danieley
President

THE SOUTHERN CONVENTION OFFICE

Dear Friends:

Season's Greetings from all of us who call Elon College our headquarters. Just as we were congratulating ourselves on having been missed by the winter storms which have been sweeping the country, along came a beauty which left us with eight to ten inches of snow. So, here's to a white Christmas — if the snow lasts that long.

Our work in The Southern Convention continues to move at a good pace with some difficulties and obstacles to be faced but with many signs of hope and encouragement. People in our churches seem eager to know of God's love and His will for their lives and are more and more willing to give of themselves for the building of His Kingdom. This is as it should be at Christmas when the glorious message of the Christ-Child's birth lifts our hearts and renews our spirits.

We miss Fred and Lib Register and their family who have gone to Nebraska to take up the challenge of the Superintendency there. We are gladdened by the coming of Melvin Dollar, our Associate Superintendent, and Bob Knowles, our Minister of Christian Education, and, with them, pledge our time and talent to God's service in the name of Christ as we work with you toward a more effective witness in our communities and across the land.

Wm. T. Scott
Superintendent

Melvin Dollar
Associate Superintendent

Ruth H. Dunn
Literature Consultant

Carey E. Andes
Office Secretary

Edna M. Fitch
Bookkeeper
Robert A. Knowles
Minister of
Christian Education

WOMEN'S FELLOWSHIP

Mrs. F. C. Lester, President

My thoughts at this Christmas season go out to all the women of the Southern Convention — for, really, you are all a part of our Women's Fellowship.

But my thoughts extend farther than this — for they go to Isabel Hemingway in Talas, Turkey (who spoke at our Rallies last spring), to Mrs. Doris Albert in Lahore, Pakistan (who visited our churches last summer) and to Angie Crew, missionary to Kobe College, Japan, who is now at her West Milton, Ohio, home (who spoke at our Fall Conferences).

At Christmastime, especially, we like to remember that we are links in a chain of love which reaches around the world, all trying to cultivate the spirit of Christ in every area of human life.

A shining light all through this year has been the splendid cooperation of our Southern Convention women — from those in the smallest churches with eight or ten at a meeting to those in our largest churches with eight or ten circles of women meeting monthly.

Let us remember at Christmas and all through this year our special theme: "What doth the Lord require? To do justly, to love mercy, and to walk humbly with our God."

PILGRIM FELLOWSHIP

Charles Garren, President

On behalf of the officers of The Pilgrim Fellowship of The Southern Convention, I should like to express sincere greetings of the season to all the members of the Fellowship across Virginia and North Carolina. To all we wish the happiest Christmas ever and a New Year filled with opportunity and achievement.

We should like to express at this time our appreciation to the ministers of the Convention and to the adults who give so much of their time to guide and help us in our activities. We are most grateful to all who contribute to the program of the Pilgrim Fellowship.

We are grateful to **The Christian Sun** and to its editor, Dr. Lester, for the space given us in the Convention's publication and for the sympathetic reporting of our activities.

We should like at this season of the year to pay special tribute to the Reverend Robert A. Knowles for his leadership and inspiration and for the many hours he spends working with our organization. We wish him and his family the best holiday season ever.

To the Reverend John S. Graves we express our great appreciation for his many kindnesses and wise counsel and aid over the years. We hope that "Papa" John will have a Merry Christmas and a fruitful New Year as he continues his work with young people.

TURKEY

Greetings from the American Koleji in Tarsus!

Through the medium of **The Sun** I have followed with great interest the happenings in the Southern Convention since my arrival in Turkey last September. With special interest I read the Editorial in the November 4th issue. I hope each and every one of you read it.

Virginia has certainly become famous around the world during the past few months; however, I hasten to add that the fame is of such a quality that many of us are ashamed of it. Last week one of my students who was in America last year on a scholarship asked me if the position taken by Virginia on school integration were in accordance with the preaching of Christian ministers. Even though he is a Muslim, he often attended a Methodist Church in the Midwest last year; so he came to have a pretty good idea as to what Christians **should** be like! Of course I had to answer his question with a firm "No." I relate to you this incident because I believe the question to be typical of what many people are asking around the world.

I find Turkey to be a land of friendly people with a rich heritage, but a land of constant change. One day I walked downtown in Tarsus to see an old Mosque that was built in the eleventh century. When I happened to pass that way one week later, the building was more than half torn down. A new street was coming through that way! Tearing down of the old and building anew is such a typical Turkish scene today; not only tangible things, but intangibles also.

Since Turkey is in a period of great changes, all around us is evidence of the co-existence of the old and the new. Many times I have seen farmers plowing in the same field with a tractor and a wooden plow pulled by oxen. The same village housewife that sews on an electric sewing machine is almost sure to bake her bread in an outdoor mud oven, the type that has been used for centuries.

Several months ago one of the leading American magazines stated that the Turkish coast will probably become the future Riviera of the world. During our fall vacation I visited part of that area and for a short time tried to soak in some of the beauty. The sprawling beaches on the blue Mediterranean are so inviting to a tired body, and there are few passers-by to interrupt a leisurely swim and sun bath. The most frequent interruption is a camel caravan or a burro train coming to get beach sand to make building blocks. Then as you leave the water and ride along the shore, the atmosphere of relaxation is further enhanced by the sight of the shepherds and shepherdesses peacefully tending their flocks of sheep and goats.

Before I left America, many of you expressed a desire to help supply some of my needs while here in Tarsus. I haven't had any great personal needs, but the school does have one tremendous need — a new dormitory. By the fall of 1960, we shall need dormitory space for about 40 boys. Presently we are housing them in an apartment house, but it will not be available after next year. If you can help to meet this urgent need, please send the money to The American Board, earmarked for the Tarsus Building Fund. Any gift, however great or small, will be greatly appreciated! If the money comes through a church, I believe it may be counted as part of your Missions Apportionment. If it is a personal gift, of course it may be deducted from your Income Tax report. We fully realize that we can never build the dormitory without help from our friends in America. Will you help?

School closes here December 23rd for the Winter Holiday. After spending Christmas Day here in Tarsus, I shall go to Istanbul for a Teachers' Meeting at our Uskudar school.

My best wishes to each of you for a very merry Christmas and a Happy New Year!

Sincerely
Louis Wilkins

A PAGE FROM THE DECEMBER ISSUE OF THE PROGRESSIVE FARMER

What The Church Means To Me

By William D. Poe (1915-1958)

I It is an oasis of faith in a desert of cynicism.
II It is the guardian of the world's conscience.
III It is the clarifier of the complex, the weighmaster at the true scale of values.
IV It is the fountainhead of love.
V It is the creator of the world's one perfect code for living.
VI It is a gladiator of righteousness in the coliseum of commerce and politics.

We live in a world today that is full of cynicism. It is a world of war, rumors of war, and "dog eat dog" competition. Many men and women have become bitter, frustrated, and have lost their love for living. But the church tells us to have faith — and offers us a rich promise, if we will but maintain faith always.

What is faith? "Faith is the substance of things hoped for, the evidence of things not seen."

What is the logic of faith? "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God. . . ."

What is the promise of faith? "Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest. . . . Be thou faithful unto death, and I will give thee a crown of life."

What is the philosophy of faith? As Frederick Knowles has written—
This body is my house — it is not I:
Triumphant in this faith I live and die.

As Daniel Webster said in a statement dictated just before his death: "Philosophical argument . . . has sometimes shaken my reason for the faith which is in me; but my heart has always assured and re-assured me that the gospel of Jesus Christ must be Divine Reality. The Sermon on the Mount cannot be a mere human production. This belief enters into the very depths of my conscience. The whole history of man proves it."

The unique quality of Christianity is that it is a religion dominated by love. It is in spreading the doctrine of love over the world that Christianity performs one of its most priceless services. Jesus said: "A new commandment I give unto you, That ye love one another."

As Thomas Davidson has said: "There is nobility in every soul no matter how commonplace he may seem. There is greatness in everyone if he will but look for it. Be assured it is there." And America today needs to be reminded of what Alfred North Whitehead has said: "No period of history has ever been great or ever can be that does not act on some sort of high, idealistic motives. Idealism in our times has been shoved aside — and we are paying the penalty for it." The Bible teaches us to love people and like things — but too many of us like people and love things. . . .

In the early church, Christians met in secret groups in each other's homes and "fear came upon every soul" at the thought of what would happen to them if they were caught. Such common peril has always drawn men closer together. We learned in the last war the strength of men working together to achieve a common goal. After victory was won, we again broke up into dissident groups. So it has been in the church. When it was dangerous to be a Christian, church members stuck together. Today they are inclined to go separate ways.

It is an amazing thing that the world today is on the brink of the greatest catastrophe not even the weirdest of the pulp writers has conceived of — destruction by atomic power — and yet seems oblivious to it. Atomic ash from an H-bomb covers literally hundreds of square miles and is destructive to all life it touches. Yet the world does little but talk about

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Essentials Of A Happy Religion

Nearly always in our December issues I have discussed some subject appropriate to the Christmas season. Again this year I was preparing to do so when I discovered among his papers a talk, "What the Church Means to Me," which my son Editor William D. Poe had written not long before his wholly unexpected passing from a sudden heart attack on an airplane.

In this talk (which I think he must have prepared for his Sunday school class of young married couples) he gave many of his own opinions and quoted memorable extracts from great men and women. I am printing parts of it here because I think nothing I could write would so impressively present the essentials of a happy religion as he lived and practiced them in a life of joyous service to all farm people.

This Progressive Farmer will be read by possibly 2 or 3 million church members. Of them, William would have liked to ask, "What does your church membership mean to you? Is it simply the inclusion of your name on the membership roll of some denomination? Or does it mean merely that you wish to promote the special doctrines or creed of that denomination as compared with others? Or does your church membership mean that you regard it as the greatest agency you can use for promoting love and the great fundamentals emphasized by Christ — (1) The Ten Commandments, (2) The Two Great Commandments (love for God and fellow man) and (3) The Parable of the Last Judgment — as superior to all sectarian or ecclesiastical theories which divide Christendom?"

Clarence Poe
Senior Editor and Board Chairman
The Progressive Farmer

bomb shelters and other similar defenses against H-Bombs. If they are once dropped, there is no escaping their deadliness.

There is only one weapon mightier than the H-Bomb — and that is love. That is the most powerful force in all creation. It is high time we put it into use. . . .

A magnificent service of the church is that it probes into the complex matter of morality and brings forth a standard of values by which men can weigh their conduct. Jesus Christ is the only Man who ever led a perfect life. The church has perpetuated His code of conduct, makes it known to all men. It is His instrument for urging men to dignify by their actions the fact that they were made in the image of God. As Roger W. Babson has wisely said: "The average American today has a faulty sense of values. He feels that the formula of happiness embodies money and power because they bring advantage over others. Yet the man who finds both finds that true happiness is still elusive. That's because real happiness is spiritual, not physical."

In the hustle and bustle of everyday life, man lets his conscience grow idle. But the church keeps conscience ever alive. The vigilance of the church almost alone has kept man from sinking to the law of the jungle as the standard for his conduct.

Today, more than ever before, the church is playing a dynamic influence in the world. It is doing this in two ways: (1) It is training laymen by the thousands who inspire others to accentuate the practice of Christianity in business and government. (2) It is taking an active part as an institution in demanding decency and fair play in all human activities, and in promoting community cooperation and helping rural people improve their schools, get needed doctors, provide wholesome recreation, and develop a joyous rural civilization.

Certainly it will do us little good to develop faith if we do not match it with deeds, for as James said, "For as the body without the spirit is dead, so faith without works is dead also." Let us so live that when the Lord finds "a convenient season" to call us, we can look back on a life of service and say with Paul: "I have fought a good fight, I have finished my course, I have kept the faith." Who among us could aspire to do more?

London Artist Made 1st Christmas Card

By C. A. Paul
Greensboro Daily News Staff Writer

Why do you send Christmas cards to your friends? How did the custom get started?

According to some researchers, a 16-year-old London artist, William Maw Egley, started the custom in 1842 when he engraved the first Christmas card. As far as can be established, it didn't create much interest.

In 1846, Sir Henry Cole commissioned J. C. Horsley to design a Christmas card for him. He specified that it be "the usual size of a lady's visiting card."

Other Londoners started designing their own cards or having others design them.

On Market In 1860

By 1860 such cards were on the market and by 1868 they had become quite common.

The first Christmas cards were introduced in the United States in 1875 by Louis Prang, a Boston lithographer. He was a native of Breslau, Germany.

Prang decorated his cards with daisies, geraniums, Killarney roses, apple blossoms and other floral designs. They are famous among collectors.

Over the next several years Prang added other things to his cards — children playing in the snow, fir trees, and, finally, Santa Claus.

Becomes Gaudy

In 1890 the market was flooded with cheap and gaudy Christmas cards. Some were decorated with bits of grass, others with seaweed and others with dried flowers.

To show his disgust, Prang stopped making his beautiful cards.

Over the years the custom of sending Christmas cards has been extended to business friends and acquaintances, so that now more than two billion are mailed annually in the United States. That's an average of about 50 cards per family.

Are you doing your part to maintain the average?

Legend Of The Christmas Tree

Today, the Christmas tree is a center of our festivities. Topped with a star, and glittering with lights and ornaments, it is a part of the beauty and meaning of the Christmas Season.

How did the Christmas tree come to play such an important part in the observance of Christmas?

There is a legend that comes down to us from the early days of Christianity in England. One of those helping to spread Christianity among the Druids was a monk named Wilfred (later Saint Wilfred). One day, surrounded by a group of his converts, he struck down a huge Oak tree, which, in the Druid religion, was an object of worship.

As the Oak tree fell to the earth, it split into four pieces, and from its center there grew a young Fir tree, pointing a green spire toward the sky. The crowd gazed in amazement.

Wilfred let his axe drop, and turned to speak. "This little tree shall be your Holy Tree tonight. It is the wood of peace, for your houses are built of the Fir. It is the sign of an endless life for its leaves are evergreen. See how it points toward the heavens.

"Let this be called the tree of the Christ Child. Gather about it, not in the wilderness, but in your homes. There it will be surrounded with loving gifts and rites of kindness."

And to this day, that is why the Fir Tree is one of our loveliest symbols of Christmas.

Why Celebrate Christmas

Leon Edgar Smith

This is the day after Thanksgiving, Friday, November 28. Thanksgiving is the day on which we Americans give thanks to Almighty God for the good things of earth: the fruits of field and forest, the health of body and peace of mind, political and religious freedom, and "God's unspeakable gift" to us and to the world.

Today Mrs. Smith and I find ourselves in a strange land (Mexico), in the midst of a strange peeople, with a strange speech, with a strange currency, habits and customs with which we are not familiar, and food that is unlike any that we have ever known. But we are reminded that "the earth is the Lord's and the fullness thereof, the world and they that dwell therein," that he is here, there and everywhere, that we cannot drift beyond his love and care. We do not have to seek his presence, but we must seek to prepare ourselves for his indwelling.

Here we are reminded that Christmas is only a few weeks away. Already cities and communities are beginning to decorate for the sacred occasion. As we came through Dallas, Texas, the streets were tastily decorated and brilliantly lighted. In San Antonio we saw the most appropriate and the most beautiful store decorations that we have ever seen anywhere. Here in Mexico they are just beginning to decorate for that most sacred occasion.

But why should we celebrate Christmas?

The business man says: I celebrate Christmas for business reasons. I contribute freely to the advertising fund. I give generously to help decorate the town so as to attract people from nearby and more distant communities. My place of business is filled with attractive and valuable merchandise. I want people to come. I must sell my goods. I want to do more business and make more money than I have ever made in any previous Christmas. Yes, says the businessman, I celebrate Christmas for business and financial reasons.

The sportsman says: I celebrate Christmas simply to get away from the humdrum of life. I put on my hunting clothes, take my gun down from the rack, fill my sack with shells, and I and my favorite dogs are off for a day of real sport and a bit of recreation that will sweep the cobwebs out of my mind and give me energy and keenness of mind for the problems that are bound to come. Yes, says the sportsman, I celebrate Christmas for the fun of it.

The college student says: I celebrate Christmas for the change of things, to get away from the "grind." I close my books, turn from the classroom and leave the campus behind me. I have been pent-up for a season. I have been in "jail" long enough. I want to know what freedom is again. It will be good to see the folks at home and visit old neighbors and friends. Yes, says the college student, I celebrate Christmas for the change of things.

Parents say: We celebrate Christmas to reunite the family circle. The family has scattered. The children live in different communities. Some live in faraway states. It has been a long time since we were all together. But we are going to get together at Christmastime. Of course, we won't all get together again. In time the family circle was broken. It will be sad for the departed ones not to be present. But trusting in the good Lord, we trust that some happy day we shall meet in our Father's house, never to be separated again. The family circle will be reunited, never to be broken. Yes, say parents, we celebrate Christmas with the hope that our family may be one for time and eternity.

The Christian, all Christians, say: We celebrate Christmas that we may exalt Christ, that we may lift him up to the world, that we may give him first place in our lives. We heartily join with the Apostle Paul in saying "Thanks be to God for His unspeakable gift." In giving Christ to the world God literally gave himself. Christ said, "I and the Father are one and he that hath seen me hath seen the Father." That is what incarnation means — God in the flesh.

We all know these facts. They have been given to us again and again. We know how essential it is to give Christ the first place in our hearts at Christmastime, and at all other times, as for that. But, like the innkeeper, there is no room for him. We are too busy. Our lives are too full of other things. The business man is too bent on making money. The sportsman is too busy having a good time. The young people are too busy with changes for the future. The family is too busy trying to get the family together and seeing that everyone has a good time. Every Christian everywhere, people, good people, are too busy with the world and the things of the world to give Christ a place in their hearts. If the innkeeper had known who he was and what he was to do in the world, he would have made room for him on that blessed night. We know who he was, who he is, what he has done, and what he will do; we should let him into our lives and never let Him go.

I would not give the impression that business men, sportsmen, college students and parents are not Christians; in fact, most of them that I know are Christians, and it would be a sorry Christmas without them. The point is that there is a danger of allowing other things to fill our minds and hearts to such an extent that Christ is crowded out and the real spirit of Christmas is crucified.

We celebrate Christmas, then, that we may refresh our minds with the amazing love of God and give Christ his proper place in our lives, and give God our sincere and joyous thanks for "his unspeakable gift to us," and to the world.

DAY DAWN OF THE HEART

'Tis not enough that Christ was born
Beneath the star that shone,
And brings the day of love and good,
Within a golden zone.
He must be born within the heart
Before he finds a throne,
And brings the day of love and good,
The reign of Christian Brotherhood.

Anon.

Christmas Calls Us Home

There are times when "distance lends enchantment to the view," but not at Christmas. Home is the place for all at Christmas. Nothing takes the place of the family fire-side Christmas Eve, the time when the "stockings are hung by the chimney with care in hopes that St. Nicholas soon will be there." Christmas morning when one awakes the place to be is home. The Christmas tree is for the family; and so is the dinner. College students, travelling salesmen, people of all professions (and none) take the trek home for Christmas whether the distance be short or long. "Be it ever so humble, there is no place like home" when the holly and cedar and mistletoe festoon the house, the cards from friends are on display — cards bringing warm friendship and good wishes from near and far — and both children and parents breathe the happiness that comes when love has full sway among those who belong together.

"Are you going home for Christmas?" A million times will this be said in office and factory and store. And almost as often the answer will be, "Yes, of course." And joy will shine in the face of the one who is dreaming of the place of birth, the home of mother and father, of brothers and sisters.

But for some this privilege will not be possible. Soldiers stationed in the far places of earth will not get home for Christmas. Many of them will enjoy their own little families in strange lands, and will dream of the days of childhood and youth. In memory they will be back home. Others will not be able to leave their positions of business or industry. Not everyone will feel the warmth and protection of home. Not even all Americans.

In our midst are thousands of students from other nations who will be unable to return to their native heath for the holidays. One of the coldest and most unfriendly places on earth is a college dormitory at Christmas. No one should be left there. All students should have a chance at something better. Many families will find their circle of friendship being greatly increased and their happiness multiplied by bringing into the family circle foreign students at Christmas. They are not really foreign. They just come from a country other than ours. At heart they are boys and girls like ours. They think, they feel, they dream, they love just as our sons and daughters do. Perhaps they have never been in an American home at Christmas. It may be a new and never to-be-forgotten experience for them. Make a place at your fire-side for a stranger at Christmas, and never let it be said that "there was no place in the inn" for those who need your affection.

A Creed Of Christmas

I BELIEVE in Jesus Christ and in the beauty of the gospel that began at
Bethlehem.

I BELIEVE in Him whose spirit glorified a little town;
Of whose coming only shepherds saw the sign,
And for whom the crowded inn could find no room.

I BELIEVE in him whom the kings of the earth ignored
And the proud could never understand
Whose paths were among the common people,
Whose welcome came from men of hungry hearts.

I BELIEVE in him who proclaimed the love of God to be invincible;
Whose cradle was a mother's arms,
Whose home in Nazareth had love for its only wealth,
Who looked at men and made them see what his love saw in them;
Who by his love brought sinners back to purity
And lifted human weakness up to meet the strength of God.

I CONFESS our everlasting need of God:
The need of forgiveness for our greed and selfishness,
The need of life for empty souls,
The need of love for hearts grown cold.

I ACKNOWLEDGE the glory of all that is like Christ:
The steadfastness of friends,
The blessedness of homes,
The beauty of compassion,
The miracle of many hearts made kind at Christmas,
The courage of those who dare to resist all passion, hate and war.

I BELIEVE that only by love expressed shall earth at length be purified;
And I acknowledge in Christ
A faith that sees beyond the partial fact,
A trust in life redeemed that looks beyond our present evil;
And I pray that this redemption may begin in us.

David's Son

Hail, to the Lord's Anointed,
Great David's greater Son!
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captive free;
To take away transgression,
And rule in equity.

He comes with succor speedy
To those who suffer wrong;
To help the poor and needy,
And bid the weak be strong;
To give them songs for sighing,
Their darkness turn to light,
Whose souls, condemned and dying,
Are precious in His sight.

To Him shall prayer unceasing
And daily vows ascend;
His kingdom still increasing,
A kingdom without end:
The tide of time shall never
His covenant remove;
His Name shall stand for ever;
That Name to us is Love. Amen.

James Montgomery

AT OUR CHURCH HOME FOR CHILDREN

From All Of Us To All Of You

Merry Christmas

John G. Truitt, Superintendent

It takes more than being a little orphan boy, or girl, or being a little girl or boy forsaken by irresponsible type of parents, to keep Christmas from coming into their hearts on the campus of your Home for Children. Christmas comes early at the Home for Children because so many sponsors of our boys and girls want to greet them as soon as their school closes in order that they may take them to town to set them up in Christmas togs and toys before Christmas morning. So on December 19 a good many of our children will go with their sponsors to Norfolk, Winchester, Raleigh, Sanford, Randleman, Greensboro, Burlington and Winston-Salem, and other towns and communities over North Carolina and Virginia.

The Holt Memorial Chapel resounds with their Christmas songs and stories. How quiet they become when someone of us talks to them about the Christ-Child, and the shepherds and wise men! And how can they keep Christmas from coming in their hearts when daily now they are receiving gifts which are being sent here by so many of you. This year with the two big snows piling such pristine whiteness and beauty about us everywhere, and the school closed for a few days, we have been letting the children in on some of the packages which are coming in, and that too has helped to bring the spirit of Christmas to them.

This Monday morning at 10:40 the tide of excitement ran very high. Miss North Carolina made us a surprise visit, accompanied by Santa Claus who helped Burlington Mills with a big shopping bag full of toys and fruits and appropriate frills for every child. Miss North Carolina led the children in Christmas carols, autographed their pictures, and talked to them; while Santa Claus showed by all his many kindly capers that he was unusually thrilled by the light he saw in little children's eyes, and their complete abandon to fun and frolic. Refreshments were served but the party isn't over. Years to come there will be in homes somewhere fathers and mothers preparing Christmas for their children who will remember the pretty, talented, kindly girl, and the jolly and bounteous Santa Claus when they were themselves little folks in the Home for Children.

What can be more inspiring than helping to make and mold the lives of little children! The influence which you as supporters of this Home throw around these needy little folks now in the formative years of their lives will be of inestimable value in years to come. The check you write, the contribution you make is truly an investment of the finest kind.

Our two months of November and December are just about over. We need to raise $40,000.00 during these two months. This is a small amount when we consider how much is needed to rear and train these children in this modern day. This is a small amount when we realize that there is a constituency sufficiently large to do it on as little as a dollar apiece. It is a small amount when we consider the good that is being done. Seeing what those who know about the Home and its work give I am thinking that if more of us really knew this Home we would have not only enough money to run it, but some with which to improve it.

Now let me take this opportunity to wish you all a merry Christmas and a happy and prosperous new year. This I do for each member of our faithful and loyal staff: L. W. Wagoner, Mrs. Nell Smith, Mrs. Nora Lambert, Mrs. Alvertine Privitte, Mrs. Nona Praytor, Mrs. Eva Wilson, C. E. Perkins, Miss Melva Foster and John D. Biggerstaff. Each of them joins me in deep gratitude for all your help, and we pray divine blessings upon you everyone.

A Christmas Prayer

For all the homes I know and love,
  I breathe this Christmas prayer,
That He who came from Heaven above
  May teach each home to share
The tender joy of love divine,
As candles in their homes do shine.

Across the world the children cry,
  Where homes are home no more,
While we are blessed from Thee on high,
  And sent Thy gifts galore;
O teach us now our gifts to share,
And show the Christ Child that we care.

O bless our homes, I humbly plead,
  With joy divine for all,
And as we give for another's need,
  Hear Thou, O Lord, our call;
And what we share, O Lord, increase,
And send to earth a lasting peace!

—John G. Truitt

Jesus Calls Forth Faith

SUNDAY SCHOOL LESSON
JANUARY 4, 1959

Background Scripture: Mark 9:2-29

Devotional Reading: Romans 10:8-17

Memory Selection: **All things are possible to him that believeth.** Mark 9:23.

FROM A MOUNTAIN-TOP EXPERIENCE TO THE VALLEY OF SERVICE

Today's lesson presents a seemingly strange combination of events. There is the story of the Transfiguration of Jesus, a vivid and vital spiritual experience for him and a meaningful and momentous experience for his disciples. Here he had communion with the spirits of Moses and Elijah, and here he had a word of approbation and approval from his Father. "This is my beloved Son; hear him." It meant a great deal to Jesus as he entered the period when opposition had hardened and when the shadow of the Cross fell across his path. And it made an indelible impression on his disciples, for years later Peter wrote, "For He received from God the Father honor and glory, when there came such a voice to him of the excellent glory, 'This is my beloved Son, in whom I am well pleased.' And this voice which came from heaven we heard, when we were with him in the holy mount." (II Peter 1:17,18.) It was a great spiritual experience for Christ, and for the disciples with him. Indeed it was so great and glorious that Peter wanted to stay right here! He wanted to make three tabernacles, one for Moses, one for Elijah, and one for Christ!

But one cannot stay on the mountain-top. One must come down into the valley. And in the valley there is always a call and challenge to service. It was thus in the case of Jesus and the disciples. At the very foot of the mountain on which they had had such a spiritual experience, there lay a stricken boy, one afflicted since early childhood with "fits" or epilepsy, or some similar affliction. The anguished father was in tears because the disciples were unable to give the boy any relief. In desperation he turned to Jesus and besought him to heal his son. He had some faith, but not much. "**If thou canst** do anything, have compassion on us, and help us," he cried out in anguish. "If I can—! ! No! if you can believe," said Jesus. That is the key to the situation. "Help my want of faith," said the father. And by the word of his power, Jesus healed the boy, and restored him to his father!

In Mark Twain's **A Connecticut Yankee in King Arthur's Court,** there is a passage which tells how the Yankee saw an old saint swaying to and fro in an ecstacy of religious devotion. The Yankee, with his practical outlook thought that this was a waste of energy — all that devotional swaying back and forth was so much lost motion that got the old saint nowhere. So the Yankee rigged up a device whereby he harnessed the motion of the saint and used it for running a sewing machine. He was happy that he had made the worshiper useful! The Yankee was mistaken, in some measure. Worship cannot be reduced to physical terms. Our thanks and praise are justified in a measure in themselves. But true worship does not stop with worship. It issues in service. People ought to engage in private or public worship, and then express that worship in service to their fellowmen. And there are not many churches in the world in which the worshipers will not find calls to service within the very shadow of the churches in which they have been worshiping. There is a kind of rhythm in the cycle of worship and service. We turn from worship to use the spiritual reserves which worship has generated and renewed. We turn with depleted resources used in service to renew them through worship. From the mountain top to the valley is the cycle again and again.

Thanks again to the readers of the Sunday School Lesson Notes for their many expressions of appreciation. To the members of the Christian Sun "family" the writer of The Notes expresses the hope that your Christmas will be merry and your New Year happy.

H. S. Hardcastle

FIDDLING WHILE ROME BURNS

When Jesus descended to the valley or the plain, he became quite indignant because of the spectacle he saw there. Here was a paralytic boy and an anguished father in desperate need, and the disciples and the scribes were discussing why the boy could not be healed. Alas, it is a picture of how often the followers of Jesus "fiddle while Rome burns." We discuss denominational differences while the hydrogen bomb explodes. We squabble over bits of doctrine while the race question becomes a searing flame. We heatedly argue and debate over forms and ceremonies while human beings are hungry and sick and naked. We are like firemen debating whether to wear a red or a blue uniform before they start for the fire. How strained must be the Master's patience with such things. How his righteous indignation must rise up within him over these first rate loyalties to second rate causes.

THE HEALING POWER OF FAITH

We are hearing much about "faith healing" these days. Indeed there are even televised programs in which programs or meetings for "faith healing" are shown to the nation. In these cases the matter is on a financial basis. And scientific and intensive investigation has found but little evidence for permanent cures, although there are often temporary cures under the high emotional stress, which disappear later after the settings of the cure have been taken away, and when the emotional climate has been dissipated.

But there is still a place for the healing power of faith. There is of course, the healing power of God as manifested and transmitted through doctors, and surgeons and nurses and those who minister to bodily ills. And the same principle applies to healing of the mind and the spirit by the power of faith. But beyond all these and other forms of healing, there are well-authenticated cases, and many of them, where men and women who have exercised faith have been healed directly, and sometimes immediately, of their illness. I have been reading recently a book by Dr. Bonnell, an outstanding counsellor, who tells of "faith healings" in which through a simple act of faith, men and women have been healed of both bodily and mental sickness and have been made whole again. We have not begun to mobilize the healing power of faith. If only we believe! All things are possible to him that believeth said Jesus.

CHRISTMAS CAROL

The earth has grown old with its burden of care,
But at Christmas it always is young;
The heart of the jewel burns lustrous and fair,
And its soul full of music breaks forth on the air,
When the song of the angels is sung.

It is coming, Old Earth, it is coming tonight!
On the snowflakes which cover thy sod.
The feet of the Christ-child fall gentle and white,
And the voice of the Christ-child tells out with delight
That mankind are the children of God.

On the sad and the lonely, the wretched and poor,
That voice of the Christ-child shall fall,
And to every blind wanderer open the door
Of a hope that he dared not to dream of before,
With a sunshine of welcome for all.

The feet of the humblest may walk in the field
Where the feet of the Holiest trod;
This, then is the marvel to mortals revealed
When the silvery trumpets of Christmas have pealed,
That mankind are the children of God.

—Phillips Brooks